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HOMER

ILIAD, BOOKS I—XII

*WITH AN INTRODUCTION, A BRIEF HOMERIC
GRAMMAR, AND NOTES*

BY

D. B. MONRO, M.A.

*Provost of Oriel College, Oxford
Honorary Doctor of Laws in the University of Glasgow*

Oxford

AT THE CLARENDON PRESS

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PREFACE.

THE aim of this book is to furnish a companion volume to Mr. Merry's school edition of the *Odyssey*.

The text is based upon that of W. Dindorf (Oxford, 1856), but several changes have been made, chiefly from the critical edition of La Roche. The introductory sketch of Homeric grammar and the notes on the first book have been reprinted (with a few corrections) from the edition of the first book already published in the Clarendon Press Series.

In commenting upon the simple and polished language of Homer there are few temptations to forget the natural limits of a school-book. It may be thought that these limits have been transgressed in the part of the Introduction which treats of the date and composition of the poems. The defence must be that the subject is one to which thoughtful students are sure to be attracted; that it is also one in which, amid much doubtful speculation, they are especially in need of guidance; and that the few points which rest upon definite and solid evidence admit of being stated within a very moderate compass.

The Editor is under deep obligations to two friends, Mr. R. W. Raper, of Trinity, and Mr. W. H. Forbes, of Balliol, both of whom read through the Notes in proof, and made very many valuable criticisms and additions.

D. B. M.

OXFORD, *June 17, 1884.*



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ERRATUM.

In book 12, line 196, for *ol* read *ot*.

INTRODUCTION.

DATE AND COMPOSITION OF THE HOMERIC POEMS.

Date of Homer. It is maintained by Herodotus (2. 53) that Hesiod and Homer were the most ancient Greek poets, and that they were not more than 400 years older than himself. It is evident from the controversial tone in which this is said that the general belief in the time of Herodotus inclined to an earlier date, and that there were other poets—probably the fabulous Orpheus, Linus, &c.—who were supposed to be of still higher antiquity. It is certain, however, that neither Herodotus nor his contemporaries had access to any trustworthy records of the matter in dispute. The many rival opinions about the date and native place of Homer have no value to us beyond the light which they throw on the position occupied by the Homeric poems in the Greece of historical times.

Fame and authority of Homer. Evidence of the early importance and popularity of Homer may be found in various notices, chiefly in Herodotus and Thucydides.

Cleisthenes, tyrant of Sicyon (600–560 B.C.), having been at war with Argos, put down the contests of rhapsodists in Sicyon ‘on account of the poetry of Homer, because it is all about Argos and the Argives’ (Hdt. 5. 67). As Sicyon had become a Dorian city before the time of Cleisthenes, the fact that part of the entertainment at its public festivals consisted of the recitation of an Ionic poet is of the greatest significance.

When the Spartan and Athenian envoys went to ask Gelon of Syracuse to join them against the Persians, and he offered his aid on condition of holding the chief command, the Spartan is said to have answered in Homeric language, and with an appeal to the Homeric tradition: ἦ κε μέγ' οἰμώξειεν ὁ Πελοπίδης

Ἀγαμέμνων πυθόμενος κ.τ.λ. (Hdt. 7. 159). The Athenian similarly rested his claim on the verses of the *Iliad* (2. 553 f.), in which Menestheus is said to have been the 'best of all who came against Troy in setting an army in battle array' (Hdt. 7. 161). With these passages may be compared the mention in Aristotle (*Rhet.* i. 15, 13) of the dispute between Athens and Megara for the possession of Salamis, in which the Athenians appealed to the testimony of Homer. The passage quoted was of course the verse (Il. 2. 558) in which it is said that Ajax 'placed his ships where the ranks of the Athenians had their station.'

In support of the theory that Helen never was in Troy, but remained all the time in Egypt, Herodotus endeavours to show that this version was known to Homer, though not adopted by him. In the course of his argument he quotes three passages, Il. 6. 289-292, Od. 2. 227-230, and Od. 2. 351-2. Both poems are named, and the quotation from the *Iliad* is said to be ἐν Διομήδεος ἀριστείῃ, i. e. in the part where Diomedes holds the chief place. This is a form of reference which presumes a knowledge, not only of the *Iliad* as a whole, but also of the characteristic features by which a particular episode is distinguished from the rest of the poem¹.

The attitude of Thucydides towards Homer is somewhat more critical, at least in regard to the details of the narrative. Thus in quoting Homer for the statements that Agamemnon had the largest number of ships (Il. 2. 576), and moreover furnished the Arcadians with ships (Il. 2. 612 ff.), he adds the caution εἴ τῳ ἱκανὸς τεκμηριῶσαι. Nevertheless the sketch of pre-historic Greece with which Thucydides begins his history is mainly founded on the indications of the *Iliad* and *Odyssey*.

Homer and mythology. The importance of Homer for mythology is especially insisted upon by Herodotus. 'It was

¹ The difficulty that has been made because the title Διομήδεος ἀριστεία was confined by later critics to the fifth book is unreal. The formula ἐν Διομήδεος ἀριστείῃ does not imply a definite division into books or 'cantos,' but means 'in the part where Diomedes is the ἀριστεύς or chief hero.' So in Thuc. i. 9, ἐν τοῦ σκῆπτρου τῇ παράδοσει means simply 'at the place where the σκῆπτρον παράδοσις is given.' So in the next chapter ἐν ταῖς Φιλοκλήτου ναυσί.

Hesiod and Homer,' he tells us emphatically, 'who made the theogony of the Greeks, gave the gods their names and titles, assigned their functions and privileges, and indicated their form' (Hdt. 2. 53). We cannot suppose, indeed, that Homer and Hesiod did more than give artistic shape to the beliefs and traditions of their countrymen; but it is clear that, having done this, they came to be looked upon as the sources of all mythological knowledge. And when thoughtful men began to be dissatisfied with the conception of the gods implied in the popular creed, it was against Homer that they mainly directed their attacks. This conflict—the 'ancient quarrel of poetry and philosophy'—can be traced back as far as **Xenophanes**, who flourished about 540–500 B.C. His verse—

ἐξ ἀρχῆς καθ' Ὅμηρον ἐπεὶ μεμαθήκασι πάντες

is probably the oldest extant mention of Homer by name: it is also the first known signal of revolt against his authority¹.

The earliest instance of *quotation* from Homer is to be found in **Simonides** (born 556 B.C.), in an elegiac poem (fr. 85 Bergk):—

ἐν δὲ τὸ κάλλιστον Χῖος ξείπεν ἀνὴρ,
'οἷη περ φύλλον γενεή, τοιήδε καὶ ἀνδρῶν.'

There is however a passage of Pausanias (ix. 9, 5) where we are told that the elegiac poet **Callinus** mentioned the ancient epic called the *Thebais*, and said that Homer was the author of it. Callinus flourished in the first half of the seventh century, and marks the earliest point to which the knowledge of Homer can be traced in Greek literature.

Study of Homer. With the quarrel came attempts to reconcile the old and the new ideas. The earliest of these, so far as our evidence extends, was the system of allegorical explanation put forward by **Theagenes** of Rhegium, a specimen of which is given by the Scholiasts on Il. 20. 67. We are told that he was the first who 'wrote about Homer,' and that he lived in the time of Cambyses (529–521 B.C.). He may therefore be regarded as the founder of the critical study of Homer.

¹ Similar references to Homer are found in **Heraclitus** (end of the 6th cent.): see fr. 43 and 119 (Bywater).

It is needless to point out that the fact of such a study coming into existence with the first beginnings of prose literature is the strongest proof of the high and established position of Homer in the earliest times of which we have any record.

Recitation by rhapsodists. An age in which contemporary records are wanting is also an age in which poetry is not composed for readers, but is meant to be sung, or acted, or at least declaimed to an audience. Hence the blank in our knowledge of the earlier history of the Homeric poems is filled in some degree by the notices that remain of the reciters or 'rhapsodists' (ῥαψωδοί),—a class of persons who stood to the epic poet in the relation in which a company of actors stands to the author of a play.

The profession of rhapsodist, or reciter of Homeric poetry, was clearly one of considerable antiquity. The word is alluded to in two passages of **Pindar**. In *Nem.* 2. 1 reciters (or poets, for perhaps there was then no clear distinction) are spoken of as 'sons of Homer, singers of stitched verses' (Ὀμηρίδαι ῥαπτῶν ἐπέων ἀοιδοί). In *Isth.* 3. 56 it is said that 'Homer has given honour among all men to Ajax, having taught succeeding generations to celebrate him to the wand of divine verse' (κατὰ ῥαβδὸν θεσπεσιῶν ἐπέων). Of the two derivations thus suggested the former is the more correct. It gives as the original meaning of ῥαψ-φδός, 'a singer of stitched things,' i.e. of words 'woven' into metre: ῥάπτω being used as in a line attributed to Hesiod:—

μέλπομεν, ἐν νεαροῖς ὕμνοις ῥάψαντες ἀοιδήν.

But in the popular mind the word ῥαψφδός was doubtless connected with the wand (ῥαβδός), or branch of laurel, which the reciters bore as the emblem of their calling.

In historical times it appears that recitation of Homer was generally part of the entertainment at the great religious festivals of Greece. From the *Ion* of Plato, which draws a vivid picture of one of the contemporary rhapsodists, we learn that they went about from one festival to another, and contended for the prize which was given for the best performance. The first example of such recitation is to be found in

the Hymn to the Delian Apollo, which was evidently composed for the great πανήγυρις or religious gathering of the Ionic race in the sacred island of Delos. The Hymn is doubtless of post-Homeric date, but is old enough to be attributed to Homer by Thucydides (3. 104). In the concluding lines the poet (or rhapsodist speaking in the name of the poet) addresses the maidens assembled at the festival, and bids them remember him in time to come. When any stranger enquires who is the best singer of all that come thither, they are to answer with one voice, 'A blind man, and he dwells in rocky Chios: his songs are the best for all time to come.' 'And we too,' he adds, 'in our turn will carry your fame wherever we go among the cities of men ¹.'

With regard to the recitation of Homer at Athens, the earliest evidence, and (we may add) the only good evidence, is that of the orators **Lycurgus** and **Isocrates**. 'Our fathers,' says Lycurgus, 'thought him so good a poet that they made a law for him alone among poets, that his poems should be recited by rhapsodists (ῥαψωδεῖσθαι) at every quinquennial holding of the Panathenaea' (*Leocr.* p. 209). Isocrates says more generally that 'our ancestors desired to make his art honoured, both in contests of music (*i. e.* of the rhapsodists), and in the education of the young' (*Panegy.* c. 42) ². Neither of these orators says anything of the date or authorship of this law; and later authorities are divided on the point. According to Diogenes Laertius Solon made a law prescribing that the poems should be recited in regular succession, so that where the first rhapsodist left off the next should begin. The same regulation is attributed to Hipparchus by the author of the pseudo-Platonic *Hipparchus* (p. 228). From this disagreement, coupled with the silence of the Orators, it may be gathered that the date of the law was unknown. It cannot, however, be later than the fifth century B.C., and the practice of recita-

¹ That the rhapsodists contended for a prize is evident from passages in other hymns: cp. V. 19, 20 (to Aphrodite)—

χαῖρ', ἐλικοβλέφαρ, γλυκυμείλιχε, δὸς δ' ἐν ἀγῶνι
νίκην τῷδε φέρεσθαι, ἐμὴν δ' ἐντυνον αἰοδῆν.

² Plato also refers to the recitation of ῥαψωδοί at festivals as a matter for state regulation (*Leg.* p. 834 E).

tion which it was designed to regulate must be still more ancient.

The notice in Herodotus of the contests of rhapsodists at Sicyon in the time of Cleisthenes has been already quoted.

The Homeridae of Chios. In the passage quoted above from the second Nemean Ode of Pindar the rhapsodists are styled 'Ομηρίδαι; and the scholia *a.l.* tell us that the word was applied originally to the actual descendants of Homer, afterwards to the rhapsodist Cynaethus and his followers (οἱ περὶ Κύναιθον). From another source (Harpocration *s.v.* 'Ομηρίδαι) we learn that there was a 'kindred' (γένος, = the Latin *gens*) of Homeridae in Chios. From these notices, and from the analogy of such kindreds as the Eumolpidae at Athens, the Talthybiadae (hereditary heralds) at Sparta, &c., it has been inferred that the recitation of Homeric poetry was at one time confined to a sort of hereditary guild, claiming descent from an eponymous founder—the supposed author of the poems.

This hypothesis has played an important part in Homeric controversy, both as supplying a possible mode of transmission of the poems, and as carrying back the recitation by rhapsodists to pre-historic times. Unfortunately the evidence for it is far from being satisfactory. The authorities quoted by Harpocration agree that there was a *gens* of 'Homeridae' in Chios, but do not agree about their descent from the poet. This seems to show that the Chian Homeridae were not connected with Homeric recitation, at least in historical times. The scholia on Pindar confirm this inference; for they distinguish the original Homeridae, as real 'children of Homer,' from the later rhapsodists,—at the head of whom they put Cynaethus of Chios. That is to say, if the Scholiast was rightly informed, the most famous of the rhapsodists, who was a native of Chios, did not claim to be a descendant of Homer. But if so, the passage in Pindar cannot refer to a Chian *gens* that did make this claim.

What then, we may ask, does 'Ομηρίδαι signify in Pindar? The answer seems to be that the term has a wide sense, and includes all who busy themselves with Homer—students, admirers, followers, and the like. Thus Plato makes the

rhapsodist Ion say that he has spoken so well about Homer that he deserves to be crowned with a golden crown by the Homeridae (*Ion*, p. 530). So in the *Republic* (p. 599) Socrates asks if any state can point to Homer as its legislator, and the answer is, 'No, that is not so said even by Homeridae¹.' 'Ὅμηριδαι, in short, is little more than a poetical equivalent for 'Ὅμηρικοί (the word which Aristotle uses for the early writers on Homeric subjects).

The Scholiast on Pindar (already quoted) adds that Cynaëthus was the first who recited Homer at Syracuse, in the 69th Olympiad (504 B.C.). The statement has been doubted, on the ground that Homer must have been well known at Syracuse at a much earlier time. But if it refers to recitation at a festival it is not intrinsically improbable.

Date of 'rhapsody.' The result of the foregoing considerations seems to be that the ῥαψῳδία of historical times—the essential features of which were that several competing ῥαψῳδοί declaimed portions of Homer at a great religious festival—may be traced with certainty up to the sixth century B.C., but not much higher. We have found it in existence about that time in Delos, at Athens, at Sicyon, and (probably) at Syracuse. If we could accept the common belief in hereditary recitation by the Homeridae, we should be able to add Chios, and to carry the practice back for some generations. But here, as has been shown, the evidence fails us.

To fill up this blank in our knowledge—to carry us back over the space which separates Homer from the Delian festival—we must have recourse to evidence of a different kind. We must compare these historical rhapsodists with such corresponding forms of art as we find in Homeric times. How far (we have to ask) can the rhapsodists be thought to represent the manner in which the immortal song of Homer first fell upon the ears of Greek listeners?

¹ Cp. also Plato, *Phædr.* p. 252; and Isocrates, p. 218 F.

It may be added that the stories about Creophylus as the companion of Homer, from whose descendants the poems passed to Lycurgus, &c., are inconsistent with the belief in a family sprung from Homer himself, and retaining the poems as a kind of heirloom. And these stories go back to the time of Plato.

Homeric singers. In order to understand the form and the external conditions of epic poetry in its early prime, it is only necessary to study the vivid pictures of the *Odyssey*. Two of the most prominent figures in the poem are professional 'singers' (ᾄοιδοί), and there are many incidental references to the calling. What, then, is the result of comparing these Homeric singers and their songs with the rhapsodists and 'rhapsody' of the sixth and succeeding centuries? It is that the two things are unlike in almost every circumstance. The word ῥαψῳδός cannot be traced in Homer: the symbol of their calling is not the wand of laurel, but the lyre (κίθαρις, φόρμιγγς), which serves to accompany the voice. Great religious gatherings are unknown: the Homeric audience is not the crowd at a festival, but the company of guests in the palace of a king or chieftain. Accordingly there is nothing analogous to the competitive displays of skill which were so familiar afterwards. Only one singer appears at a time, and the plan of distributing a poem between several performers has evidently not been thought of. Above all, the style and manner of the performance is profoundly different¹. The epic song of Homeric times was the ideal of *narrative*: as Alcinous says to Ulysses (Od. 11. 368)—

μῦθον δ' ὥς ὅτ' ἀοιδὸς ἐπισταμένως κατέλεξας.

Hence it is characterised by simplicity, repose, evenness of movement, with a certain diffuseness, and especially a fondness for repeating stock passages and conventional turns of expression. The interest is not intense or concentrated, as in the drama. The recitation of the rhapsodists, on the other hand, was markedly dramatic and sensational. The mere circumstance that it was addressed to a vast open-air gathering called for tones and gestures which would have been out of place at an ancient Homeric banquet. But the character of the audience had undergone further changes, part of the general change from the quasi-feudal to the industrial and

¹ This point is brought out by Nutzhorn, with the combination of knowledge and literary judgment which distinguishes his treatment of Homeric matters: see pp. 74-99 (*Die Unzulänglichkeit der Rhapsodenvorträge*).

democratic condition of Greek society. The Homeric singer had to amuse the abundant leisure enjoyed in time of peace by a warlike and aristocratic class: the rhapsodist furnished entertainment for the one or two days of a popular holiday.

Poems attributed to Homer. Besides the *Iliad* and *Odyssey*, which ancient scholars (with one or two exceptions) agreed in regarding as the work of Homer, various poems were at one time or another ascribed to him.

Herodotus, in a passage already referred to (2. 117), argues against the Homeric authorship of the *Cypria*, on the ground of a contradiction which he finds between it and the *Iliad*. In another place he quotes 'Homer in the *Epigoni*' (4. 32), but guards himself from asserting that that poem was really Homer's. It is not clear whether his doubt applies only to the *Epigoni*, which was a sequel or concluding part of the *Thebais*, or extends to the *Thebais* as a whole. We have already seen that the poet Callinus attributed the *Thebais* to Homer: and Pausanias, who gives us this information, adds that many high authorities agreed with him.

In the case of other epics there were stories current which connected them in some secret way with Homer. Thus the *Capture of Æchalia* passed under the name of **Creophylus** of Samos; but according to a story which is at least as old as Callimachus, it was composed by Homer and given to Creophylus in return for hospitality (Strab. xiv. p. 638). Similarly the *Little Iliad* and the *Phocais* were said to have been given by Homer to **Thestorides** of Phocæa, with whom (according to the Phocæans) he lived for some time. And **Stasinus**, the reputed author of the *Cypria*, was said to have received the poem from Homer as the dowry of his daughter.

Of the minor poems the most celebrated was the *Margites*, which is treated by Aristotle (*Poet.* 4) as undoubtedly Homeric. Several other light or sportive pieces (*παίγνια*) are ascribed to him by ancient Grammarians—among them the extant *Batrachomyomachia*, and the so-called *Epigrams*. These last are of considerable interest as popular rhymes, or folk-lore in verse, connected for the most part with different Ionian cities. Finally, the *Hymns*, or *προοίμια*, if we may judge from the

reference of Thucydides (3. 104) to the Hymn to Apollo, were anciently supposed to be the work of Homer.

From these facts it has been inferred by modern scholars that the name Ὅμηρος did not originally denote an individual, but an 'eponymous' or representative personage, standing for the class of poetry of which the *Iliad* and *Odyssey* are the great examples. The evidence, however, does not carry us so far as this. It is true that numerous poems were, at different times and places, ascribed to Homer; but this is only the natural result of the attraction of a great name. To say that at one time all epic poetry was regarded indiscriminately as 'Homeric' is a great exaggeration. The real representatives of ancient opinion—Aristotle and the Alexandrian critics—give no countenance to such a view¹.

Cyclic poems. Since the *Iliad* covers a very small part of the War of Troy—not including the actual taking of the city,—and the *Odyssey* deals with the fortunes of one only of the heroes, there was ample room left for other poets who desired to take their subjects from the Trojan history. Accordingly **Arctinus** of Miletus was the author of two poems, the *Æthiopis* (which related the last exploits and death of Achilles), and the *Sack of Troy* (Ἰλίου πέρις). The last part of the siege was also the subject of the *Little Iliad*, generally attributed to **Lesches** of Mytilene, of which Ulysses appears to have been the hero. The *Cypria* related the earlier part of the story, beginning with the origin of the war, and dwelling especially on the adventures of Paris and Helen. It brought down the narrative to the point where it is taken up by the *Iliad*. Parallel to the *Odyssey*, again, but beginning

¹ Much has been made in this connection of the statement of Proclus (in his *Life of Homer*) that 'the ancients ascribe the κύκλος also to him'; which has been understood to mean that all the poems of the so-called 'Epic Cycle' were thought at one time to be Homeric. This however is open to manifold objections. The 'ancients' referred to by Proclus—doubtless the Alexandrian critics—invariably assume that the 'Cyclic' poems are later than Homer; and the κύκλος intended is in all probability not the Epic Cycle, but one of the short pieces commonly believed to be Homeric (see the *Journal of Hellenic Studies*, vol. iv. p. 325).

at an earlier point, the *Nostoi* described the 'returns' of the other heroes, especially Agamemnon and Menelaus. Finally the *Telegonia* of Eugeammon formed a sequel to the *Odyssey*, and closed the heroic order of things.

In comparatively late times—probably long after the period of the Alexandrian critics—a number of poems, and extracts from poems, were arranged in the form of a versified chronicle, embracing the whole mythical history, from the beginning of the world to the death of Ulysses. This compilation was known as the Epic Cycle (ἐπικός κύκλος), perhaps because it had a place in the round of subjects (τὰ ἐγκύκλια) which were the staple of education. For the Trojan part of the history the poems just mentioned were laid under contribution; and indeed it is to this fact that our knowledge of them is chiefly due. The *Iliad* and *Odyssey* were taken into the Cycle in their entirety. The fact that the other six epics of the Trojan part furnished together only 29 Books, as against the 48 of Homer, will give an idea of the relative estimation in which the poets were held by the ancients¹.

Scanty as is our knowledge of these ancient poems, there is enough to show, both that they followed the lines laid down in the *Iliad* and *Odyssey*, and also that they contained much matter of a distinctly post-Homeric character. Under the latter head may be mentioned the Attic legends of Theseus, his grandsons, Demophon and Acamas, and Ariadne; the legends (probably local in the Troad) of the Judgment of Paris, and the escape of Æneas from Troy; the stories of Iphigenia, Telephus, Palamedes, Medea, Penthesileia, Memnon, Laocoon, Cassandra; the wider geography, especially the acquaintance with the northern shores of the Euxine; the appearance of usages and beliefs unknown to Homer, such as purification from homicide, the resort to oracles, and (above all) the worship of heroes as beings of a semi-divine nature.

¹ It does not follow that the poetical value of these ancient poems was small. Indeed the fact that they were preserved for so many centuries is a sufficient testimony to their merit. The *scriptor cyclicus* of Horace (*A. P.* 136) is not one of them, and has nothing to do with the Epic Cycle. If any single poet is meant by the phrase, it is either Antimachus or one of the later Alexandrian school.

In these and other points the 'cyclic' poems help to bridge over the gulf which separates the age of Homer from the earliest records, and thus furnish indirect evidence of the antiquity of the Homeric poems.

Wolf's theory of Homer. The 'higher criticism' of Homer—by which is meant the modern series of enquiries into the history and structure of the poems—owes its origin to the illustrious scholar Friedrich August Wolf, whose treatise entitled *Prolegomena ad Homerum* was published at Halle in the year 1795.

In this work—one of the few to which the term 'epoch-making' may be unreservedly given—Wolf maintained that the *Iliad* and *Odyssey* were not composed at once, or by a single hand, but reached their present form by means of numerous additions and developments, the work of successive 'Homeridae' and rhapsodists. The period of formation, in his view, was brought to a close by the collection and arrangement of the scattered rhapsodies, which is said to have been carried out under the direction of Pisistratus. Thenceforth minor improvements were made by 'arrangers' (*διασκευασταί*), until the time of the Alexandrian grammarians; after whom the text remained unaltered except by the minute emendations of critical scholars.

It is to be observed that Wolf did not abandon the belief in a great individual poet. He supposed an 'author' of the poems, by whom the thread of the story was carried down a certain way (p. cxxiii). He even allows the name 'Homer' to stand for the composer of the 'greater part of the rhapsodies' (p. cxxv). Very little, indeed, is said in the *Prolegomena* on this part of the question; but in the Preface to an edition of the *Iliad* published in the same year, he expresses the opinion that in both *Iliad* and *Odyssey* 'the web was started and the weaving carried on for some way' by the original poet; but 'where the new threads of the woof begin, perhaps will never be determined.' In any case, he adds, it is clear that Homer is the author of nothing beyond the greater part of the poems; the rest is due to *Homeridae*, *Pisistratidae*, *διασκευασταί*, and *critici*.

The reasoning by which Wolf was led to these conclusions, after many years of study, was not founded in any large measure upon internal evidence. Indeed he speaks in enthusiastic language of the unity and artistic structure of the poems (especially of the *Odyssey*), of their even flow of narrative, uniformity of style, and consistency in circumstances and details. The decisive grounds, to his mind, were those which he calls 'historical'; meaning by the term, not the statements of ancient writers about Pisistratus, the Homeridae, &c., but considerations drawn from the character of early popular poetry, and the necessary conditions of civilisation in times when popular poetry forms the chief, or the only, literature. The arguments thus arrived at were mainly the two following:—

(1) The art of writing was unknown in the time of Homer, or at least had not been brought into general use. Without writing it is impossible that poems so long and so highly finished as the *Iliad* and *Odyssey* could have been either composed in the first instance, or transmitted through several generations.

(2) In an age when poetry was only enjoyed by oral recitation, a long and artistically constructed poem would be without meaning or object. It would be like a great ship built in a place from which there were no means of launching it. There is always a relation between the form of a work of art and the manner in which it is to be enjoyed by the audience or spectators. Recitation necessitates short pieces, such as can be produced at a single sitting. A long poem, or long work of any kind, implies a *reader*, one who can return to his book time after time till it is finished. Hence the artistic structure of the Homeric poems is really a circumstance which tells *against* the antiquity of their present form. The argument is further confirmed by the practice of the rhapsodists, who did not attempt to recite the whole of a poem, but gave only a comparatively short portion (whence the use of the term 'rhapsody' for the books of the *Iliad* and *Odyssey*). Moreover, the 'cyclic' poets, who would naturally keep to the Homeric type, do not seem to have imitated the artistic unity of the *Iliad* and *Odyssey*.

The first of these arguments is generally regarded now as inconclusive. It is probable enough that writing, even if known in the time of Homer, was not used for literary purposes. On this point the case is stated by Wolf with wonderful force. But it by no means follows that a poem as long as the *Iliad* could not be composed and transmitted. The old German *Parzival*, a poem of more than 24,000 verses, was the work of a man who could neither read nor write; yet every detail in it is consistent. Many other examples may be given of the same kind; and indeed Wolf himself allowed that the power of memory in unlettered times cannot be judged of from our experience.

The second argument was the true corner-stone of Wolf's theory, and probably had the largest share in the extraordinary success of the *Prolegomena*. It appealed to ideas which greatly influenced the thought of his contemporaries—the ideas which find their chief expression in the word 'nature.' There was an ancient distinction between 'natural law,' and that which is created by convention and positive enactment in particular states. The eighteenth century philosophers made much use of this distinction, and of the derived ideas of 'natural rights' and the natural condition of society. Rousseau, in particular, imagined that in uncivilised countries he had found a natural and simple happiness, which the complexity and restraints of artificial (i. e. civilised life) had made impossible. A similar vein of speculation was carried into art and literature. 'Naturalness' was a quality much valued, and was found especially in popular poetry, the study of which had been stimulated by the publication of the *Nibelungenlied*, and by the supposed parallel discovery of very ancient Celtic epics, the pretended 'poems of Ossian.' The tendency of criticism was to find in such poetry a simple vigour, an originality and spontaneity of genius, which cultivated poetry, with its traditional models and rules of art, could no longer attain to. These qualities were especially admired in Ossian, who was regarded as a type of the literature characteristic of a highly gifted but primitive and unlettered people.

The application of these ideas to Homer had been attempted before the time of Wolf; especially in Robert Wood's *Essay*

on the *Original Genius and Writings of Homer*, a book which was enthusiastically praised in Germany. It was Wolf, however, who first showed the difficulty of reconciling them with the common opinion about the antiquity of Homer. He pointed out with unanswerable force (as it then seemed) that a poem of the length and artistic character of the *Iliad* or *Odyssey* could not be assigned to an age of primitive unwritten poetry—an age which was one of Homeridae and rhapsodists, not of books and literary cultivation.

The progress that has been made since Wolf's time in knowledge of the various groups of literature that may be classed together as 'popular,' has deprived these arguments of most of their force. The difference between 'popular' and 'cultivated' poetry is one of degree; and the importance of it depends upon the circumstances of the particular case. That the epics of an early civilisation must necessarily be short pieces—'lays' or 'ballads'—would hardly be maintained: and in any case there is no ground for the assumption that Homer is the poet of a civilisation incapable of sustained or artistic poetry. Mr. Matthew Arnold has most justly said that 'as a poet he belongs—narrative as is his poetry, and early as is his date—to an incomparably more developed spiritual and intellectual order than the balladists¹.' The difficulty of such a poet arising at so early a date is not at all met by breaking up the *Iliad* and *Odyssey* into lays or ballads; for the *dissecta membra* still exhibit the superiority of which Mr. Arnold speaks. But in fact all such reasoning fails, because we have no sufficient knowledge of the period in question. We cannot fix upon the century when Greece had emerged so far from the condition of barbarism as to be able to produce the Homeric poems. The argument that an *Iliad* was impossible so early as the ninth or the tenth century B.C. is a mere argument *ad ignorantiam*.

The true ground, then, of Wolf's scepticism was the impossibility to his mind of producing long connected poems in the time of Homer—an impossibility which, as he emphatically

¹ *On translating Homer, Last words*, p. 63.

said, outweighed the many other difficulties of his case¹. It was only by way of supplement and confirmation that he resorted to the slender evidence (*tenuis et obscuras per se reliquias*) furnished by ancient writers. But when he found a number of statements attributing to Pisistratus the work of collecting the scattered portions of the Homeric text, and restoring from them the existing Iliad and Odyssey, he was naturally led to suggest, in accordance with his theory, that these statements represented an imperfectly understood tradition of the real facts:—that the supposed restoration or re-arrangement of the poems was in truth their first arrangement, at least in their present form;—in short, that Pisistratus created an order which, if not wholly new, was at least far beyond the design of the original poet².

The *prima facie* evidence for this story is not such as to give it serious importance. Cicero, who is the earliest authority, lived just five centuries after the time in question. The first Greek authority for it is Pausanias, who was contemporary with

¹ 'Saepius eadem repeto, sed identidem repetendum est illud posse, cujus ex ipsa humana natura vis tanta est et firmamentum causae nostrae, ut nisi illud tollatur, nemo aliis difficultatibus, quibus ea fortasse laborat plurimis, angi et sollicitari debeat' (p. cxii).

² The series of authorities begins with Cicero, who says, by way of proof of the learning of Pisistratus, that he 'is said to have been the first who arranged the books of Homer, which were previously in disorder, as we now have them' (*primus Homeri libros, confusos antea, sic disposuisse dicitur ut nunc habemus*). So Pausanias (vii. 26), Πεισίστρατος ἔπη τὰ Ὀμήρου διεσπασμένα τε καὶ ἄλλα ἄλλα-χοῦ μνημονεύόμενα ἡθροΐζετο. It is needless to quote the later writers who repeat this story; but one of the biographies of Homer gives an epigram, said to have been inscribed on the statue of Pisistratus at Athens, which is worthy of notice. It describes him as—

τὸν μέγαν ἐν βουλαῖς Πεισίστρατον, δς τὸν Ὅμηρον
ἡθροισα, σποράδην τὸ πρὶν αἰδόμενον.

It may be regarded as certain that there was no ancient statue of Pisistratus at Athens, and therefore that the epigram is a mere literary exercise, going back at furthest to Alexandrine times. It seems probable, however, that it is the source from which the other statements are derived. See Nutzhorn, p. 15 ff.

the Antonines. It is not referred to in the older scholia on Homer (*i.e.* in those which we know to be based on the writings of Aristarchus), but only in the later scholia, Eustathius, Suidas, &c. It is therefore unknown (so far as we can gather) to Herodotus and Thucydides, who are the sources of our information about Pisistratus, and to the great Alexandrine grammarians, by whom everything that bore on the text of Homer was brought together and recorded. When we add the silence of the Orators, of Aristotle, and (above all) of Strabo, it seems hardly necessary to say more.

But the story is inconsistent with other accounts, some of which rest on much better authority. Two writers of the fourth century B.C., Ephorus and Heraclides Ponticus, related that the Homeric poems were brought to the Peloponnesus by **Lycurgus**. Plutarch repeats this with the addition that till then the poems were only known here and there in fragments (*σποράδην*). Again, we have seen that, according to Diogenes Laertius, there was a law of **Solon** providing for the recitation of Homer in proper order, so that the whole of each poem should be recited by a succession of rhapsodists. Finally, the author of the pseudo-Platonic *Hipparchus* says that his hero, **Hipparchus**, son of Pisistratus, first brought the poems of Homer to 'this land' (*viz.* Attica), and made the regulation which Diogenes Laertius ascribes to Solon.

Modern scholars have sought to harmonise these notices, and to assign to Lycurgus, Solon, Pisistratus, and Hipparchus their several shares in the service done to Homer. This would be legitimate if there were reason to regard any of them as historical. But in fact they are mere mythical anecdotes, supplemented by the guesses of scholars. This is plain (1) from their late date, and (2) from their internal contradictions, especially the way in which the same fact is asserted of two or three different persons. It is hardly too much to say that they are versions of a single story, told in turn of the chief statesmen of early Greek history. Moreover (3) the best attested of the accounts, that of which Lycurgus is the hero, is not only inconsistent with the Pisistratus story (for it is not likely that complete copies of Homer were known in the Peloponnesus before they reached Athens), but is *prima facie*

unhistorical. Lycurgus is probably not a historical person: and in any case his meeting with Homer (as related by Ephorus) is the very type of a literary myth. But if the stories about Lycurgus are mythical, so *a fortiori* are the later versions which have been transferred to Pisistratus and Hipparchus. Finally, (4) the Pisistratus story bears the stamp of the Alexandrine age—an age of reaction in favour of tyrants, especially for their patronage of letters; an age also of book-collecting, as at Alexandria and Pergamus, and of attention to the texts of the chief poets. Like the studied rehabilitation of Hipparchus in the dialogue *Hipparchus*, it is evidently little more than a piece of flattery (conscious or unconscious) of the reigning Ptolemy.

Hermann's theory. It is remarkable that for more than thirty years from the publication of Wolf's *Prolegomena* no considerable progress was made in the Homeric question. After this period of barrenness the discussion revived, and the decade 1830–1840 was marked by numerous and important writings, especially those of Hermann and Lachmann on the one side, and of Nitzsch, Welcker, K. O. Müller, and Bernhardt on the other¹.

G. Hermann, who was beginning to be known as a rising scholar when the *Prolegomena* appeared, was one of those who most decidedly accepted the new views. In the preface to his edition of the *Homeric Hymns* (1806) he endeavoured to carry out Wolf's conception of the growth of poems in the hands of the rhapsodists, and to show how it may be applied to textual criticism. The object of his later papers was to modify the Wolfian theory in such a way as to meet objections which had occurred to his own mind, or had been recently put forward by Nitzsch. The chief of these was the difficulty of under-

¹ The following list of the chief publications will show the activity of this period of the controversy:—G. W. Nitzsch, *De Historia Homeri*, 1830–39; G. Hermann, *Ueber Homer und Sappho*, 1831; *De Interpolationibus Homeri*, 1832; *De Iteratis apud Homerum*, 1840; F. G. Welcker, *Der epische Cyclus* (first part), 1835; G. Bernhardt, *Grundriss der griechischen Litteratur*, 1836; K. Lachmann, *Betrachtungen über Homers Ilias*, 1837–41.

standing why the supposed Homeridae &c. should have confined themselves to the singularly narrow limits within which the action of the Iliad moves. Even if we imagine successive additions to a comparatively short poem,—not the aggregation of originally independent songs,—it is hard to believe that such additions would have all related to the few days within which the action of the Iliad is confined, to the exclusion of such events as the death of Achilles, or the taking of Troy. And (as Hermann observes) it is no answer to say that other poems on these themes may have been lost. That could only happen if the poems on the 'Wrath' had been distinguishable from the rest, by merit or otherwise: whereas it is of the essence of Wolf's theory that the Homeridae were a school working in a common spirit and with nearly equal art.

Hermann meets this difficulty by ascribing to the original poet not merely the beginning of each poem—the 'starting of the web,' as Wolf expressed it,—but also the plan and outline. He assumes that the primitive poetry of Greece was a simple kind of narrative, in the Hesiodic vein: that in very early times a 'Homer' arose, who sang of the Wrath of Achilles and the Return of Ulysses in two poems of no great compass, but with more genius, force, and art than the others; that former poets who may have sung of the Trojan story were eclipsed and forgotten: and that later singers were obliged to confine themselves to the two Homeric subjects—improving, adorning, adding as much as they could, but leaving the original nucleus, with the outline of the story, unaltered. His method, accordingly, consisted in the discovery of *interpolations* of various kinds. He gives several examples, but does not seem to have thought it possible to restore the original Homeric kernel.

Thus stated, Hermann's theory may appear to be no more than a slightly modified form of Wolf's. In reality it involves a significant change from the Wolfian point of view, in so far as it gives up the assumption that the original 'Homeric' poems were of a primitive and inartistic type. Indeed it is characteristic of Hermann that he does not resort to general and *a priori* considerations, such as those derived from the nature of popular poetry, its relation to legend, and the like,

but rests his view upon contradictions and other traces of want of unity. Thus his method is critical, and free from the ruling ideas of the century. Perhaps for that reason he exercised comparatively little influence on the subsequent discussion.

Lachmann's eighteen lays. Lachmann belongs to the generation following Wolf: he was born in 1793, just two years after the date of the *Prolegomena*. He began his work in the field of epic poetry by an attempt to apply the Wolfian method to the mediaeval German *Nibelungenlied*, which he dissected into twenty 'lays'.¹ His two Homeric dissertations appeared in 1837 and 1841; but previously he had discussed the question in a series of letters to K. Lehrs, an account of which (with some extracts) has been given by Friedländer².

Although Hermann and Lachmann were both followers of Wolf, it would be difficult to imagine a greater contrast than that which they present, alike in method and in results. Lachmann was above all things a student of popular literature and legend, and found in them the criteria which he applied to Homer. He pronounced Hermann's method of 'interpolations' to be insufficient; and he absolutely rejected the notion of a great poet to whom the *plan* of the *Iliad* and *Odyssey* might be ascribed. Indeed he went considerably beyond Wolf in this direction: for he left no room for a 'Homer,' or for such a 'starting of the web' (*orsam telam*) as Wolf admitted. Hence the lays into which he dissected the *Iliad* are much shorter, more distinct in character, and more independent of each other, than Wolf supposed possible. The unity of the story, in his view, could not be the work of a single mind. 'The choice of subjects like the Wrath of Achilles or the Return of Ulysses shows the artistic intelligence of a fully formed poetry, such as had not been attained in the time of the Cyclics. In the simpler epic times it is not the individual poet that creates these unities, but the legend, working unconsciously, as in the formation of language.' This

¹ In his book *Ueber die ursprüngliche Gestalt des Gedichts von der Nibelungen Noth*, Berlin, 1816—just twenty-one years after the *Prolegomena*, and twenty-one years before his own Homeric work.

² *Die homerische Kritik von Wolf bis Grote*, p. pref.

is the corner-stone of his theory. 'Sage'—the legend that passes from mouth to mouth in a prose form—is prior to the lays of the singer, but is developed with and through the lays¹.

The resolution of the Iliad into its component lays is effected by Lachmann by means of the discrepancies and inequalities which he finds in the existing text. In estimating these his standard is professedly that of the popular singer. In the ages of simple 'uncorrupted' poetry he finds that the circumstances are always thought out clearly by the poet, so that inconsistencies of detail are impossible. 'The Parzival,' he says, 'is a poem of 24,810 verses; its author, Eschenbach, could neither read nor write: yet you could offer a price for the smallest contradiction.' Accordingly, in the first book of the Iliad, when we know that Apollo has been sending his darts upon the Greeks, and that Athene has come down to stay the hand of Achilles at the height of his quarrel with Agamemnon, and we then read in the speech of Thetis to Achilles that the gods had all gone the day before to visit the Ethiopians (ı. 424),—this is a contradiction of which the primitive poet could not be guilty². Hence the speech of Thetis is not by the same hand as the earlier part of the book. By arguments no stronger than this—often indeed much weaker—Lachmann resolves the Iliad into eighteen lays, with a very large number of additions, interpolations, and connecting passages, due partly to successive poets, and partly to the arrangement and fusion of the whole in the time of Pisistratus.

As the validity of Lachmann's method of dealing with the Iliad depends in great part on analogies drawn from the ancient German epics, it is important to observe that his theory of the *Nibelungenlied* is not now generally accepted by scholars. Jacob Grimm himself, in his funeral address on

¹ 'Wer nicht begreift wie die Sage sich vor mit und durch Lieder bildet, der thut am besten sich um meine Untersuchungen eben so wenig zu bekümmern als um epische Poesie, weil er zu schwach ist etwas davon zu verstehen' (*Betrachtungen*, xxiii).

² 'In unschuldiger Zeit, die auf bestimmte Anschauung hält' (*Betr.* ii).

Lachmann¹, expresses dissatisfaction with his treatment both of the *Nibelungen* and of Homer: saying that with longer reflection he had ceased to share his point of view. It has now been shown by Professor K. Bartsch that the *Nibelungenlied*, in the form which we arrive at by comparison of the MSS., is the work of a single author,—an author who had a stanza of his own, and if he used older matter, at least recast it in that stanza². Hence the notion of an aggregation of lays has been given up: and so far as the analogy of the *Nibelungenlied* tells upon the Homeric controversy, it is on the side opposed to Lachmann.

The case against Lachmann's Homeric theory has been put with great force by Mr. Grote in his well-known chapter. In truth the *a priori* improbability of the theory is so great as to outweigh almost any arguments in its favour. As Schiller said of Wolf's own view, immediately after the appearance of the *Prolegomena*, it is an essentially 'barbarous' theory. There is a characteristic passage in which Lachmann pours contempt upon those who complain of being deprived of 'their Iliad,' and will not accept the much more splendid single lays which he offers them in its stead. But if Lachmann's 'lays' existed separately, and were more splendid, and were known and admired in this form down to the time of Pisistratus, what Greek would ever have thought of fusing them together into a new whole? Such a process would be repugnant to artistic feeling; in short, as Schiller said, barbarous. And if we look to the convenience of recitation which would chiefly influence a statesman like Pisistratus, the case is still stronger. The custom of the time was that the rhapsodists recited short pieces only. Hence a series of short poems was as well suited for their performances as a single long poem was inconvenient and a source of difficulty.

Apologetic of Nitzsch. The revival of Wolfian criticism in the hands of Hermann and Lachmann was primarily due to

¹ *Rede auf Lachmann*, in J. Grimm's *Kleinere Schriften*, vol. i. See especially pp. 156, 157.

² Hermann Fischer, *Die Forschungen über das Nibelungenlied seit Karl Lachmann*, p. 218.

a series of attacks made upon Wolf's theory by Gregor Wilhelm Nitzsch, of the University of Kiel, most of which appeared as instalments of his work entitled *De historia Homeri maximeque de scriptorum carminum aetate Meletemata* (1830-37). Though somewhat desultory in character, and not to be compared in finish and attractiveness with the writings of Welcker and O. Müller, these papers will be found to contain most of the reasoning that has been used in defence of the old view of Homer.

It is the especial merit of Nitzsch to have perceived the importance to the Homeric controversy of the so-called 'Cyclic' poets (see p. xxi.). By showing that they were influenced, not only by the narrative of Homer, but also by the *form* and *compass* of the *Iliad* and *Odyssey*, he proved that these two poems must have reached something like their present state in quite pre-historic times—the *Iliad* before the time of Arctinus (who was of the eighth century B.C.), the *Odyssey* before the *Nostoi*, i. e. not later than the seventh century.

In dealing with Wolf's arguments from the ignorance of writing in Homeric times, and from the manner in which epic poetry was recited by rhapsodists, Nitzsch did not refuse to admit the general doctrine according to which epic literature began with *short unwritten* pieces, and advanced by degrees to poems of more artistic structure. His first efforts were directed to showing that the use of writing in Greece was much more ancient than Wolf had maintained, and might go back to the time of Homer. The Homeric poems, therefore, need not belong to the supposed primitive stage of epic poetry: but Nitzsch went so far in the direction of Wolf's theory as to believe them to represent the first great advance from that stage¹. 'Homer' was no longer, as with Wolf, the author of

¹ 'Ergo, ut dicam quod mihi nunc maxime probatur, Homerum interpretor eum qui ex variis antiquiorum carminibus, quae de rebus Trojanis fuerint minora, multum profecerit, et qui Iliadem, quae antea de sola Jovis *βουλῇ* fuisset, conformaverit in hanc quam legimus de ira Achillis, primum Graecis gravi, deinde in ipsum vertente; donec, Priami maxime admonitione, in temperantiam humanaeque sortis conscientiam vocatur. In hoc carmine plurima

a short unwritten poem on the anger of Achilles, out of which the *Iliad* ultimately grew: he was the poet who first made use of short poems of this kind as the materials of a great epic, of which the anger of Achilles formed the cardinal subject. Both theories, it will be seen, recognise a process of forming epics out of pre-existing material; the difference is that on one theory this process is attributed to various subordinate agencies, 'Homeridae,' Pisistratus, and the like, who carry on (more or less unconsciously) the *Homeric* beginnings; while on the other it is the work of 'Homer' himself, using the pre-Homeric 'lays' as mere materials for a great poetical creation. And this, it should be observed, is not a difference of detail. It is characteristic of the Wolfian theory, and indeed of the general tendency in criticism out of which the Wolfian theory sprang, that the name of Homer, with all its associations, should be refused to a work of art on a great scale, like the *Iliad* and *Odyssey*, and reserved for the supposed shorter pieces in which a simple and primitive and therefore truly Homeric character was thought to reside.

Grote's theory of the *Iliad*. Of the many solutions of Homeric problems which have been given to the world since the times of Nitzsch and Lachmann, the most important is undoubtedly the theory as to the composition of the *Iliad* proposed by Mr. Grote in his *History of Greece* (Part I, ch. xxi).

In his general views of Homer Mr. Grote may be said to be a follower of Nitzsch. Like Nitzsch he rejected Lachmann's manner of analysis, and regarded the poems as representing an advance from an earlier period of epic 'lays.' The *Iliad*, however, seemed to him to be a work in which the poet's original plan had been interfered with by later additions from the same or a different hand. This plan, he argued, is indicated in the first book, where Zeus consents to honour Achilles by the defeat of the Greeks, and is not carried out

ex antiquioribus retenta suspicor: Odysseam vero ab eodem fortasse poeta simili quidem antiquiorum usu, sed tamen ita compositam ut non solum hanc operis descriptionem primus invenerit, sed etiam singula ipse exornaverit pleraque omnia' (*Hist. Hom.* I. p. 112).

till the eighth book, when the Greeks for the first time suffer a reverse. Consequently Books II-VII and Book X must be later additions, designed to give a more general picture of the war than the story of the anger of Achilles could furnish—in Mr. Grote's language, to convert the 'Achilleis' into a true 'Iliad.' The ninth book, on the other hand, he condemns as inconsistent with the plan of the poem, chiefly because it represents Achilles as obtaining from the Greeks all the honour that he desired, or that Zeus had promised, and yet refusing to be appeased. The last two books he regarded as continuations of a story which had reached its proper end by the reconciliation of Achilles and the death of Hector.

Although Mr. Grote supposes the Homeric poems to have been based to some extent upon pre-existing 'lays,' he makes no use of the hypothesis. He does not connect any episodes of the Iliad with this earlier condition of epic poetry; and he does not admit that the interpolated parts can have been originally distinct poems. His theory is strictly a theory of 'interpolations,' *i. e.* of passages composed with a view to the place which they hold in the entire work. Hence it is not open to the objections which theories of independent authorship have to meet: the objection, for example, that independent poets would not agree to describe the few days during which Achilles was absent from the war. The issue which we have to deal with in criticising it is simply whether the sequence of the narrative is sufficiently in accordance with the general design of the poem. If Zeus has promised to cause the Greeks to fly before Hector, can they be represented as at first victorious? If Achilles holds aloof in anger because he has not been honoured, must he return as soon as sufficient honour is offered?

In attempting to answer these questions, we must remember that perfect logical consistency in a work of fiction may be, and indeed generally is, unattainable. It is the art of the poet that disguises from us the improbabilities or impossibilities that lurk in his story. In the case of the Iliad, for instance, there is at the outset the improbability that a prince of the temper and prowess of Achilles should allow such an outrage as the taking away of Briseïs to be inflicted upon him.

The poet, however, evidently had no choice : and similarly it may be that episodes such as the Duel of Paris and Menelaus, or the Aristeia of Diomedes, owe their place in the *Iliad* to a poetical necessity—a necessity which may lie in the traditional form of the story, or in the need of contrast to the subsequent Greek defeats. Some further remarks on Mr. Grote's criticism will be found in the introductions to the eighth and ninth books (pp. 328, 339).

The Chorizontes. The question whether the *Iliad* and *Odyssey* are works of the same author or not is little connected with the rest of the Homeric controversy. It is the only part of the subject which was discussed by the ancients, among whom the term *οἱ χωρίζοντες* was applied to those who 'separated' the *Odyssey* from the *Iliad*. The chief representatives of this view appear to have been **Xenon** (from whom it is sometimes called *τὸ Ξένωνος παράδοξον*) and **Hellanicus**—both of them probably grammarians of the early Alexandrine time. The scholia contain several of their arguments, with the replies made by Aristarchus.

It has been already noticed that there was a tendency to attribute epic poems somewhat indiscriminately to Homer, and accordingly the fact that the *Odyssey* continued to be regarded as Homeric hardly proves more than the want of an obvious ground for thinking otherwise. In the absence of other literature of the same period it is hardly possible to say whether the likeness between the two poems is greater than would be found to subsist between any two early epic poems taken at hazard. Most scholars have thought the *Odyssey* later than the *Iliad* : and this view is supported by the following among other considerations.

1. The subject of the *Iliad* must have received poetical treatment before that of the *Odyssey* : for the *Iliad* deals with the main story of the Trojan war, of which the *Odyssey* is a mere sequel.

2. The narrative of the *Iliad* (whatever may be the proportion of fact which it contains) is historical in character and tone ; while the *Odyssey* is made up to a large extent of mere fairy tales. Originally these two elements were distinct : hence

the combination of them in the *Odyssey* must have been the work of time. The *Ulysses* of the *Iliad*—one of the leaders in a great national war—belongs to a wholly different sphere from the *Ulysses* of a popular tale (*Mährchen*) like that of the *Cyclops*. The fact that he is found as the hero of stories of the latter kind shows that the traditions of the Trojan warriors must have been long familiar to the people—so long as to have in great measure lost the character which they bear in the *Iliad*.

3. The *Odyssey* shows traces of the growth of legend. The incident of the Wooden Horse is nowhere alluded to in the *Iliad*, and is quite alien to its spirit. The quarrel of *Ajax* and *Ulysses*, the wanderings of *Menelaus*, the murder of *Agamemnon*, with other important events in the same part of the history, seem to be unknown to the poet of the *Iliad*.

4. The frequent references to 'singers' (*δοῖδοί*) in the *Odyssey*, and to the Trojan war as the chief subject of song (cp. *Od.* 12. 189–191), compared with the almost total silence of the *Iliad*, lead us to think that a considerable development of epic poetry had taken place in the interval, and that in this development the example of the *Iliad* had exercised a decisive influence.

5. The theology of the *Odyssey* is different from that of the *Iliad*, both in its general character and in details. The contests between opposing gods—which were a kind of reflexion of the battles of Greeks and Trojans—have now ceased, and something like a moral government of the world is established. *Olympus*, the seat of the gods, is no longer the actual mountain, but a supra-mundane place, undisturbed by storms and always bright (*Od.* 6. 42 ff.). The messages of the gods are sent by *Hermes* (instead of *Iris*). *Aphrodite* has become the wife of *Hephaestus*. A species of immortality is promised to *Menelaus* (*Od.* 4. 561 ff.),—an anticipation of the later system of hero-worship¹. *Delos* occurs in connexion with the worship of *Apollo* (*Od.* 6. 162), and *Pytho* (i. e. *Delphi*) is the seat of

¹ The alternate immortality of the *Dioscuri* (*Od.* 11. 298 ff.) and the apotheosis of *Heracles* (*Od.* 11. 601 ff.) might be added here: but the passages are probably interpolated.

an oracle (Od. 8. 80). The Odyssey is further distinguished by the number of subordinate (non-Olympian) divine, or at least superhuman, beings—Æolus the lord of the winds, Circe, Calypso, the Cyclops, &c.—and of objects such as the girdle of Leucothea, the magic ships of the Phæacians, the trident of Poseidon.

6. It is dangerous to lay much stress upon the vocabulary, which depends very much upon the subject. It is worth noticing however that the adverb *εἶθαρ*, the form *τύνη* (for *σύ*), the verbs *χραιομέω*, *χωρέω*, *μαρμαίρω*, *παμφαίνω*, the nouns *ἄποινα*, *γέφυρα*, *κασσίτερος*, *λοιγός*, *νόθος*, *φηγός*, *λαιψηρός*, *ζάθεος*, *έκηβόλος*, *έκατος*, are peculiar to the Iliad; the nouns *ἤλεκτρον*, *γείτων*, *βασίλεια*, *έστίη*, *πτωχός*, *πτωχεύω*, *χρήματα*, *δέσποινα*, *έλπίς*, *έλπωρή*, *έσθής*, *άγνός*, *θεουδής*, to the Odyssey.

PECULIARITIES OF HOMERIC GRAMMAR.

FORMS OF THE VERB.

§ 1. Introductory—Definitions.

1. A Greek Verb consists in general of—

(1) The **Stem**, giving the Predicate, i.e. the thing asserted (commanded, wished, &c., as the case may be).

(2) The **Person-Ending**, giving the Subject, about which the assertion (command, wish, &c.) is made.

E. g. *φα-μέν* *we say* consists of *φα-*, the stem which denotes *saying*, and *-μέν*, an ending = the Pronoun *we*.

2. In certain Verbs the **quantity** of the Stem varies: thus—

(a) *φη-* is the Stem of *φη-μί* *I say*, *φή-ς*, *φη-σί*, *ἐ-φη-ν*, *ἐ-φη-ς*, *ἐ-φη*—the forms of the Sing. Indic. Active.

(b) *φᾶ-* is the Stem in all other parts of the Verb.

So in the regular Verbs in *-μ*, as *ἵσση-μ*, Plur. *ἵστα-μεν*, &c.: also *εἶ-μ* *I go*, Plur. *ἶ-μεν*, &c.; *ἔ-βη-ν* *I went*, 3 Dual *βᾶ-την* (Il. i. 327).

A similar variation appears in *οἶδα*, Plur. *ἴδ-μεν*; and other examples will be noted under the several Tenses. The general rule evidently is, that the longer Stem goes with the shorter Endings, and *vice versâ*; and accordingly the Person-Endings are divided into **Light Endings**—mainly those of the Sing. Indic. Active—and **Heavy Endings**—those of the Dual and Plural, the Imper., Inf., and Part., and the Middle.

3. In the Tenses characteristic of Verbs in *-ω* (the Pres., the Impf., the Second Aor., and the Fut.), the Ending is preceded by the vowel *ε* or *ο* (in the Subj. *η* or *ω*), the rule being that *ο* is found before *μ* and *ν*, and *ε* in other cases: e.g. *λέγο-μεν*, *λέγο-μαι*, *λέγο-νται*, Subj. *λέγω-μαι*, *λέγω-νται*, but *λέγε-τε*, *λέγε-ται*, Subj. *λέγη-τε*, *λέγη-ται*, &c. This variable vowel is called the **Thematic Vowel**, and the Tenses or forms in which it occurs are called **Thematic**.

The distinctions between longer and shorter forms of the Stem, and between Thematic and Non-Thematic Stems, are especially important for the Homeric Verb.

§ 2. Person-Endings.

1 **Sing.** The Ending *-μι* appears in the Subj. of some Thematic Tenses: *ἐθέλω-μι* (Il. i. 549 &c.), *τύχω-μι*, *ἴδω-μι*, *εἶπω-μι*, *ἀγάγω-μι*.

2 **Sing.** *-σῖ* occurs in *ἔσ-σῖ* *thou art*.

The ending *-σθα* is found in a few forms, chiefly of the Subj., as *ἐθέλῃ-σθα*, *ἐχῇ-σθα*, *εἴπῃ-σθα*, *πάθῃ-σθα*, &c.; also in the Impf. *ῥσθα* *thou wast*, and *ἔφῃ-σθα* *thou didst say*: cp. the Pf. *οἶσθα*.

3 Sing. *-σ(ν)* appears in the Subj., chiefly in the Tenses which have the 1 Sing. in *-μι*, *ἐθέλῃ-σι*, *τύχῃ-σι*, *εἴπῃ-σι*, *ἀγάγῃ-σι*, *εὖδῃ-σι*, *βάλῃ-σι*, *πάθῃ-σι*; also *ἔῃ-σι* (*ἔσ-*), *ἴῃ-σι*, *δώῃ-σι* and *δῶ-σι*.

3 Plur. The Verbs in *-μι* form in the Pres. Indic. *ἰσῶσι* (for *ἰστα-ντι*, *ἰστα-νσι*), *τιθεῖσι*, *διδοῦσι*, *ζυγνύσι*; not, as in Attic, *τιθέ-ασι*, *διδό-ασι*, *ζυγνύ-ασι*.

Non-Thematic Past Tenses often take *-ν* (for *-ντ*), as *ἔ-φᾶ-ν*, *ἔ-τιθε-ν*, *ἔ-βᾶ-ν*, *ἤγερε-ν*; but the form in *-σάν* is also common in Homer.

The 3 Plur. Middle ends in *-ῶται*, *-ᾶτο*, after consonants and *ι*, as *τετεύχ-αται*, *δεδαί-αται*, *πυθοί-ατο*, sometimes after *υ*, *η*, as *εἰρύ-αται*, *βεβλή-αται*. But after *α*, *ε*, *ο*, we find only *-νται*, *-ντο*.

Note that the Imper. Endings *-τωσαν*, *-σθωσαν* are post-Homeric.

§ 3. The Second Aorist.

A. Without Thematic Vowel.

The Active forms of this Tense are mostly the same in Homer as in Attic; *ἔβη-ν* &c. Note the Imper. *κλῦ-θι* *hear* (the Indic. *ἐκλυο-ν* being Thematic): also (with a peculiar short vowel) *ἔ-κτᾶ* *he slew*, and *οὔτᾶ* *he wounded*.

Non-Thematic forms of the Middle are common in Homer; e.g. *ἔ-πτᾶ-το* *flew*, *ἔ-φθι-το* *perished*, *ἔ-χϋ-το* *was shed*, *ἔ-βλη-το* *was struck*, *ἔ-στρω-το* *was strewed*, *πλῆ-το* *drew near*, *ἄλ-το* *leaped*, *ᾤρ-το* *was roused*, *δέκ-το* *received* (Inf. *δέχθαι*), *μίκ-το* *was mixed*, *πέρθαι* *to sack*, *φθά-μενος* *coming beforehand*, *κτί-μενος* *built*, *ᾤρ-μενος* *fitted*, *ἰκ-μενος* *coming*, i. e. *favourable*. In later Greek such forms are almost unknown.

B. With Thematic Vowel (the ordinary Second Aorist).

Aorists of this kind are much commoner in Homer than in Attic¹.

§ 4. The Reduplicated Second Aorist.

E. g. *πέ-φραδε* *showed, set forth*, *κε-χάρο-ντο* *rejoiced*, *πε-πίθο-ι-μεν* (Opt.) *might persuade*, *τε-τόκο-ντο* *made for themselves*, *τε-ταγόν* *grasping*, *ἐξ-ῆπαφε* *deceived*, *ἤρ-απε* *made to fit*, *ἄλ-αλκε* *warded off*, *ἤκ-αχε* *weaked* &c. *ἔ-ειπο-ν* (also *εἴπο-ν*) *said* is of this kind, contracted from *ἔ-ἔεπο-ν* (*ἔ-φε-φεπο-ν*, § 54). The only other Attic example is *ἤγ-αγο-ν* *led*. For the meaning of these tenses see § 28, 2.

A peculiar Reduplication is found in *ἤρῡκ-ακε* *checked* (Pres. *ἔρύκω*) and *ἤνιπ-απε* *rebuked* (*ἐνίπῃ* *rebuke*).

¹ So in English the 'strong Verbs' are constantly diminishing in number: see Earle, *Philology of the English Tongue*, p. 228 (ed. 1).

§ 5. The Aorists in ᾱ and κᾱ.

The endings -ᾱ, -ᾱs &c. (instead of -ον, -ες &c.) are found in—

1. The four Aorists ἔ-χευα (also ἔ-χεα) *poured*, ἔ-σσευα *hurried*, ἔ-κηα *burned*, and ἡλεῖα-το *avoided* (Opt. ἀλέα-ι-το, Imper. ἀλέα-σθε).

2. The three forms ἔ-ηκα (also ἦκα) *sent forth*, ἔ-θηκα *placed*, ἔ-δωκα *gave*, used in the Sing. Indic., occasionally in the 3 Plur. Thus—

1 Sing. ἔ-θηκα		1 Plur. ἔ-θε-μεν
2 „ ἔ-θηκα-ς	2 Dual ἔ-θε-τον	2 „ ἔ-θε-τε
3 „ ἔ-θηκε(ν)	3 „ ἔ-θε-την	3 „ ἔ-θε-σαν and ἔ-θηκα-ν.

It will be seen that the forms in -κᾱ, as longer forms of the Stem, are used only with Light Person-Endings. § 1, 2.

3. The forms εἶπα (εἶπα) *said*, and ἤνεικα *brought*. Cp. § 8, A, 3.

§ 6. The Perfect.

1. Most Homeric Perfects are conjugated (like οἶδα) with varying Stem (§ 1, 2). Thus, οἶκα *I am like*, 3 Dual οἶκ-τον, 3 Dual Plpf. οἶκ-την, Part. οἶκ-ώς, Fem. οἶκ-υῖα; πέποιθα *I trust*, 1 Plur. Plpf. ἐ-πέπιθ-μεν; ἄρηρε *fits*, Part. Fem. ἀρᾶρ-υῖα; τεθῆλ-ώς *blooming*, Fem. τεθᾶλ-υῖα; πέφευγα *I have escaped*, Part. Mid. πεφυγ-μένος; δι-έφθορας *thou art destroyed*, 3 Sing. Mid. ἐφθαρ-ται.

2. When the shorter Stem ends in a vowel, the longer Stem is formed either (1) as in μέμονα (μεμᾱ-), or (2) as in τέτληκα (τετλᾱ-): Thus—

μέμονα *I am eager*, Short Stem μεμᾱ- (cp. αὐτό-μᾱ-τος).

1 Sing. μέμονα		1 Plur. μέμα-μεν
2 „ μέμονα-ς	2 Dual μέμᾱ-τον	2 „ μέμα-τε
3 „ μέμονε	3 „ μέμα-τον	3 „ μεμᾱ-σσι
	(Plpf. *μεμᾱ-την)	(Plpf. μέμα-σαν).

Imper. 2 Sing. μέμα-θι. 3 Sing. μεμᾱ-τω.

Inf. *μεμᾱ-μεναι, *μεμᾱ-μεν.

Part. μεμα-ώς, Plur. μεμᾱ-ότες and μεμᾱ-ῶτες, Fem. μεμα-υῖα.

So γέγονα (γεγᾱ-) *I am born*, πέπονθα (πεπᾱθ-) *I have suffered*.

τέτληκα *I dare*, Short Stem τετλᾱ-.

1 Sing. τέτληκα		1 Plur. τέτλᾱ-μεν
2 „ τέτληκα-ς	2 Dual *τέτλα-τον	2 „ *τέτλα-τε
3 „ τέτληκε	3 „ *τέτλα-τον	3 „ *τετλᾱσι
	(Plpf. *ἐ-τετλᾱ-την)	(Plpf. *ἐ-τέτλα-σαν).

Subj. *τετλήκω; Opt. τετλα-ίη-ν.

Imper. 2 Sing. τέτλα-θι. 3 Sing. τετλᾱ-τω.

Inf. τετλᾱ-μεναι, τετλᾱ-μεν.

Part. τετλη-ώς, Plur. τετλη-ότες, Fem. τετλη-υῖα.

So ἵστηκα (ἱστᾱ-) *I stand*, βέβηκα (βεβᾱ-) *I stride*, τέθνηκα (τεθνᾱ-)

I am dead, πέφυκα (πεφϋ-) *I am born*, δειδοικα (δειδι- or δεδι-) *I fear*; κέκλυ-θι *listen* stands to the 2 Aor. Imper. κλῦ-θι as τέτλα-θι to τλή-θι.

3. The 3 Plur. is formed in three ways :

(1) in -ᾶσι, with the long Stem: λελόγγ-ᾶσι, πεφύκ-ᾶσι.

(2) in -ᾷσι (for -α-ντι), with long Stem, as πεποιθᾷσι, ἐστήκᾷσι.

(3) in -(σ)ᾶσι (for -σαντι), with the short Stem, as ἴσᾶσι (for ἰδ-σαςι), μεμά-ᾶσι, βεβάᾶσι, πεφύᾶσι, also (with contraction) ἐστᾶσι, τεθνᾶσι.

4. The shorter Stem is used in the Middle, except with the 3 Plur. in -ᾶται, -ᾶτο, as τετεύχ-ᾶται *are made*, Plpf. ἐτετεύχ-ατο.

§ 7. The Pluperfect.

The Pluperfect is formed in two different ways:—

(1) In the Dual and Plural (as in the Passive) by the Augment (which may be dropped), and the Endings of Past Tenses: ἐπέπιθ-μεν, ἐδείδι-μεν, ἐδείδι-σαν; ἔκ-την, ἐκ-γεγά-την, ἔστα-σαν, βέβα-σαν, &c. This form is rarely found in the Singular; ἐπ-εγήνοθε (Il. 2. 219), ἀγήνοθε (Il. 11. 266), δείδιε (Il. 18. 34).

(2) In the Singular, by the Augment and the Suffix -εα, as ἐ-τεθή-εα, ἠνώγ-εα, ᾗδ-εα. In the 2 and 3 Sing. -εας, -εε(ν) are contracted -ης, -ει. But οἶδα gives 3 Sing. Plpf. ᾗδη.

§ 8. The Present and Imperfect.

A. Non-Thematic Formations.

1. The Presents formed by the Suffixes -νᾶ- and -νῦ- (with Light Endings -νῆ- and -νῦ-) are mostly peculiar to Homer: e.g. δάμ-νῆ-μι *I subdue*, περ-νᾶς *selling*, κίρ-νῆ *mixed*; Mid. μάρ-νᾶ-ται *fights*, σκιδ-να-ται *is scattered*, πιλ-να-ται *comes near*, ἀγ-νῦ-τον (Dual) *they break*, ὄρ-νυ-θι *arouse*, ἀπ-ομόργ-νυ *wiped away*, βηγ-νῦσι *they break*, δαί-νῦ *he feasted*, ἐέργ-νυ *he shut in*; Mid. γά-νυ-ται *is gladdened*, τά-νυ-ται *is stretched*, ἀχ-νυ-μαι *I am vexed*, ἀρ-νύ-μενος *earning*, τί-νυ-νται *they punish*, ξννυ-το (for ἐσ-νυ-το) *he put on*, ᾠτγ-νυ-ντο *were opened*, κί-νυ-ντο *were moved*, &c.

The forms in -αννυ-μι, -εννυ-μι, are post-Homeric.

2. Other Non-Thematic forms are: ἦ *he said*, ἐρᾶ-μαι *I love*, δίδῃ *he bound*, βιβᾶς *striding*; with unvarying vowel, ἔλῃ-θι *be appeased*, ἀή-μεναι *to blow* (Dual ἀή-τον, Mid. ἀή-το, ἀή-μενος), κιχῆ-την (Dual) *they caught* (Inf. κιχῆ-μεναι, Part. κιχῆ-μενος).

Some forms of Verbs in -αω, -εω, -οω belong to this Non-Thematic group: συλῆ-την *despoiled*, φορῆ-μεναι (also φορῆναι) *to carry*, φιλή-μεναι *to love*, βιω-ναι *to live*, and a few others.

3. Two Verbs form an Impf. in -ᾶ:—

εἰμί (ἐσ-) *I am*, Impf. ἦα and ἦα, 3 Sing. ἦεν (also ἦν, ἔην, ἦην).

εἶμι (ι-) *I go*, Impf. ἦῖα, 3 Sing. ἦῖεν, ᾗῖεν (also ἦει).

B. Thematic Formation.

1. Presents in -ω, -αιω, -ειω, -υω, are much commoner in Homer than in later Greek; thus we have—

In -ω, *τίω I honour, ιδιο-ν I sweated, μήνιε be angry, μάστιγε whip, κονίο-ντες raising dust.*

In -αιω, *ἀγαίο-μαι I am amazed, δαΐε kindled, δαΐε-το divided, κέραε mix, μαίε-σθαι to feel (one's way, &c.), γαίων rejoicing, λιλαίε-αι dost desire.*

In -ειω, *τελείω I bring to pass, δκνέω I shrink, νεικείη-σι shall quarrel, ἀκείδ-μενοι being healed, μαχειδ-μενοι fighting, οίνοβαρείων drunken; also (from Roots in υ) πνέω I breathe, θέω I run, πλείω I sail, χέω I pour, κλείω I celebrate.*

In -υω, *δπνίω I have to wife.*

When the diphthong comes before a vowel there is a tendency to drop the *ι*: thus we have *τέλεο-ν* as well as *τέλειο-ν*: *ἀγά-σθε* (for *ἀγάε-σθε*) from *ἀγαίο-μαι*; *κερά-σθε* from *κεραίω*. Similarly *ι* before a vowel is shortened: e.g. *τίω*, sometimes *τῶ*.

2. The name **Assimilation** has been given to a process found in the Verbs in -ω. Instead of contraction, one of the vowels is *assimilated* to the other; and this assimilation follows the rule of contraction, that *α* prevails over a following *ε* or *η*, but is changed by *ο* or *ω*; e.g. *δράω* becomes *δρόω*, but *δράεις* becomes *δράας*.

The *α* (which is originally long, as in *πεινᾶων* *hungering, διψᾶων* *thirsting, ἀναμαιμάει* *rages through*), sometimes becomes *ω*, as *μενοινώω* *I am eager, μνώ-ντο* *they bethought themselves, ἡβῶ-ντες* *vigorous.*

When the first vowel is short, the second is usually lengthened, as *δρόω-ντες, δρόω-τε, δράας* (not *δράεις*). In one or two cases both vowels are long, as *δρώωσι* (for *δράουσι*), *ἡβώωσα*.

3. A few traces remain of a group of Verbs in -ωω; *ζῶει* *he lives, ιδρώ-ντας* *sweating, ὑπνώ-ντας* *sleeping*. Verbs in -οω sometimes lengthen the second vowel, as *δηϊόω-ντο, δηϊόω-ντες, δηϊόω-εν* (like *δρόω-ντες, δρόω-εν* &c.).

§ 9. The First Aorist.

1. When the vowel before the -σᾶ is short, the *σ* is often doubled; *φράσσα-το* and *φράσα-το* *he considered, ἐκόμσσα* and *κόμσεν* *he brought, ἐρύσσαι* and *ἐρύσα* *to draw*, &c.

This *σσ* arises, in some cases at least, from assimilation of a dental in the Stem; e.g. *φράσσα-το* is for **φραδ-σα-το*.

2. A few Stems in *λ* and *ρ* form Aorists in -λσα, -ρσα, viz. *ἔρ-σα* *I roused, ἔλ-σα-ν* *they pressed, κέλ-σαι* *to run aground, ἄρ-σας* *having fitted, ἔ-κερ-σα* *I shore* (Att. *ἐκειρα*), *κῦρ-σας* *meeting, φύρ-σω* (Subj.) *I will mix.*

On the Aorists formed by -ᾶ alone see § 5.

3. Some Aorists are formed with the Thematic Vowel in place of α , as $\lambda\acute{\epsilon}\nu\text{-}\nu$ *came*, $\epsilon\text{-}\beta\eta\sigma\epsilon\text{-}\tau\omicron$ *stepped*, $\epsilon\text{-}\delta\upsilon\sigma\epsilon\text{-}\tau\omicron$ *sank down*, $\delta\acute{\epsilon}\xi\text{-}\mu\epsilon\nu\alpha\iota$ *to bring*, and the Imperatives $\lambda\acute{\epsilon}\xi\text{-}\tau\omicron$ *lie down*, $\delta\rho\sigma\epsilon\text{-}\tau\omicron$ *arise*, perhaps $\omicron\acute{\iota}\sigma\epsilon\text{-}\tau\epsilon$ *bring*.

§ 10. Iterative Tenses.

The Suffix $-\sigma\kappa\text{-}$ or $-\iota\sigma\kappa\text{-}$ (with Thematic Vowel) is used to form ordinary Presents, as $\phi\acute{\alpha}\text{-}\sigma\kappa\omega$, $\beta\acute{\alpha}\text{-}\sigma\kappa\epsilon$, $\acute{\alpha}\pi\alpha\phi\text{-}\iota\sigma\kappa\omega$, and also to form the Iterative or Frequentative Tenses. It is attached to the Stem of the Present or Aorist: thus we have—

From the Present, $\xi\sigma\kappa\epsilon$ (for $\epsilon\sigma\text{-}\sigma\kappa\epsilon$) *used to be*, $\epsilon\chi\epsilon\text{-}\sigma\kappa\epsilon$ *used to hold*, $\kappa\alpha\lambda\acute{\epsilon}\text{-}\sigma\kappa\epsilon$, $\acute{\omega}\theta\epsilon\text{-}\sigma\kappa\epsilon$, $\beta\acute{\iota}\pi\tau\alpha\text{-}\sigma\kappa\epsilon$, &c. Note that Verbs in $-\epsilon\omega$ form either $-\epsilon\epsilon\sigma\kappa\epsilon$ or $-\epsilon\sigma\kappa\epsilon$, according to metrical convenience.

From the Aorist, $\epsilon\acute{\iota}\pi\epsilon\text{-}\sigma\kappa\epsilon$ *used to say*, $\epsilon\rho\eta\tau\acute{\upsilon}\sigma\alpha\text{-}\sigma\kappa\epsilon$ *used to check*, $\acute{\omega}\sigma\alpha\text{-}\sigma\kappa\epsilon$, $\delta\alpha\sigma\acute{\alpha}\text{-}\sigma\kappa\epsilon\text{-}\tau\omicron$, &c.

Iteratives from the First Aor. are only found in Homer.

§ 11. Reduplication and Augment.

1. Many seeming irregularities are due to loss of consonants: e.g. $\epsilon\text{-}\epsilon\lambda\text{-}\mu\acute{\epsilon}\nu\omicron\varsigma$ *cooped in* (for $\text{F}\epsilon\text{-}\text{F}\epsilon\lambda\text{-}\mu\acute{\epsilon}\nu\omicron\varsigma$), $\epsilon\acute{\iota}\delta\omicron\nu$ (for $\epsilon\text{-}\text{F}\iota\delta\omicron\nu$), $\epsilon\acute{\iota}\chi\omicron\nu$ (for $\epsilon\text{-}\sigma\epsilon\chi\omicron\nu$), $\xi\eta\kappa\alpha$ *I sent* (for $\epsilon\text{-}\eta\kappa\alpha$), 1 Plur. $\epsilon\acute{\iota}\mu\epsilon\nu$ (for $\epsilon\text{-}\gamma\epsilon\text{-}\mu\epsilon\nu$). On F see § 54.

2. Verbs beginning with the Liquids and σ offer varieties of which one or two examples may be noticed.

Reduplication:— $\xi\mu\mu\omicron\rho\epsilon$ *has as his share*, $\epsilon\acute{\iota}\mu\alpha\rho\text{-}\tau\alpha\iota$ *is given as share* (perhaps for $\sigma\acute{\epsilon}\text{-}\sigma\mu\omicron\rho\epsilon$, $\sigma\acute{\epsilon}\text{-}\sigma\mu\alpha\rho\text{-}\tau\alpha\iota$); $\xi\sigma\sigma\upsilon\text{-}\tau\alpha\iota$ *is eager*, Part. $\xi\sigma\sigma\upsilon\text{-}\mu\acute{\epsilon}\nu\omicron\varsigma$; $\beta\epsilon\rho\upsilon\pi\omega\mu\acute{\epsilon}\nu\alpha$ (instead of $\epsilon\rho\rho\text{-}$) *befouled*.

Augment:— $\epsilon\rho\epsilon\zeta\alpha$ *I did*, as well as $\epsilon\rho\rho\epsilon\zeta\alpha$ (for $\epsilon\text{-}\text{F}\rho\epsilon\zeta\alpha$); $\epsilon\lambda\lambda\acute{\iota}\sigma\sigma\epsilon\tau\omicron$ *entreated*; $\epsilon\lambda\lambda\alpha\beta\epsilon$ *took*; $\epsilon\gamma\gamma\epsilon\omega\nu$ *swam* ($\nu\acute{\epsilon}\omega$, perhaps originally $\sigma\upsilon\epsilon\omega$); $\xi\sigma\sigma\epsilon\nu\alpha$ *urged on*.

3. The Augment is η in $\eta\text{-}\iota\alpha$ *I went*.

4. Initial ϵ is often lost before another vowel; thus $\epsilon\gamma\gamma\upsilon\mu\iota$ *I put on* (Stem $\text{F}\epsilon\sigma\text{-}$), Pf. Mid. $\epsilon\acute{\iota}\mu\alpha\iota$, $\xi\sigma\text{-}\sigma\alpha\iota$, Plpf. $\xi\sigma\text{-}\sigma\omicron$, $\xi\sigma\text{-}\tau\omicron$, Part. $\epsilon\acute{\iota}\mu\acute{\epsilon}\nu\omicron\varsigma$. Except in this way the Reduplication is hardly ever lost: cp. § 51, 7.

5. Loss of the Augment is common in Homer.

In the Impf. and the Aorists the forms without the Augment are nearly as numerous as those which retain it. In the Plpf. it is more commonly wanting.

The Augment is never found with the Iterative Tenses, § 10.

§ 12. The Future.

1. Liquid Verbs (i.e. Verbs of which the Stem ends in λ , ρ , μ , ν) form the Future in $-\epsilon\omega$, as $\mu\epsilon\nu\text{-}\acute{\epsilon}\omega$ *I will remain*; so $\beta\alpha\lambda\text{-}\acute{\epsilon}\omega$, $\acute{\alpha}\gamma\gamma\epsilon\lambda\text{-}\acute{\epsilon}\omega$, $\epsilon\rho\text{-}\acute{\epsilon}\omega$,

κερ-έω, κτάν-έω, δτρύν-έω, &c. Contraction occasionally takes place, as βαλ-ῶ, ὀρ-εῖ-ται will be roused, καμ-εῖ-ται will be weary.

2. Some Stems in ρ form -ρσω, as δια-φθέρ-σει will destroy, ὀρ-σουσα (Il. 21. 335), θερ-σδ-μενος (Od. 19. 507).

3. The Stems which take σσ in the First Aorist sometimes form the Future in the same way; thus we have ἔσσομαι and ἔσομαι I shall be, φράσσο-μαι and φράσο-μαι I shall consider, χάσσο-νται they will yield, δάσο-νται they will divide.

More commonly, especially in dissyllabic stems, the Future is formed without σ. Thus we have: 1 Aor. τελέσσαι to finish, Fut. τελέ-ω; ὤλεσα I destroyed, Fut. ὀλέ-ε-σθε, contr. ὀλεῖ-ται; ἐ-τάνυσσε stretched, Fut. τανύ-ω; ὤμωσα I swore, Fut. ὁμοῦμαι; ἔρυσσα I drew, Fut. ἐρύ-ω, ἐρύ-ε-σθαι; ἐκόμισσα I brought, Fut. κομῶ (and so δεικῶ, κτεριοῦσι, ἀγλαΐεσθαι, from Verbs in -ιζω); ἐδάμασσα I subdued, Fut. δαμόω (for δαμᾶ-ω by Assimilation, § 8, B, 2), δαμᾶ; ἀντιάσας meeting, Fut. ἀντιῶ, Inf. ἀντιάαν; ἤλασα I drove, Fut. ἐλῶ, Inf. ἐλάαν; κρεμάσας hanging, Fut. κρεμόω; ἐπέρασσα I sold, Fut. περάαν.

4. A Future in -σσω (-σεο-μαι) appears in ἔσ-σει-ται will be (Il. 2. 393, 13. 317); and πεσέο-νται will fall.

5. One or two Futures seem to be formed from the stem of the Reduplicated Second Aorist: κεχαρή-σε-ται will be gladdened (κεχάρο-ντο), κεκαδη-σδ-μεθα we will give way (κεκάδο-ντο), πεφιδή-σε-ται will spare (πεφιδέ-σθαι).

6. Of the Second Future Passive there are two examples (at most), viz. μυγή-σε-σθαι (Il. 10. 365), and δαή-σεαι (Od. 3. 187 &c.). The First Future Passive is unknown in Homer.

§ 13. The Subjunctive.

A. Tenses which are non-Thematic in the Indicative form the Subj. by inserting the Thematic Vowel after the Stem: e.g. ἵ-μεν we go, Subj. ἴ-ο-μεν let us go; φη-σί he says, Subj. φή-η; ἔ-στη-τε ye stood, Subj. στή-ε-τε; ἐ-φθι-το perished, Subj. φθί-ε-ται; ἐ-πλάσσο-α-μεν we brought near, Subj. πελάσσο-μεν; ἐ-πέπιθ-μεν we trusted, Subj. πεποίθ-ο-μεν.

But the forms of the Sing. and 3 Plur. Active, and those of the 2 and 3 Dual and Plur. Middle take η or ω, as in Attic. Hence the paradigm is—

Second Aorist Subj. of ἵ-στη-μι I set.

1 Sing. στή-ω

1 Plur. στή-ο-μεν

2 „ στή-ης

2 Dual στή-ε-τον

2 „ στή-ε-τε

3 „ στή-η

3 „ στή-ε-τον

3 „ στή-ωσι.

The 1 Plur. is also στέω-μεν (so φθέω-μεν &c.), by 'Metathesis of Quantity' (§ 51, 4). Contraction occurs when -εω follows a vowel, as in δαῶ-μεν (ἐ-δάη-ν), for δα-έω-μεν.

First Aorist Subj. of τίω *I honour*.

	Act.	Mid.		Act.	Mid.
1 Sing.	τίσ-ω	τίσ-ο-μαι			
2 "	τίσ-ης	τίσ-ε-αι	2 Dual	τίσ-ε-τον	τίσ-η-σθον
3 "	τίσ-η	τίσ-ε-ται	3 "	τίσ-ε-τον	τίσ-η-σθον.
		1 Plur.	τίσ-ο-μεν	Mid.	τίσ-ε-μεθα
		2 "	τίσ-ε-τε		τίσ-η-σθε
		3 "	τίσ-ωσι		τίσ-ω-νται.

When the Stem varies the longer form is generally used in the Subj., as *φή-η*, *βή-ομεν*, Pf. *πεποίη-ομεν*, *ἔστηκ-η*, *πέφύκ-η*. But the three Aorists that form the Sing. Ind. in -κᾶ (§ 5, 2) form the Subj. with a long vowel only (without κ), as (*ἀν-*)*ή-η*, *θή-ης*, Plur. *δώ-ομεν*, *δώ-ωσι*.

Verbs conjugated like *τίθημι* (Stems in ε) form the 1 Sing. in -ειω, Plur. -ειομεν: as *θεί-ω*, *θεί-ομεν*; so *κίχ-ει-ω* (Ind. *ἐ-κίχ-η-ν*), *τραπέ-ει-ομεν* (Ind. *ἐ-τράπη-ν*). But see Curt. Verb. II. 60-63.

εἰμί (Stem *ἔσ-*) forms *ἔω* (for *ἔσ-ω*), 3 Sing. *ἔησι* and *ἔη*.

B. Thematic Tenses form the Subj. by lengthening the Thematic Vowel. The 2 Sing. Mid. has -ηαι, rarely shortened to -εαι (*μύσγ-εαι*, Il. 2. 232). The forms in -μι, -σθα, -σι(ν) are noticed in § 2.

§ 14. The Optative.

1. Non-Thematic Tenses usually form the Optative by inserting -ιη before Light Endings, -ι before Heavy Endings: e.g. *φα-ίη-ν I would say*, 1 Plur. *φα-ί-μεν*; *θε-ίη-ν I would place*, 2 Plur. *ἐπι-θε-ί-τε*; *τεθνα-ίη-ς mayest thou die*.

2. The Aorist in -σᾶ forms the Optative in two ways—

(1) In -σειᾶ, only used for the 2 and 3 Sing. and 3 Plur. Active.

(2) In -σαι-μι.

3. *εἰμί* forms *εἴη-ν* (for *ἔσ-ιη-ν*); also *ἔοι-ς*, *ἔοι* (Il. 9. 142, 284).

εἴ-μι forms *ἔε-ιη* (Il. 19. 209), and *ἔοι* (Il. 14. 21).

§ 15. The Infinitive.

A. Non-Thematic Tenses form the Infinitive with the Endings -μεναι (also -μεν) and -έναι or -ναι.

Of these -μεναι is the most usual: -μεν is only found after short vowels, as *ἵ-μεν to go*, *τεθνά-μεν to die*; the accent is the same as in the corresponding forms in -μεναι.

The Ending -έναι occurs in *ἰ-έναι to go*; the form -ναι (i.e. -έναι, with loss of ε by contraction) in *στῆ-ναι*, *θεῖ-ναι*, *δοῦ-ναι*, *βιῶ-ναι*, *ἀή-ναι*, *φορῆ-ναι*, &c.

The Inf. in -ναι with a preceding short vowel, as *ἰστιά-ναι*, *τιθέ-ναι*, and the Perfect Inf. in -έναι, are unknown in Homer.

B. Thematic Tenses form the Infinitive in *-έμεναι* (*-έμεν*) and *-ειν*: *εἰπέμεναι, εἰπέμεν, βάλλειν*. The Second Aorist forms *-έειν*, contracted *-εῖν*, as *ἰδέειν, βαλέειν* and *βαλεῖν*.

DECLENSION.

§ 16. The Vocative.

Note the *αι* in *νύμφαι*, and in some words that are only used in the Vocative, *πάππα, ἀττα, τέττα, μαῖα*—Homeric forms of address.

Also, *Αἶαν* (*Αἴακ!*), *Κάλχαν*, and *ἀνα lord!* (in prayers.)

§ 17. The Nominative.

Some Nouns of the first Decl. have *-αι* for *-ης*, viz. *ἵππota* *horseman*, *ἡπύota* *loud-calling*, *ἱππηλάota* *driver of horses*, *αἰχμητά* *spearman*, *νεφεληγερέota*, *μητίota*, *εὐρύota*, *ἀκάκηota*, *κυανοχαῖota*, and one Proper Name, *Θυέota*. Except *Θυέota*, these words are titular epithets: *ἱππota* *Πηλεὺς*, *μητίota* *Ζεύς* &c.

§ 18. The Accusative.

1. Nouns in *-ις*, Gen. *-ιδ-os* (Stem *-ιδ-*), sometimes form the Acc. Sing. in *-ιν* as well as *-ιδα*; as *Κύπριδα* and *Κύπριν*, *ἔριδα* and *ἔριν*, always *Ἴριν*, *Θέτιν*, *θούριν*. Note that no oxytones form the Acc. in *-ιν*.

2. Nouns in *-ις* and *-υς* (Stem *-ι-, -υ-*) with an Acc. Sing. in *-ν* often form the Acc. Plur. in *-ις, -υς* (for *-ινς, -υνς*); *πόλις* (as well as *πόλι-ας* and *πόλη-ας*), *οἶς*, *ἀκοίτις*, *σύς*, *ἰχθύς*, *ὄφρυς*, *νέκυς* (as well as *σύ-ας* &c.) and *βοῦς* as well as *βό-ας*.

3. But Nouns in *-υς*, Gen. *-εος*, and Nouns in *-ευς, -ηυς* have only *-εας* and *-ηας* in Homer. For the Personal Pronouns see § 23.

§ 19. The Genitive.

1. Nouns in *-ις, -υς* (Stems in *-ι-, -υ-*) form the Genitive either in *-ι-os, -υ-os*, or in *-ε-os*, sometimes *-η-os*, as *πόλις*, Gen. *πόλι-os* and *πόλη-os*; *πολύς*, Gen. *πολέ-os*.

2. Nouns in *-ευς* form *-η-os* and *-ε-os*, as *βασιλεύς*, *βασίλη-os*; *Τυδεύς*, *Τυδέ-os*; so those in *-ηυ*, as *νηῦς*, *νη-ός* and (less commonly) *νε-ός*.

3. Nouns in *-ος* (Stems in *-ο-*) form the Gen. in *-οιο, -ου*; probably also in *-οο*, since we should read *Ἰφίτοο* (Il. 2. 518), *Ἰλίοο* (Il. 15. 66, 21. 104), *ὁμοίτοο* (Il. 9. 440 &c.), *ἀγρίοο* (Il. 22. 313), *δο* (for *δου*, Il. 2. 325, Od. 1. 70) &c. Cp. the Gen. of Pronouns in *-ειο, -εο, -ευ* (Stem in *-ε-*).

4. Masc. Stems in *-α* form *-αο*, less commonly *-εω*, or (after another vowel) *-ω*, as *Βορέ-ω*, *Ἑρμεί-ω*, *ἔϋμμελί-ω*.

5. Similarly stems in *a* form the Gen. Plur. in *-ᾶων*, *-έων*, and (after a vowel) *-ᾶν*, as *κλισι-ᾶν*, *Σκαιᾶν*.

§ 20. The Dative.

1. The Dat. Sing. generally follows the Gen., as *βασιλεῦ-s*, *βασιλῆ-ι*; *νηῦ-s*, *νη-ι*, *Τυδεῦ-s*, *Τυδέ-ι*; *πόλι-s* forms *πόλι*, *πτόλε-ι*, and *πόλη-ι*.

2. Nouns in *-us*, Gen. *-u-os*, form the Dat. in *-u*, as *πληθῦ*, *νέκυ*. In later Greek this diphthong can only occur before a vowel.

3. Stems in *-o* sometimes form a 'Locative' in *-oi* (as well as the Dat. in *-φ*), as *οἶκοι at home*; cp. *χαμα-ί*.

4. Of the Dat. Plur. there are two main varieties, viz. in *-σι(v)* and *-εσσι(v)*, both often used for the same word, as *βου-σί* and *βό-εσσι*, *ἀνδρά-σι* and *ἀνδρ-εσσι*, *μνηστήρ-σι* and *μνηστήρ-εσσι*, *ποσσί* or *ποσί* (for *ποδ-σί*) and *πόδ-εσσι*. Note that all forms in *-εσσι* are paroxytone.

5. Stems in *-es*, *-as* generally form three varieties: thus we have *ἐπέ-εσσι*, *ἐπεσ-σι*, *ἐπεσι*; *δεπᾶ-εσσι*, *δέπασ-σι*, *δέπασι*—the third being a subordinate variety of the second.

6. Stems in *-o* form *-οισι(v)*, and Stems in *-a* form *-ησι(v)*. These become *-ους* and *-ηs*, but chiefly before a vowel, where the loss of *i* may be due to elision: e.g. *σοῖs ἐτάροισι*.

7. The Gen. and Dat. Dual ends in *-οιῦν*, as *ποδ-οῖν*, *ἵππ-οῖν*.

§ 21. Forms in *φι(v)*.

The Homeric dialect has also certain Cases formed by suffixing *-φι(v)* to the Stem, as *ζυγῶ-φι*, *βίη-φι*, *δρεσ-φι*, *στήθεσ-φι*, *ναῦ-φιν*, *κοτυληδον-ό-φιν*, &c. The use of these forms is explained in § 40.

§ 22. Irregular Declension of Nouns.

1. The *ā* of the First Declension is retained in *θεά a goddess*, Gen. *θεᾶs*, Acc. *θεάν*, Dat. Plur. *θεαῖs*. Similarly *ā* is retained in a few Proper Names: Nom. *Ἑρμείας*, *Αἰνείας*, *Ῥέα*, *Νανυσικάα*: Gen. *Φειᾶs*, *Ῥειᾶs*.

2. Heteroclite forms are those which are declined from different Stems: e.g. *ἐρίηρ-οs* (Second Declension), Plur. *ἐρίηρ-εs*, *ἐρίηρ-ας*; *διπτυχο-οs*, Acc. *διπτυχ-α*; *ἄλκῆ*, Dat. *ἄλκ-ι* (only in the phrase *ἄλκι πεποιθῶs*); *ὑσμίνῃ*, Dat. *ὑσμίν-ι*; *ἰωκῆ*, Acc. *ἰωκ-α*; *Ἄτδῃ-s*, Gen. *Ἄτδα-ο* and *Ἄιδ-οs*, Dat. *Ἄιδ-ι*. So we have forms of *φύλακο-s* and *φύλαξ*, *μάρτυρο-s* and *μάρτυs*, *δάκρυο-ν* and *δάκρυ*, *πολλό-s* and *πολύ-s*. Note also *Ἄρης*, Gen. *Ἄρη-οs* and *Ἄρε-οs*, Voc. *Ἄρες*, Acc. *Ἄρηα* and *Ἄρη-ν*.

In the Cases of *νῆος son*, we have three Stems—

νῆο-: Nom. *νῆό-s*, Voc. *νῆέ* (*νῆοῦ*, *νῆφ*, are very rare).

νῆ-: *νῆ-οs*, *νῆ-ι*, *νῆ-α*, Plur. *νῆ-εs*, *νῆ-άσι*, *νῆ-ας*, Dual *νῆ-ε*.

νῆευ-: *νῆέ-οs*, *νῆέ-ι*, *νῆέ-α*, Plur. *νῆέ-εs*, *νῆέ-ας*.

It is especially common to find Neuter Stems with alternative forms in -ατ, as in Attic γόνυ, δόρυ, ὕδωρ, &c. So in Homer, πρόσωπο-ν, Plur. προσώπατ-α; δεσμός-ς, δέσματ-α; πείραρ, πείρατ-α; ἡμαρ, ἡματ-α &c. Also κάρη, Gen. καρήατ-ος, κάρητ-ος, κράατ-ος, and κρατ-ός.

§ 23. Declension of Pronouns.

1. The forms of the Personal Pronouns in use are:—

	1st Person.	2nd Person.	3rd Person.
Sing. Nom.	ἐγών, ἐγώ	σύνη, σύ	—
Acc.	ἐμέ, με	σέ	ἐέ, ξί; μιν
Gen.	ἐμεῖο, ἐμέο, ἐμεῦ, μεν ἐμέ-θεν	σεῖο, σέυ, σεῦ σέ-θεν; τεοῖο	εῖο, ξο, εὔ ξθεν
Dat.	ἐμοί, μοι	σοί, τοι; τειν	ἐοί, οἱ
Plur. Nom.	ἄμμες, ἡμεῖς	ὑμμες, ὑμεῖς	
Acc.	ἄμμε, ἡμέ-ας	ὑμμε, ὑμέας	σφε, σφέ-ας, σφᾶς
Gen.	ἡμείων, ἡμέων	ὑμείων, ὑμέων	σφέων, σφέων, σφῶν
Dat.	ἄμμι(ν), ἡμῖν	ὑμμι(ν), ὑμῖν	σφί-σι(ν), σφι(ν)
Dual. Nom.	{ νῶϊ, νῶ	σφῶϊ, σφῶ	Acc. σφωέ
Acc.			
Gen.			
Dat.			Dat. σφῶϊν.

Note especially the Gen. in -θεν (properly an Ablative), and the Acc. Plur. ἄμμε, ὑμμε, σφέ, forms which are like the Acc. Sing. in being without Case-Ending.

2. The Pronoun τίς is declined from two stems, τι- and τιν-. The forms in use, with those of the compound Rel. ὅσ-τις (for which Homer has also ὅ-τις, formed like ὅ-πως &c.) are as follows:—

Sing. Nom.	τί-ς; Neut. τί	ὅσ-τις, ὅτις; ἥτις; ὅτι, ὅττι
Acc.	τιν-ά (encl.); Neut. τί	ὄντινα, ὄτινα; ἥντινα; ὅτι, ὅττι
Gen.	τέο, τεῦ	ὄττεο, ὄττεν, ὄτεν
Dat.	τέφ, τφ (encl.)	ὄτεφ, ὄτφ
Plur. Nom.	τίν-ες	ὄττινες; ἄσσα (for ἄ-τι-α)
Acc.	τιν-άς (encl.)	ὄσστινας, ὄτινας; ἄσστινας; ἄσσα
Gen.	τέων	ὄτεων
Dat.	—	ὄτέοισι.

Homer also uses ὅς τε, which may be regarded as ὅσ-τις with the second stem undeclined: see § 49, 9.

3. In the Art. we find Nom. Plur. τοί, ταί, as well as οἱ, αἱ.

4. The second part of the Demonstrative ὅδε is sometimes declined, viz. in the Dat. Plur. τοῖς-δεσσιν or τοῖς-δεσιν.

§ 24. Adverbial Endings.

The chief Suffixes used to form Adverbs in Homer are as follows:—

-*θι*, expresses the *place where*: as *τό-θι*, *δ-θι*, *πό-θι* (= Attic *ποῦ*), *κεῖ-θι* (= Attic *ἐκεῖ*), *αὐτό-θι* (= Attic *αὐτοῦ*), *ἐκτο-θι*, *ἐνδο-θι*, *ἀπόπρο-θι*, *ἐγγύ-θι*, *ὑψό-θι*, *νεύ-θι*, *ἐτέρω-θι*, *οἴκο-θι*, *ἡῶ-θι*, *οὐρανό-θι*, *κηρό-θι*, *Ἰλιό-θι*, *Κορινθό-θι*.

-*θεν*, *place whence*, used with nearly the same Stems as -*θι*; as *δ-θεν*, *πό-θεν*, *κεῖ-θεν*, *ἐτέρω-θεν*, *ἡῶ-θεν*, &c. It is often used after *ἐξ* and *ἀπό*, as *ἐκ Διό-θεν*, *ἀπ' οὐρανό-θεν*. There is also a Suffix -*θε(ν)*; *πρόσ-θε(ν)* in front, *ὀπίσ-θε*, *ὀπί-θεν* behind, *ὑπερ-θε(ν)*, *ἐνερ-θε(ν)*, *πάροι-θε(ν)*.

-*σε*, *place whither*, as *πό-σε*, *κεῖ-σε*, *ἐτέρω-σε*, *ὁμό-σε*, *πάντο-σε*.

-*τος*, *place*, *ἐν-τος*, *ἐκ-τος*.

-*χι*, in *ἧ-χι* *where* (lit. *which way*, like Lat. *quā*).

-*χα*, -*χθα*, with Numerals; *δί-χα* *two ways*, *τρί-χα*, *πέντα-χα*, and *τρι-χθά*, *τετρα-χθά*.

-*δε*, *place whither*, suffixed to the Acc., as *οἰκόν-δε*, *πόλεμόνδε*, *ἔλαδε* &c.

-*δις*, *direction or manner*; *χαμά-δις* *to the ground*, *ἄμυ-δις* *together*, *ἄλλυ-δις* *in other directions*.

-*δον*, -*δην*, -*δᾶ*, *manner*; *ἀποστα-δόν* *aloof*, *ἰλα-δόν* *in crowds*, *βοτρυ-δόν* *in clusters*, *πυργη-δόν* *in column*; *βά-δην*, *κρύβ-δην*, *κλή-δην*, *ἐπιγράβ-δην*, *ὑποβλή-δην*, *ἐπιστροφά-δην*; *μίγ-δα*, *κρύβ-δα*, *ἀμφα-δᾶ*, *αὐτοσχε-δᾶ*.

-*ᾶ*, *manner*; *ᾄ-ρα* (lit. *fittingly*), *ᾄ-μα*, *μάλ-α*, *θά-μα* *thickly*, *τάχ-α*, *σάφ-α*, *κάρτ-α*, *ρεῖ-α*, *ᾠκ-α*, *ἡκ-α*, *αἰψ-α*, *λίγ-α*, *σίγ-α*, *ρίμφ-α*, *πύκ-α*, *κρύφ-α*.

-*η*, *way, direction*; *πάντ-η* *every way*.

-*ει*, -*ι*, *time, manner*; *αὐτο-νυχ-ει* *that very night*, *τρι-στοιχ-ί* *in three rows*, *ἀναιμωτ-ί* (*ι*) *bloodlessly*, *ἀμογητ-ι* *without effort*.

-*ου*, *place*, *ποῦ*, *δμ-ου*, *ἀγχ-ου*, *τηλ-ου*, *ὑψου*, *αὐτ-ου*, in meaning like the Adverbs in -*θι*, which are more common in Homer.

-*ως*, *manner*; a Suffix of which there are comparatively few examples in Homer: *ὥς*, *τῶς*, *πῶς*, *ὁμῶς*, *φίλως*, *αἰνῶς*, *κακῶς* and some others from Stems in -*ο*. From other Stems, *ἀφραδέ-ως*, *περιφραδέ-ως*, *προφρονέως*.

-*ω*, chiefly from Prepositions; *εἰς-ω* *towards*, *ἐξ-ω* *outwards*, *πρόσσω* *forwards*, *ὀπίσσω* *backwards*, *προτέρ-ω* *farther on*, *ἐκαστέρ-ω*, *ἐκαστάτ-ω* *farther, farthest*, *ἀσσοτέρ-ω* *nearer*; *ὦ-δε*, *οὗτ-ω* are exceptional.

Many Adjectives are used adverbially in the Acc. Neut.: see § 37, 1.

Variations in the endings of Adverbs to be noted:—

1. Moveable final -*ς*; *ἀμφίς* and *ἀμφί*, *μέχρις* and *μέχρι*, *μεσσηγίς* and *μεσσηγύ*, *ἰθύς* and *ἰθύ*, *πολλάκις* and *πολλάκι*, &c.

2. Prepositions: *παρά*, *κατά*, *ὑπάρ* (perhaps locatives, like *χαμαί*); *πρὸτί* and *ποτί* (fuller forms of *πρός*); *ἐνί* (*ἐν*). Cp. *αἰεί* and *αἰέν*.

3. *Ἀποκοπε* occurs in *ἀνά* (*ἀν δέ*, *ἀμ πεδίον*, &c.), *κατά* (*καδ δέ*, *καπ πεδίον*, *κάββαλε*, &c.), and *παρά*; also in the Particle *ἄρα*.

MEANINGS OF THE TENSES.

The meanings of the chief Tenses may be shortly summed up as follows:—

The **Aorist** is used of a **single** action or event (or of any series of events regarded as a single fact).

The **Perfect** is used of a **state** of things.

The **Present** is used of progressive or repeated action—an event or series of events regarded as a **process**.

These meanings have nothing to do with the distinctions of past, present, and future Time. The notion of past Time is given by the Augment; accordingly it is only found in the augmented forms of the Indicative, in which it is combined with the general meaning of the Tense. Thus the Pluperfect (Pf. with Augm.) denotes a past **state**, the Imperfect (Pres. with Augm.) a **process** going on in the past. The Aorist is peculiar in having no Indicative form for present time: but the general meaning above assigned to it appears sufficiently in the other Moods—most clearly, perhaps, in the Imperative and Infinitive.

§ 25. The Aorist.

It is only necessary to mention uses of the Aorist in which it does not answer to the English Past Tense.

1. The **Aorist** is used of an action **just completed**, where we should use the Perfect with 'have'; as Il. 1. 362 *τί κλαίεις; τί δέ σε φρένας ἴκετο πένθος*; *why dost thou weep (Pres.), and what sorrow has touched thy heart?* 2. 114 *νῦν δὲ κακὴν ἀπάτην βουλευσάτο* *now he has resolved on a wicked deceit*: 22. 393 *ἡράμεθα μέγα κῦδος, ἐπέφνομεν Ἑκτορα δῖον* *we have gained great glory, we have slain Hector*.

In a context relating to past time this Aorist is equivalent to the English Pluperfect, as *αὐτὰρ ἐπεὶ ῥ' εὗσαντο* *when they had made their prayer*: 2. 642 *οὐδ' ἄρ' ἔρ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος* *nor was he himself still living, and Meleager had died*.

2. The **Aorist** is used (as well as the Pres.) when no particular time is thought of, where we can only use the Present. Thus it is found—

(a) in **general sayings**; as Il. 1. 218 *ὅς κε θεοῖς ἐπιπείθεται μάλα τ' ἑκλυον αὐτοῦ* *whoso obeys the gods, him surely they hear*. This is the 'Gnomic Aorist,' or Aor. of maxims.

(b) in **similes**, as Il. 3. 23 *ὥστε λέων ἐχάρη* *as a lion rejoices*.

§ 26. The Perfect.

1. The **Perfect** in Homer ought to be translated, if possible, by a Present Tense;—such instances as *ἕστηκα* *I stand*, *γέγηθα* *I rejoice*, *μέμνη*

μαι *I remember*, are not exceptional, but the contrary. Accordingly—to take a few examples from the first book of the *Iliad*—

ἐμμορε is not ‘has divided,’ but *has for his share*;

εἰρύσται is not ‘have saved,’ but *keep safe*;

προ-βέβουλα is not ‘I have wished rather,’ but *I prefer*; and so generally.

2. Note the number of Homeric Perfects, expressing states of mind or body, temper, attitude, &c.: κέκμηκα *I am weary*, ἔρριγε *shudders*, τέτληκα *I waste away*, ὄρωρε is *astir*, ἔολπα *I hope*, μέμονα *I am eager*, τέθηπα *I am in amazement*, σέσηπε is *rotten*, δεδεγμένος in *waiting*, πεποτήγεται are on the wing, δέδορκε is *gazing*, ἔσσυμαι *I am in hot haste*, δεδάκρυσαι *art in tears*, τέτληκας *thou hast the heart*, πεφυζότες in *flight*.

3. Verbs expressing sustained sounds, especially the cries of animals, are usually in the Perfect: e. g. βέβρυχε *roars*, γέγωνε *shouts aloud*; κεκλήγως, μεμηκώς, τετριγώς, λεληκώς, ἀμφ-ιαχυία.

§ 27. The Present and Imperfect.

The Imperfect is used of an action the time of which is fixed by reference to some other event, as in Il. 1. 424 χθιζὸς ἔβη κατὰ δαίτρα, θεοὶ δ' ἅμα πάντες ἔποντο (=the gods all following). So in l. 495 Θέτις δ' οὐ λήθει' ἐφετμέων *Thetis meanwhile did not forget*: 2. 85 οἱ δ' ἐπα-νέστησαν πείθοντό τε *they rose up in obedience to, &c.*

Homer constantly uses the Imperfect in this way where the later language would use a Participle, or a subordinate clause; e. g.

Il. 22. 277 ἀψ δ' Ἀχιλῆϊ δίδου λάθε δ' Ἑκτορα (=διδοῦσα ἔλαθε).

15. 372 εἰ ποτέ τίς τοι . . . εὐχέτο νοστήσαι, σὺ δ' ὑπέσχεο = ‘if, when any one prayed to thee, thou didst promise.’

§ 28. Transitive and Intransitive Tenses.

1. The Present is often Transitive in meaning, when the Second Aorist and Perfect are Intransitive, as in ἴστημι, φύνω, &c. Homeric instances of this are—

ἐλπῶ *I encourage*, Pf. ἔολπα *I am in hope*.

τεύχω *I make*, Pf. τέτευχε is *made, subsists*.

ὄρνωμι *I rouse*, Pf. ὄρωρεν is *astir*.

So several Verbs are Middle in the Present, and Active in the Second Aorist and Perfect; βούλομαι, βέβουλα: δέρκομαι, ἔδρακον, δέδορκα: ἔρχομαι, ἤλυθον, ἐλήλυθα, &c.

2. The Reduplicated Aorist is nearly always Transitive or Causative: ἐκ-λέλαθον *made to forget* (Il. 2. 600), ἤραρε *fitted*, ἤκαχε *unveiled*, πέφραδε *showed, set forth*, δέδαεν *taught*, πεπθεῖν *to persuade*. Sometimes it is intensive, as ἐκέκλετο *shouted*, τεταγών *seizing*, λελαβέσθαι *to seize hold of*.

3. The **First Aorist** is usually Transitive: ἔβησα, ἔστησα, ἔλεσα, ἔρσα. Hence the Middle in εἶσατο *he made himself like*, εἰσατο *he went*, &c.

MEANINGS OF THE MOODS.

§ 29. The Subjunctive in Principal Clauses.

The Subj. in independent or Principal Clauses expresses either (1) what the speaker **wills or purposes**, or (2) what he **insists upon** as sure to happen.

1. Simple will is expressed by the 1 Sing., as ἀλλ' ἄγε . . ἀρῆια τεύχεα δύνω *come, I will put on my armour*: (εἰ δέ κε μὴ δώσωιν) ἐγὼ δέ κεν αὐτὸς ἔλωμαι (*if he do not give her*) *I will take her myself*. This Subj. stands to the Fut. Indic. nearly as the English *I will* to *I shall*.

2. In the 1 Plur. the Subj. acquires a 'Hortatory,' and quasi-Imperative force, as in Attic.

3. With an interrogative tone it becomes 'Deliberative,'—'shall I,' or 'shall we,' do so and so?—and this is also an Attic use.

4. In the Second and Third Person the Subj. generally takes the second meaning, that of **insistence or confident expectation**, especially as to events in which the speaker has a share or interest; thus answering to the English *thou shalt, he shall*, &c.; as Il. 1. 205 τάχ' ἂν ποτε θυμὸν δλέσση *quickly shall he lose his life* (a threat of what the speaker will do). So in the phrase καὶ ποτέ τις εἴησιν *men shall one day say*, used in sanguine anticipations. These uses are Homeric.

5. With μή the Subj. expresses either **Prohibition** (as in Attic) or **Fear**, warning, &c., as Il. 2. 197 μὴ τι χολωσάμενος βέξη κακόν *I will not have him work a mischief* (= *I fear he may*).

6. With οὐ the Subj. has the emphatic Future meaning, as Il. 1. 262 οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι *I never saw, and never may see, such men*. This is a distinctively Homeric use.

§ 30. The Optative in Principal Clauses.

1. The Opt. without ἄν or κεν (i.e. in unconditional sentences, see § 31) usually expresses a **Wish or Prayer**.

2. In the Second Person it is equivalent to a gentle or respectful Imperative; as Il. 11. 891, ταῦτ' εἰποῖς Ἀχιλῆϊ *suppose you say this to Achilles*: Od. 4. 192 πίθοίό μοι *I pray you listen*.

3. The Opt. of **Wish** is also found with εἰ or αἶ (more commonly εἶθε, αἶθε, εἰ γάρ, αἶ γάρ): e.g. Il. 24. 74 ἀλλ' εἰ τις καλέσειε κ.τ.λ., *would that some one would call*. It is usual to complete such sentences by supplying καλῶς ἂν ἔχοι, or the like: but probably in these cases εἰ does not mark a condition at all. Note that εἶθε (or αἶθε) is generally used in hopeless wishes, as Il. 11. 670 εἶθ' ὅτε ἡβώοιμι κ.τ.λ.

4. Sometimes the Opt. expresses not so much wish as **Concession**, willingness that something should take place; as Il. 4. 18 ἦ τοι μὲν οἰκέοιτο πόλις κ.τ.λ. *the city may as well continue to be inhabited*. So in the First Person, Il. 23. 151 Πατρόκλῳ ἥρωϊ κόμην δάσσαμι φέρεσθαι *I am ready to give the lock of hair as a gift to Patroclus*.

5. Lastly, the Opt. with ἄν or κεν (see § 31, 4) usually expresses **Supposition**, willingness to admit something to be true, as Il. 1. 100 τότε κέν μιν ἱλασσάμενοι πεπείθοιμεν *then we may hope to appease him*.

6. Homer sometimes has the Opt. with ἄν or κεν to express what would have taken place in an event which has not happened (where an Attic writer would use the Indicative with ἄν), as Il. 5. 311 καὶ νύ κεν ἐνθ' ἀπόλοιτο . . εἰ μὴ ἄρ' ὄξυ νόησε *would then have perished, if &c.*; 17. 70, ἐνθα κε ρεία φέροι . . εἰ μὴ κ.τ.λ.

7. With μή the Opt. expresses **Deprecation**: with οὐ it expresses negative Supposition or Expectation.

§ 31. Use of ἄν and κεν in Principal Clauses.

The general rule is that ἄν or κεν is used in order to show that a particular occasion or state of things is contemplated.

1. The Subj. of **Purpose** in an independent clause takes κεν when the purpose is coupled in any way with a future event, as Il. 16. 129 δύσεο τεύχεα θάσσον ἐγὼ δέ κε λαὸν ἀγείρω *put on your armour and (while you do so) I will collect the people*: so Il. 1. 137, 183, &c.

2. The Subj. of **emphatic prediction** usually takes ἄν or κεν, as Il. 3. 54 οὐκ ἄν τοι χραίσμη (*when you meet Menelaus*) *it shall not avail you*. But the Subj. is unqualified whenever the speaker wishes to avoid confining himself to a particular occasion: as in καὶ ποτέ τις εἴησι, and the use with οὐ, § 29, 6.

3. The Opt. of pure **Wish** never takes ἄν or κεν—a wish as such being unconditional.

4. The Opt. of **Supposition** generally takes ἄν or κεν, as an assertion about the likelihood of an event is almost necessarily made in view of particular circumstances. Occasionally however Homer expresses the **unconditional possibility** of an event by the unqualified Opt.: as Od. 3. 231 ρεία θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σώσσαι, where ἐθέλων expresses the only condition. So with οὐ, Il. 19. 321 οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι *I do not suppose I can suffer a worse ill*; and so Il. 5. 303; 20. 286; Od. 14. 121. This last use is the counterpart of the Subj. with οὐ (§ 29, 6).

§ 32. Subordinate Clauses.

The Subordinate Clauses which contain a Subj. or Opt. may generally be assigned to one of two groups, viz.

1. **Conditional Clauses**, together with such Relativ and Temporal Clauses (i. e. Clauses with *ὅς, ὅτε, ἕως, &c.*) as have the effect of imposing a condition or limitation upon the Principal Clause.

2. **Final Clauses**, viz. those which give the end or aim of the action expressed by the Principal Clause.

The difference between these two kinds of Clauses is not generally shown by the form of the Clause: thus—

(1) A Clause introduced by a Relative may express

(a) a condition, as *φεινόμενος κατὰ βέλαι ὃ κεν φιλόφρων παρασχῇ* *to do evil to a host who (i.e. when he) has given friendly treatment.*

(b) an end, as *ἥ ἄλλον πέμπωμεν ἱκανέμεν ὅς κε φιλήσῃ* *shall we send him to another who shall (i.e. in order that he may) entreat him well?*

(2) *ὅφρα* and *ἕως* sometimes express a condition (*so long as*), sometimes a purpose (*until, to the end that*).

(3) *ὥς* with the Subj. most commonly expresses purpose, but has the force of a limitation in sentences like *ὥς ἂν ἐγὼν εἶπω πειθώμεθα πάντες*. So in comparisons, as *ὥς δὲ λέων . . ᾄξῃ* *as a lion breaks, &c.*

(4) Clauses with *εἰ* are commonly conditional, but may also express purpose, as *εἰμ' αὐτῇ πρὸς Ὀλυμπον ἁγάννιφον αἶ κε πίθηται* (*not if he has listened, but) in the hope that he will listen.*

§ 33. The Subjunctive in Subordinate Clauses.

The general rule regarding *ἄν* or *κεν* is the same as for independent Clauses: accordingly—

1. Conditional and Temporal Clauses take the Subj. without *ἄν* or *κεν* when the reference is meant to be general or indefinite: viz:

(a) in **maxims** and sayings of general application; as Il. 1. 80, *κρείσσων γὰρ βασιλεὺς ὅτε χύσεται ἀνδρὶ χέρῃ· εἴπερ γὰρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ κ.τ.λ.* *a king has the best of it when he has a quarrel with a common man: for even if he has swallowed his rage for the day, &c.*

(b) in **similes**, with *ὅτε* and *ὥς ὅτε* (*passim*).

(c) of events happening repeatedly, or at an indefinite time, as Il. 1. 163 *οὐ μὲν σοὶ ποτε ἴσον ἔχω γέρας δῆπότε Ἀχαιοὶ Τρώων ἐκπέρσωσ' εὖ ναϊόμενον προλίσθρον* *when the Greeks take one of the Trojan towns: 1. 230 ὧρ' ἀποαιρεῖσθαι ὅστις σέθεν ἀντίον εἴπῃ, i. e. from any man who speaks against thee: so 1. 341, 543, &c.*

(d) after a **negative** Principal Clause, as Od. 1. 206, *οὐδ' εἴπερ τε σιδήρεα δέσματ' ἔχῃσιν* (*he will not be long away) even if iron bonds hold him; so Il. 5. 258; 20. 363; 21. 322.*

But *ἄν* or *κεν* is used in these Clauses—

(e) when a particular event is in view; as Il. 1. 128 *ἀποτίσομεν αἶ κέ ποθι Ζεὺς δῶσι πόλιν Τροίην . . ἑξαλαπάξαι* *we will repay you if ever Zeus gives us Troy to sack* (contrast Il. 1. 163, quoted above).

2. The Subj. of Purpose generally takes *ἄν* or *κεν* when the Principal Clause refers to a future time: e.g. Il. 2. 440 *ἵομεν ὄφρα κε θάσσω κ.τ.λ.* *let us go, that we may* (by our going, &c.) Note however that *ἵνα* does not take *ἄν* or *κεν*, and *ὄφρα* only in a few places.

The Subj. with *μή* = 'lest' does not take *ἄν* or *κεν*: cp. § 29, 5.

No 3. The dependent 'Deliberative' Subj., referring to a future deliberation, takes *κεν*: as Il. 9. 619 *φρασσόμεθ' ἥ κε νεώμεθ' ἐφ' ἡμέτερ' ἥ δὲ μένομεν* *we shall consider, are we to return or to stay.* *Deliberative*

§ 34. The Optative in Subordinate Clauses.

The general principle is that the Opt. indicates an event not regarded in any way as coming within the speaker's agency. The use of the Opt. in reference to the past is the commonest application of this principle, but not the only one.

1. The Opt. is used in Conditional and Temporal Clauses¹—

(a) with *ἄν* or *κεν*, in a few instances of Clauses with *εἰ* and *ἐπεὶ*. The context generally shows what is the particular event in view of which the supposition is made; e.g. Il. 1. 60 *ἂν ἀπονοστήσειν εἰ κεν θανάτῳ γε φύγοιμεν* *if (by returning) we may escape death*: cp. 5. 373.

(b) When the case to which the condition applies is matter of mere supposition: Il. 9. 125 *οὐ κεν ἀλγῖος εἴη ἀνὴρ ᾧ τόσσα γένοιτο* *he were no empty-handed man to whom such things come.*

(c) After a Past Tense: Il. 1. 610 *ἐνθα πάρος κοιμᾷδ' ὅτε μιν γλυκὺς ὕπνος ἱκάνοι* *there he slept whenever sweet sleep came to him*; cp. the Subj. of indefinite frequency, § 33, 1 (c).

2. The Optative of End is used—

(a) with *κεν*, when the Clause expresses something expected to follow, but which the speaker does not adopt as his purpose; as Il. 1. 64 *ἀλλ' ἄγε δή τινα μάντιν ἐρείομεν ἢ ἱερῆα, ὅς κ' εἴποι κ.τ.λ.* *let us ask a prophet who may tell us*,—where the immediate purpose of asking is contrasted with the mere expectation as to the answer.

(b) when the Principal Clause expresses a wish or supposition only,

¹ The use of the Subj. and Opt. in Conditional Clauses does not depend upon the greater or less probability of the event. A condition is a kind of requirement, and the Mood to be used is determined by the spirit in which the requirement is made. Thus it may be made by the Imperative, as *ἔστω ταῦτα*, *let this be so*, i. e. *let us suppose this to be so*. Or by the Indicative, *εἰ ἔστι ταῦτα* (*suppose*) *this is so*, where the Ind. does not in the least imply that the supposition is true. Or by the Subj., which is akin to the Imperative. Or, finally, by the Opt., which makes the supposition in the tone of a wish or a concession.

The use of *μή* instead of *οὐ* in stating a condition is evidently due to the quasi-imperative character of such Clauses.

as Il. 14. 107 νῦν δ' εἴη δε τῆσδε γ' ἀμείνονα μῆτιν ἐνίσποι *may there be (one) who will tell us a better plan than this.*

(c) after a Past Tense in the Principal Clause (*passim*). But if the thing intended is future at the time of speaking, the Subj. may be used after a Past Tense, as Il. 5. 127 ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλιν ἥ πρὶν ἐπῆεν ὄφρ' εὖ γιγνώσκῃς κ.τ.λ. *I have taken away the dimness from thine eyes, so that thou shalt know, &c.*

3. Clauses with ἥ . . ἥ of Deliberation, depending upon a Past Tense, have the Opt. without ἄν or κεν.

§ 35. ἄν and κεν with the Future Indicative.

This use is found both in independent and in Subordinate Clauses. The force of the Particle is generally obvious: Il. 1. 139 ὁ δέ κεν κεχολώσεται ὃν κεν ἴκωμαι (*I will do so and so*) *and he (for his part) will be angry to whom I shall come*: so Il. 1. 174, 523; 2. 229, 258.

§ 36. The Infinitive.

1. The Infinitive expresses aim, direction, or consequence: as ξυνέηκε μύχεσθαι *brought together to fight (for fighting)*, λείπε φορῆναι *left to him to bear*, δὸς ἀγῖν *give (her) for taking away, &c.*

2. It is often used after a Noun or Adverb, to limit or explain its application; as Il. 2. 553 τῷ δ' οὐ πῶ τις ὅμοιος ἐπιχθονίων γένει' ἀνδρῶν κοσμήσαι *no one was like him for ordering, &c.*: Il. 4. 510 ἐπεὶ οὐ σφί λίθος χρῶς οὐδὲ σίδηρος χαλκὸν ἀνασχέσθαι *their flesh is not stone or iron for withstanding, i.e. so as to withstand*: Il. 4. 345 ἐνθα φίλ' ὀπταλέα κρέα ἔδμεναι *there roast meat is liked for eating, i.e. 'you like to eat roast meat there'*.

3. The Inf. is often found in Homer with the force of an Imperative, but chiefly where an Imperative precedes, the Inf. serving to carry on or complete the command, e.g.

Il. 1. 322 ἔρχεσθον κλισίην Ἀγαμέμνονος Ἀτρεΐδαο,
χειρὸς ἐλόντ' ἀγέμεν Βρισηίδα κ.τ.λ.

3. 458 ὑμεῖς δ' Ἀργεῖην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
ἔκδοτε, καὶ τιμὴν ἀποτινέμεν.

So in other cases where the context prepares us for a request or command: especially in prayers after an invocation, as Il. 2. 412 Ζεῦ κῦδιστε . . μὴ πρὶν ἐπ' ἡέλιον δῶναι κ.τ.λ.

THE CASES.

The Case-endings serve in general to show the relation in which a Noun stands to the Verb of the sentence. The Genitive Ending is an

¹ Note that this is grammatically simpler than the regular construction φίλον ἐστὶ κρέα (Acc.) ἔδμεναι (lit. *there is pleasure for eating meat*).

exception, as it usually serves to show the relation of the Noun to another Noun.

§ 37. The Accusative.

A Noun in the Accusative serves to define or complete the notion given by the Verb. The following are the chief Homeric uses:—

1. Neuter Pronouns and Adjectives; as τόδ' ἰκάνω *I come this time*, τάδε μαίνεται *he is thus mad*, πάντα ἐνίκα *he was victorious in all*, ἡδὺν γέλασαν *they laughed a sweet laugh*, ἀλληκτον πολεμίζειν *to war unceasingly*: so πολύ and πολλά, μέγα and μέγαλα, τυτθόν, νέον, πρῶτον and πρῶτα (also τὸ πρῶτον, τὰ πρῶτα), ὕστατα, ἔξοχα, ἐνδέξια, ὀξύ, βαρύ, καλόν, δεινόν, σμερδαλέον, ἑτερόν, ἐπιτηδέε, and very many more. This may be regarded as the usual Homeric way of forming Adverbs—the Adverbs in -ως being comparatively rare.

Similarly πᾶν ἔργον ὑπέειχομαι *I will yield in everything* (πᾶν ἔργον being = πάντα).

2. A Noun of cognate meaning to the Verb, as ἐμάχοντο μάχην, βουλὰς βουλεύειν, ὑπόσχεσιν ἦν περ ὑπέσταν, &c.

Similarly when the Acc. is sufficiently distinct in meaning to serve as a qualification to the Verb, as ἠπειλῆσεν μῦθον *uttered a word of threatening*, βουλὰς ἐξάρχων *taking the lead in counsel*, οὐ τι ψεύδος ἐμὰς ἄτας κατέλεξας *no false tale hast thou told of my folly*.

3. Some Accusatives are used to qualify the whole fact expressed by a Clause; as Il. 4. 155 θάνατόν νύ τοι ὄρκι' ἔταμνον *my making a treaty proves to be death to thee*. Hence the use of ἐπικλήσιν in name, πρόφασιν *professedly*, δέμας πυρός in the likeness of fire.

4. The seat of an action or feeling is often expressed by the Acc., as χεῖρα καμείται *his hand will be weary*, εἰσατο δὲ φθόγγην *he made himself like in voice*, φρένα τέρεπε' ἀκούων *was pleased in his soul*, βέβληαι κενεῶνα *thou art smitten in the flank*. This usage extends to Adjectives expressing qualities, as πόδας ἀργός, βοὴν ἀγαθός, χερεῖων οὐ δέμας οὐδὲ φυήν.

5. An ordinary Acc. of the Person with a limiting Acc. of the 'part affected' produces the double Acc. of the Whole and Part (σχῆμα καθ' ὅλον καὶ μέρος), which is very common in Homer: see Il. 1. 362.

6. The Acc. of the point to which motion is directed is very common with ἰκνέομαι (ἰκνέω, ἰκάνω), but rare with other Verbs of motion.

7. Many Verbs that ordinarily take an Acc. of the Thing may be construed with an Acc. of the Person when the real Object of the Verb is some fact about the person. The fact is often given by a Participle following, as Il. 7. 129 τοὺς νῦν εἰ πτώσσοντας ὑφ' Ἑκτορι πάντας ἀκούσαι *if he were to hear of their all cowering before Hector*: 13. 352 ἤχθετο γάρ βα Τρωσὶν δαμναμένους *he was vexed at their being subdued* (cp. ἄχθομαι ἔλκος *I feel the pain of the wound*).

Or it is given by a distinct Clause, as Il. 2. 409 ἦδεε γὰρ κατὰ θυμόν.

ἀδελφεὸν ὡς ἔπνευτο *he knew of his brother how he laboured*. This is the so-called 'Accusativus de quo.'

§ 38. The Dative.

The Dative in Greek does the work of three distinct Cases; (1) the Dative proper (answering to the Latin Dative), (2) the Locative—'place (or time) at which,' and (3) the Instrumental or Comitative. The two latter cases are amalgamated in Latin with the Ablative.

1. **Dative Proper.** Under this head notice the free use made of the 'Ethical Dative' in Homer: as *Il. i. 104* ὅσσε δὲ οἱ πυρὶ λαμπερόωντι ἔκτετην *his eyes were like fire*; *i. 250* τῷ δ' ἦδη δύο μὲν γενεαὶ . . ἐφθίαθ' *he had seen two generations pass*.

2. **Locative.** Nearly all words of place may be in the Dative; especially names of towns and countries (*passim*), of the parts of the body (as κεφαλῇ, ὤμφ and ὥμοισι, φρεσί, θυμῷ, &c.), and words like μέσσω *in the middle*, ἐσχάτῃ *at the extremity*: note also the use with the familiar distinctions of place, as δόμῳ *in the house*, ἀγρῷ *afield*, νομῷ, χορῷ, ἀγορῇ, βουλῇ, μάχῃ, τραπέζῃ, ἀγῶνι, ἕπνῳ.

The true Locative form survives in οἴκοι *at home*, χαμαὶ *on the ground*.

3. **Instrumental or Comitative.** This group of uses includes the Dat. of manner or circumstance, as σιγῇ *in silence*, ἀλαλητῷ *with a shout*, σπουδῇ *with zeal*, κακῇ αἰσῇ *with an evil fate*, τριπλῇ *threefold*; also the idiom αὐτῇ κεν γαίῃ ἐρύσαιμι *I would drag them earth and all*.

The Comitative sense prevails in the Plural, used of the parts or adjuncts of an object: as ἐπὶ τ' ἡμύνει ἀσταχύεσσιν *the field bends with the ears of corn* (cp. κεφαλῇ κατανέυσομαι); ξεστῆς αἰδούσῃσι τετυγμένον *built with porticoes*; ἐθειρήσιν κομῶντε, ἵπποις ἀτσαν, &c.

§ 39. The Genitive.

The Greek Genitive is sometimes a Genitive Proper, serving mainly (like the Latin Gen.) to connect a Noun with another Noun which it limits or qualifies; sometimes an Ablative denoting the *terminus a quo* of the action.

The following are the chief points to be noticed:—

1. After Nouns denoting *anger, sorrow, &c.* the Genitive expresses either the person who has the feeling, as θεῶν μῆνις, *the wrath of the gods*; or (very frequently in Homer) the person or thing which is the object or cause of the feeling, as *Il. 6. 335* Τρώων χόλῳ *from anger against the Trojans*; *15. 138* χόλον υἱὸς ἔηος *anger on account of his noble son*; so with ἄχος, &c.; cp. σὴ ποθὲ *regret for thee*.

2. The Gen. denotes the **Time** in the course of which something happens: as ἡοῦς *in the morning*, νηνεμῆς *in calm weather*; τῶν προτέρων ἐτῶν *in former years*; τοῦδ' αὐτοῦ λυκάβαντος *this very year*.

3. A Gen. of Place is found—

(a) After a Negative, as Il. 17. 372 νέφος δ' οὐ φαίνεται πάσης γαίης (= *nowhere in the whole country*); Od. 3. 251 οὐκ Ἄργεος ἦεν *he was not (anywhere) in Argos* (cp. 21. 108 οὐτε Πύλου κ.τ.λ., and 14. 97).

(b) To denote the space within which motion takes place; often in the *Iliad* with πεδίοιο (διωκόμεν, θείειν, ἰών, ἔρχονται, &c.).

4. The Gen. is used of anything that is regarded as a stock from which we draw: πάσσε δ' ἄλός *he sprinkled with salt*, ἐπεστέψαντο ποτοίο *they filled with liquor*, χαρίζομένη παρεόντων *gratifying him from the store*; also πυρὸς πρῆσαι *to burn with fire*.

5. The general rules for the use of the Gen. with Verbs are the same as in Attic: note that it is used—

With Verbs of *anger, grief, &c.*: as ἐτάριοιο χολωσάμενος *enraged on account of his comrade*, τῆς δ' ἔνευ' ἀχέων *grieved on account of her*.

With Verbs of *aiming*, as ἀκοντίζω, ἰθύνομαι, ὠρμήθη.

With Verbs of *hearing, telling, knowing*, esp. *hearing from or about a person, knowing or telling about a thing*. Thus οἶδα with a Gen. means *to be acquainted with, skilled in*; and so ἐπιστάμενος πολέμοιο, &c.

§ 40. The Case-forms in -φι(ν).

The forms in -φι(ν) are evidently not part of the living language of Homer, but have survived as part of a traditional poetic style. They are confined for the most part to certain often recurring words and phrases. They are found with the following Case-meanings:—

The *Instrumental Dative*, the commonest use; as βίῃφι *by might*, ἀναγκαίῃφι *by necessity*, ἐτέρῃφι *with the other hand*: ἀγλαίῃφι πεποιθώς, γενεῇφι νεώτατος, σὺν ὀχεσφι, αἶμ' ἡοῖ φαυνομένην, θεόφιν μῆστοιρ ἀτάλαντος.

The *Locative*, as ὄρεσφιν *on the mountains*, θύρῃφι *at the door*, κλισίῃφι *in the tent*, ἐπὶ δεξιόφιν—ἐπ' ἀριστερόφιν, &c.

The *Ablative Genitive*, especially with Prepositions, as ἀπὸ χαλκῶφι, ἀπὸ νευρῇφι, ἐκ στήθεσφιν, ἀπὸ ναῦφιν, ἐκ θεόφιν: also δακρυόφι πλησθεν, ναῦφιν ἀμυνόμενοι, τιτυσκόμενος κεφαλῇφιν, &c.

These uses, it will be seen, answer very nearly to those of the Latin Ablative. Note that the ending -φι(ν) is not found with a word denoting a *person*, except in θεόφιν.

§ 41. Prepositions—Tmesis.

Two uses of the Prepositions are almost confined to Homer:—

1. The purely *Adverbial* use; περί in πέρι μὲν θείειν ταχύν *exceedingly quick in running*; ὑπὸ in Il. 3. 34 ὑπὸ τε τρόμος ἔλλαβε γυῖα *trembling seized his limbs beneath*; πρό and ἐπί in Il. 13. 800 πρὸ μὲν ἄλλοι ἀρηρότες, αὐτὰρ ἐπ' ἄλλοι *some in front, some after them*: and so often with ἀμφί, ἐνί, &c.

Under this head may be placed the use with ellipse of the Verb *εἰμί*, as II. 1. 174 *πάρ' ἐμοίγε καὶ ἄλλοι* *others are at my command*: I. 515 *ὁ τοι ἐπι δέος* *no fear lies upon thee*: I4. 141 *οὐ οἱ ἐνι φρένες* *understanding is not in him*. So *ὦνα* as an exclamation, *up!*

Anastrophe, or throwing back the accent to the first syllable, takes place in the last-mentioned use, and in some other Adverbial uses, as *ὑπέρ* = *exceedingly*. It is also found with certain Prepositions when they follow the Noun governed, as *πόλεμον κάτα*, &c.—perhaps because this freer position is a relic of the adverbial use.

2. *Tmesis*, or separation of the Preposition from the Verb—a term applied to the cases in which the Preposition coalesces in sense with the Verb, but is separated by position; as *ὑπὸ δ' ἔσχετο μισθόν* *he promised (ὑπέσχετο) wages*; *ἔκ τε καὶ ὧς ἐτελεί* *he accomplishes it (ἐκτελεῖ) late*; *οὐς ποτ' ἀπ' Αἰνείαν ἐλόμην* *which I once took from Æneas*. We must not suppose (as the name *Tmesis* would imply) that a compound already formed was divided again into its elements. The usage represents a stage in the formation of Compound Verbs at which the *meaning* of the Preposition and the Verb had blended into the meaning of the compound, but the place of the Preposition was not yet fixed.

§ 42. Prepositions with Nouns.

In the uses of Prepositions with the oblique Cases of Nouns there are many differences between Homer and later Greek.

1. The Dative is used in Homer—

with *ἀνά* 'upon,' as *χρυσέῳ ἀνὰ σκήπτρῳ* *upon a golden staff*;

with *μετά*, in two senses, (1) 'between,' as *μετὰ ποσσὶ between the feet*, *μετ' ἀμφοτέροισι between the two sides*; (2) 'among,' as *μετὰ τριτάτοις among the men of the third generation*. The Gen. with *μετά* is post-Homeric.

The Dat. with some other Prepositions, as *ὑπὸ*, *παρά*, *ἀμφί*, *περί*, is much commoner in Homer than in later Greek. Thus *παρά* with the Dat.—only found in most authors with words denoting persons—is used of things, as *παρὰ νηυσὶ beside the ships*, &c. And the Gen. is hardly ever found in Homer with *ἀμφί*, or with *περί* in the local sense.

2. The Genitive with Prepositions denotes either (1) 'motion from,' as with *ἐξ*, *ἀπὸ*, *παρά*, or (2) 'place with respect to,' as with *πρό*, *ὑπέρ*, *ἐπί*, *ἀντί*. There are few derivative meanings in Homer, and these mostly of an obvious kind; as *πρό* *in defence of*, *ἀντί* *instead of*.

κατά with the Gen. means either (1) 'down from,' as *κατ' οὐρανοῦ down from heaven*, or (2) 'down on,' as *κατὰ χθονὸς δμματα πήξας* *fixing his eyes on the ground*.

πέραν with the Gen. most commonly means 'beyond,' 'surpassing,' as *περὶ πάντων* *above all men*: also 'concerning,' 'on account of,' as *μαχησόμενοι περὶ σείῳ*.

3. The **Accusative** with Prepositions generally denotes either the object to which motion is directed, or the **space** over which it takes place. Thus—

παρά is used (1) of 'motion to,' as *στή δὲ παρ' αὐτὸν ἰὼν* *he went and took his stand beside him*; (2) of **space**, as *παρὰ θιν' ἄλσος* *along the shore*.

So *ὑπὸ*: (1) *ὑπὸ Ἴλιον ἦλθεν* *he came to (under) Ilium*; (2) *ὑπὸ Κυλλήνης ὄρος αἰπύ*, of the district *under Mount Cyllene*; *ἄγχε δέ μιν πολέκεστος ἰμάς ἀπαλὴν ὑπὸ δείρην* *the thong galled him (where it passed) under his neck*.

With *ἀνά* and *κατά* the **Acc.** is one of **space**; as *ἀνὰ στόμα καὶ κατὰ ῥίνας*, *up through the mouth and down through the nostrils*.

διὰ takes the **Acc.** in Homer (as well as the **Gen.**) in the local meaning 'through.' With the **Gen.** the notion is usually that of making way through an obstacle: *δι' ὁμίλου* *through the throng*; so *δι' αἰθέρος οὐρανὸν ἵκει*, &c. With the **Acc.** the **space** traversed is more prominent, as *διὰ δώματα ποιπνύοντα* *bustling through the palace*.

§ 43. Compound Prepositions.

Two Prepositions are sometimes combined in one word; thus *παρ-ἐξ* (*παρέκ*), *ὑπ-ἐκ*, *δι-ἐκ*, *ἀπο-πρό*, *δια-πρό*, *περι-πρό*, *ἀμφι περί* (better *ἀμφιπερί*). In such cases the first is the more important, and determines the construction: e.g. *παρῆξ* generally takes the **Acc.**, as *Il. 9. 7 παρῆξ ἅλα φύκος ἔχενε* *washes up the sea-weed along (the shore of) the sea*: and *διέκ προθύρου* *through the porch* (and so out).

USES OF THE PRONOUNS.

§ 44. The Personal Pronouns.

1. In the Pronoun *ἐγώ* the forms *μεν*, *μοι*, *με* are enclitic.

2. In the Pronoun *σύ* the **Dat.** *σοί* is emphatic, *τοι* is unemphatic and enclitic: in the other Cases the emphatic and unemphatic uses are distinguished by the accent only. These two Pronouns are often made still more emphatic by *γε*, as *ἐγωγε* (or *ἐγώ γε*), *σύ γε*, &c.

3. The Pronoun *ἐο* *οἱ* *ἔ* also has its **emphatic** and its **unemphatic** uses, distinguished throughout by the accent. The **emphatic** forms, however, have a special meaning:—

a. When orthotone *ἐο* is **Reflexive** (= *Lat. sui, sibi, se*). This use is not very common except with Prepositions (*ἀμφι ἐ*, *ἀπὸ ἐο*, *ἐπὶ οἱ*, &c.).

b. Much more frequently it is enclitic, and is an **unemphatic** Pronoun of the Third Person, standing for a person just mentioned; sometimes also for a thing, as *Il. 1. 236 περὶ γὰρ ῥά ἐ χαλκὸς ἔλαβε* (of the sceptre).

The Possessive Adj. *ἐός* or *ός* is nearly always **Reflexive** (= *Lat. suus*).

§ 45. ὅδε, κείνος, οὗτος.

Of these Pronouns ὅδε and κείνος (rarely in Homer *ἐκείνος*) are chiefly used to distinguish objects as *here* or *yonder*, present or remote: οὗτος generally denotes what has been spoken of, or is supposed to be known.

But οὗτος sometimes answers to Lat. *iste*, 'that of yours' (Il. i. 131; 4. 37; 7. 110, &c.); and (like *iste*) often implies hostility or contempt, as Il. 6. 352 *τούτῳ δ' οὐτ' ἄρ νῦν φρένες ἔμπεδοι κ.τ.λ.*

§ 46. αὐτός.

The proper meaning of αὐτός seems to be the *very* one, *that and no other*. It can only be used of an object already mentioned or implied. Note the uses:—

1. To distinguish a person from adjuncts or surroundings (*αὐτὸς καὶ τοῦ δῶρα the man and his gifts*); hence in Il. i. 4 to distinguish the *body*, as the actual person, from the soul or life. So = *alone*, as Il. i. 356 *αὐτὸς ἀπούρας* 'taking it *by himself*,' without the usual concurrence.

2. 'Without change,' 'the same as before,' as *αὐτὰ κέλευθα* = *the way we came*. Thus the Adverb αὐτως means 'as before,' and hence, in a bad sense, 'without mending matters,' 'uselessly.' Similarly *αὐθι* = *in the same place*, hence 'without stirring,' 'idly.'

Besides these uses, in which αὐτός has its full meaning, it is used—

3. In an **unemphatic** sense, to denote a person or thing already mentioned. But it is not so used in the Nom., or at the beginning of a Clause.

§ 47. The Article.

The Pronoun *ὁ ἡ τό* is used in three ways; (1) as a Substantive Pronoun, = *he, she, it*; (2) as an Article with a Noun; (3) as a Relative.

1. The Substantival use:—

In this use—which is by far the commonest in Homer—*ὁ ἡ τό* stands to the enclitic forms of *εἶο* as the emphatic to the unemphatic Pronoun (as *ἐμέ* to *με*, &c.). It is most frequently placed at the beginning of the Clause, and marks a change of Subject or some other contrast. When the Subject is the same, e.g. in Il. i. 191 *τοὺς μὲν ἀναστήσειεν ὁ δ' Ἀτρεΐδην ἐναρίζοι*, the contrast is between two acts of the same person, *should drive away the others and (thereupon) slay Agamemnon*.

The Art. is often strengthened by *γε*, especially in the Nom., so that *ὁ γε, ἡ γε, τό γε* is almost a distinct Pronoun. Thus there are three grades of emphasis in the oblique Cases, e.g. *τόν γε, τόν, μιν* (answering to *ἐμέ γε, ἐμέ, με*).

2. The Attributive use; of which there are several varieties:—

(a) With the Noun following as a kind of explanation, as Il. i. 348 *ἦ δ' ἀέκουσ' ἄμα τοῖσι γυνὴ κίεν*; where the Art. alone would suffice for

the sense, and therefore might still be regarded as substantival: cp. *ι.* 488; *2.* 105.

(b) When the Noun follows more closely, the Art. serving to usher it in, as it were, and give it prominence: as *Ιλ. ι.* 382 *ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δὲ νυ λαοὶ θνήσκον ἐπασσύτεροι· τὰ δ' ἐπύχeto κῆλα θεοῖο.* 'Apollo shot his dart—the army kept perishing—the shafts ceased not.'

This use is chiefly found with adversative Particles, *δέ, αὐτάρ, ἀλλά,* &c.; sometimes with *καί* and *τε*, as *Ιλ. ι.* 340 *καὶ πρὸς τοῦ βασιλῆος*, lit. *and before him, too, the king.*

(c) As antecedent to a Relational Clause, e.g. *ἡματι τῷ ὅτε κ.τ.λ.* In this use the Art. generally follows the Noun, often after a slight pause. The later order of words appears in *Ιλ. 6.* 292 *τὴν ὁδὸν ἣν κ.τ.λ.*

(d) With Comparatives and Superlatives, Ordinal Numerals, the Possessive Pronouns, *ἄλλος, ἕτερος, αὐτός*, and a few other Adjectives that imply contrast or comparison, as *Ἄλῃς ὁ μέγας Ἀἴας* *the greater*, *τὸ χθιζόν* *that of yesterday*, *τὸ κρήγυνον*—*τὰ κακά* *good and bad fortune*: also with Cardinal Numerals, when two or more are mentioned as parts of a whole, as *Ιλ. 5.* 271 *τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτῃ, τῷ δὲ δύο Ἀλκείῳ* *four (not the four) he kept, the other two he gave to Aeneas.*

Note that Homer uses the Art. when a particular contrast is intended, as in *Ιλ. ι.* 107 *τὰ κακά*, when he had mentioned *τὸ κρήγυνον*.

(e) With the words *γέρον, ἀναξ, ἥρως*. In this combination the Art. is the important word, the Noun being a mere title added; somewhat as in English, 'his majesty' = 'he' (the king), i.e. a Pronoun + a title.

(f) With *ἔπος* and *μῦθος*, as *ποῖον τὸν μῦθον ἔειπες*. Here also the Noun has little to add to the meaning; e.g. *ἐπεὶ τὸν μῦθον ἀκουσε* is nearly = *ἐπεὶ τό γ' ἀκουσε*. Cp. 'thing' in 'something,' 'anything.'

(g) Sometimes to express dislike or contempt (as *οὔτος* in Attic); *Ιλ. 2.* 275 *τὸν λωβητῆρα ἐπεσβόλον* *that scurrilous brawler.*

3. The Relational use:—

This use arises from the habit of placing the Art. at the beginning of a new Clause, and often can hardly be distinguished from the Demonstrative use: e.g. in *Ιλ. ι.* 320 *Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπε, τῷ οἱ ἔσαν κήρυκε* *who were his heralds*, or (parenthetically) *they were his heralds.*

The Relational use of *ὁ ἡ τό* is much more limited than that of *ὅς ἢ δ*. Thus (1) the Art. always refers to a definite antecedent: it does not mean *whoever*, or introduce a condition or limitation of the Principal Clause, as *ὅς ἢ δ* often does. Also (2) it almost always comes after the Principal Clause. The line usually quoted for the Relational Art., *Ιλ. ι.* 125 *ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν τὰ δέδασται*, is almost the only instance to the contrary; probably we should read *ἀλλὰ θ' ἃ μὲν κ.τ.λ.*

The Acc. Neut. *τό* is used adverbially (§ 37, 1), to mean *on which account, wherefore*, as *Ιλ. 3.* 176 *τὸ καὶ κλαίουσα τέτηκα.*

§ 48. The Relative $\delta\varsigma$ η δ .

1. The Pronoun $\delta\varsigma$ η δ , and some of the Adverbs derived from it, are occasionally used in a Demonstrative sense:—

$\delta\varsigma$ = *thus* is common, especially at the beginning of a Clause, and in the phrases *καὶ ὧς*, *οὐδ' ὧς*, *ἐπεὶ ὧς*, and the correlatives *ὧς—ὧς as—so*.

$\delta\varsigma$ = *he*, in *καὶ ὅς even he*, *οὐδ' ὅς*, *μηδ' ὅς*.

$\delta\tau\epsilon$ and $\xi\omega\varsigma$ are Demonstrative when used with $\mu\acute{\epsilon}\nu$ and $\delta\acute{\epsilon}$; thus $\delta\tau\epsilon \mu\acute{\epsilon}\nu$ sometimes, *ὥς μὲν for a time*.

2. The Neuter of the Relative, used adverbially, furnishes the Conjunctions $\delta\tau\iota$ (from $\delta\sigma\tau\iota\varsigma$ or $\delta\tau\iota\varsigma$), $\delta \tau\epsilon$ (from $\delta\varsigma \tau\epsilon$, not always easily distinguished from $\delta\tau\epsilon$ *when*), and the simple δ . The meaning is either (1) *because*, in *that*, or (2) *that* (after Verbs of knowing, telling, &c.). Thus—

δ = *because*. Il. 9. 534 *χωσαμένη δ οἱ οὐ τι κ.τ.λ.*

δ = *that*. Il. 5. 433 *γινώσκων δ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων.*

$\delta \tau\epsilon$ = *because*. Il. 1. 244 *χωόμενος δ τ' κ.τ.λ.*

$\delta \tau\epsilon$ = *that*. Il. 5. 331 *γινώσκων δ τ' ἀνακτὶς ἔην θεός.*

§ 49. The Particles.

The commonest of the Particles used to connect Clauses (*καί*, *τε*, *μέν*, *δέ*, *ἀλλά*) are the same in Homer as in Attic. One or two are peculiar to Homer, viz. *ἥδέ* and (*ἡμὲν—ἥδέ both—and*); *αὐτάρ*, *ἀτάρ* *but* (less strongly adversative than *δέ*); *αἶ*, used as well as *εἰ*, *if*.

There is greater difference between the two dialects in the Illative Particles, and the numerous little words which serve to mark various shades of emphasis, &c. The following seem to require notice, on the ground either of form or usage:—

1. $\tilde{\eta}$ is affirmative; sometimes used interrogatively, as $\tilde{\eta}$ *ἐθέλεις dost thou indeed wish?* In the affirmative use it is combined with various other Particles: thus we have $\tilde{\eta}$ *μήν* (or $\tilde{\eta}$ *μέν*, see below), $\tilde{\eta}$ *τοι*, $\tilde{\eta}$ *τε*, $\tilde{\eta}$ *βα*, $\tilde{\eta}$ *νύ τοι*, $\tilde{\eta}$ *βά νυ*.

The combinations $\tilde{\eta}$ *μήν* and $\tilde{\eta}$ *καί* are sometimes = *and yet*, and *that though* (*καίτοι* not being Homeric).

2. $\tilde{\eta}$ or $\tilde{\eta}$ has the meanings *or* and *than*; in correlation *either—or*, for which we find $\tilde{\eta}\tau\iota$ — $\tilde{\eta}$ ($\tilde{\eta}$). In the meaning *than* we have also the combinations $\tilde{\eta}$ *τε* and $\tilde{\eta}$ *περ*.

3. $\acute{\alpha}\rho\alpha$, $\acute{\alpha}\rho$, $\rho\alpha$ (encl.) *accordingly*, *so*; often used with Clauses that express alternatives, especially with the first of the two, as $\epsilon\iota\tau' \acute{\alpha}\rho—\epsilon\iota\tau\epsilon$, $\sigma\upsilon\tau' \acute{\alpha}\rho—\sigma\upsilon\tau\epsilon$: also in $\epsilon\pi\epsilon\iota \rho\alpha$, $\delta\tau\iota \rho\alpha$, $\gamma\acute{\alpha}\rho \rho\alpha$.

The combination $\tau' \acute{\alpha}\rho\alpha$ ($\tau' \acute{\alpha}\rho$, sometimes written $\tau\acute{\alpha}\rho$) is used with interrogatives, as $\tau\acute{\iota}\varsigma \tau' \acute{\alpha}\rho$, $\pi\acute{\omega}\varsigma \tau' \acute{\alpha}\rho\alpha$.

4. $\mu\acute{\eta}\nu$ is a Particle of strong affirmation, for which Homer often uses $\mu\acute{\epsilon}\nu$ ($\tilde{\eta}$ *μέν*, *καὶ μέν*, *οὐδέ μέν*), sometimes (in the Iliad) $\mu\acute{\alpha}\nu$.

5. δὴ *now, at last, really*, may come at the beginning of a Clause in the combinations δὴ τότε, δὴ γάρ.

6. τοι *then, surely*, usually enclitic, but comes first in τοιγάρ *so then*. Homer never has τοίνυν or καίτοι.

7. θην (encl.) *I suppose*, ironically, (= Attic δῆπου).

8. περ (encl.) *very, certainly*, placed after the word which it strengthens, as καὶ ἀχνύμενός περ *even being so grieved*, ὡς ἔσεται περ *even as it shall be* (not καίπερ, ὥσπερ, as in Attic). It may often be translated *although*, but not regularly (like καίπερ in Attic).

9. τε has two quite distinct uses in Homer:

(1) It is a connecting Particle (as in Attic).

(2) It serves to mark a statement as *general*; as Il. i. 218:

ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυον αὐτοῦ.

This use is rare except in combination of τε with ὅς (§ 23, 2), ὅσος, οἶος, the corresponding Adverbs ὥς, ὅθι, ὅτε, ἵνα, the Art. when used as a Relative (as Il. 7. 112 τὸν τε στυγέουσι καὶ ἄλλοι), the Indefinite πᾶς, and the Particles καί, μὲν, δέ, ἀλλά, γάρ. It is chiefly found in similes, gnomic sentences, &c.: see Il. i. 63, 81, 82, 238., 2. 90, 145, 292, &c.

METRE AND QUANTITY.

§ 50. Caesura.

The two main rules of the Homeric Hexameter are:—

1. The third foot must not end with a word: that is to say, there must be no break which would allow the line to fall into two equal parts.

The break in the middle of the line is prevented by a Caesura (τομή, i.e. the division between words falling before the end of a foot).

The commonest Caesura is that 'at the third trochee' (τομή κατὰ τρίτον τροχαῖον), as in—

οὐλομέ- | νην ἦ | μυρὶ Ἄ | χαιοῖς ἀλγε' ἔθηκε,

so called because it divides the third foot into a trochee (μυρὶ-) and a short syllable. In the first book of the Iliad, out of 611 lines, 356 have this Caesura.

Somewhat less common is the Caesura 'after five half-feet' (τομή πενθ-ημι-μερής): as μῆνιν δ- | εἶδε θε- | ἄ Ἄ - | .

Occasionally the principal Caesura comes after the middle of the line, in the fourth foot (τομή ἐφθ-ημι-μερής as):—

ὅς κε θε- | οῖς ἐπι- | πείθη- | ται, Ἄ μάλα | τ' ἔκλυον αὐτοῦ.

2. There must be no Caesura at the fourth trochee: e.g. we cannot have such a line as—

Πηλεὺς θήν μοι ἔπειτα γυ- | ναῖκα Ἄ γα- | μέσσεται αὐτός,

the reading of all the MSS. in Il. 9. 394; where Aristarchus gives—

Πηλεὺς θήν μοι ἔπειτα γυ- | ναῖκά γε Ἄ | μέσσεται αὐτός.

The division after the fourth foot, as in—

ἡρώων, αὐτοὺς δὲ ἐλάμρια | τεύχε κύνεσσιν

is called the **Bucolic Diaeresis**. This is the most rhythmical division, and consequently the best place for a pause in the sense.

§ 51. Hiatus, Elision, Contraction, &c.

Hiatus is not avoided in Homer (as it is in Attic poetry), but a vowel or diphthong before another vowel is affected in various ways.

1. A long vowel or diphthong at the end of a word is usually shortened before hiatus, as τὴν δ' ἐγὼ | οὐ λύσω.

2. If however the syllable is in *arsis* (i.e. in the first half of the foot, on which the ictus or rhythmical stress falls), it may remain long, as ἡμετέ- | ρῳ ἐνὶ | οἴκῳ. In *thesis* (the second or unaccented half of the foot), a vowel followed by hiatus is almost always shortened.

3. The principle of these rules applies to many cases of a long vowel or diphthong before another vowel in the same word: thus—

(a) The vowels α, ι, υ before another vowel are often 'doubtful' in quantity; as *Ἰάσος* and *Ἰλῆος*, *κονίη* and *κονίη*, *ἱερός* and *ἱερός*, *ἵομεν* (— υ υ but *ἀλλ' ἵομεν*); so in most Verbs in -ω and -ω, Comparatives in -ων, Nouns in -ιη, &c.

(b) η and ε are interchanged, as *ἡὺς* and *ἐὺς*, *ἀν-ῆρ* and *ἀν-ἑρ* (Subj. § 13), *νῆος* and *νεός* (Gen. of *νήες*).

(c) Diphthongs interchange with short vowels, viz. αι, α, οι with ᾱ, ε, ο; as in the Verbs in -αιω and -εω (§ 8, B, 1), *νείματος* and *νέος*, *ἡμέων* and *ἡμέων*, *βαθείης* and *βαθέης*, *ὀλοίος* and *ὀλόος*, &c. Instances of a less common kind are *δεύομαι* and *δέομαι*, *ἔχενα* and *ἔχεα*, *λούεσθαι* with 1 Aor. *λούεσσατο*, and the shortening of the first syllable in *νίος*.

4. The shortening of the first of two vowels is sometimes accompanied by the lengthening of the second, as in the Genitives in -ω for *ᾰο* (through an intermediate -ηο), and the Subj. *στέω-μεν*, *φθέω-μεν*, &c. (for *στέρο-μεν*, *φθέρο-μεν*, see § 13, A). This is called 'Metathesis of Quantity.'

5. The diphthong -αι may be elided in the Verbal Endings -μαι, -ται, -νται, -σθαι, as *βούλομ' ἐγώ*, &c. οι is occasionally elided in *μοι*, *σοί*.

ι is seldom elided in the Dat. Sing., never in *περί*, *ἀντί*, *τί*, *ὅτι*.

6. Sometimes a final long vowel forms one syllable with the initial vowel of the next word. This is found with *δή αὖ*, *δή οὐτω*, *ἐπεὶ οὐ*, *ἦ οὐ*, and a few other cases.

7. The combinations εα, εαι, εο, εοι, εω may be scanned as one syllable; as *γνώσεαι ἔ-* | *πειτα, οἰ-* | *κείτο πό-* | *λις, χρυσέφ ᾰ-* | *νά*, &c.

8. Initial ε followed by a vowel may often be dropped, as *ἐ-έλπομαι* and *ἐλπομαι*, *ἐ-είκοσι* and *είκοσι*, *ἐ-εῖνα* and *εἶνα*: so in the Pf., *ἐρχεται* (for *ἐ-έρχεται*, i.e. *Fe-Férchatai*), *ἔστο* and *ἔ-εστο* (*Fé-Feστο*).

9. Contraction is comparatively rare: the rules are the same as in Attic, except that *eo* is contracted to *eu*. On Assimilation see § 8, B, 2.

§ 52. Position.

When a short vowel is followed by two consonants, the syllable is long. This holds for all consonants: e.g. *τρ* in *πατρός*, *ἐπὶ Τρώεσσι*; *πρ* in *ἐσσόμενα πρό τ' ἐόντα*; *φρ* in *περιφραδέως*, *ἐπὶ φρεσί*, &c.

Exceptions sometimes occur before *τρ*, *πρ*, *κρ*, *πλ*, *κλ*, rarely before other combinations of Mute and Liquid. But they are chiefly found in words which could not otherwise be brought into the verse: as *τράποντο*, *προσηύδα*, *κραταίος*, *βροτῶν*, *Ἀφροδίτη*, *Κλυταιμνήστρη*, *πλέων*, &c. The same excuse applies to the short vowel before *Σάμανδρος*, *Ζέλεια*, *Ζάκυνθος*, *σκέπαρον*—words which the poet could not altogether avoid using.

§ 53. Doubtful Vowels.

1. The number of vowels which may be made either long or short, as suits the metre, is somewhat larger in Homer than in Attic poetry. Besides the instances explained in § 51, 3, we have (e.g.) *ἄνῃρ* (*ᾶ*), *Ἄρης* (Voc. *Ἄρες* *Ἄρες*), *ἴσασι* (— *υ* and *υ*—*υ*); *φίλος*, but *φίλε κα-* | *σίγητε*; *δύο* and *δύω*; also interchange between *ε* and *ει*, *ο* and *ου*, as *ἐνεκα* and *εἵνεκα*, *πολύς* and *πολύς*, &c.

These cases, in which the vowel is doubtful in the usage of Homer, may be compared with those in which the Homeric quantity is fixed, but differs from the Attic. Thus we find in Homer, *κἄλλος*, *φᾶρος*, *φθᾶνω*, *ἴσος*, *τίνω*, *φθίνω*, *ξείνος*, *πεῖραρ*, *μῶννος*, *κοῦρος*, *νοῦσος*, &c., in which the vowel of the corresponding Attic forms is regularly short.

2. In a few instances vowels are lengthened to suit the metre, e.g. the first *α* of *ἀθάνατος*, *ἀκάματος*, *Ἀπόλλωνος*, *ἀπονέεσθαι*, the *υ* of *θυγατέρες* (*υ* in trisyllabic forms, *θύγατρα*, &c.), the *ι* of *Πριαμίδης*, &c.; also final *α* in *ἀμφηρεφέα* (Il. I. 45), and a few others.

3. Sometimes, also, a short syllable followed by a caesura is allowed to count as long; as Il. I. 153 *δεῦρο μαχησόμενος*, *ἐπεὶ κ.τ.λ.*; 2. 228 *πρωτίστῳ δίδομεν*, *εὐτ' ἂν κ.τ.λ.* This is hardly ever found except before a pause in the sense.

§ 54. Digamma.

The alphabets used in some parts of Greece (especially the Peloponnesus) contained the letter *Ϝ*, called the digamma, answering in form to the Latin *F*, in sound (probably) to the *V*, our *v* or *w*. In Ionia neither the character nor any sound answering to it were known in historical times. In all probability, indeed, the letter never was used for the Ionic dialect.

In Homer many words that begin with a vowel are regularly treated, for the purpose of the metre, as words beginning with a consonant; and the same words are either actually written in other Greek dialects with an initial *F*, or may be shown from the cognate languages to have had the sound which the *F* was used to denote. From these facts it is inferred that the sound existed in the language at the time when the Homeric poems were composed. This is not indeed quite certain: for (1) there are many passages which resist the restoration of an initial consonant, and (2) the habit of allowing hiatus before certain words might be a piece of poetical tradition, handed down from an earlier time. At all events, however, the traces in the Homeric poems are sufficient to show that the sound in question existed at the time when Epic poetry was first composed in Greece. Whether the *F* was ever used in the written text of Homer is a wholly different question.

The chief words which show clear traces of initial *F* are—*ἀγ-νυμ*, *ἄναξ*, *ἄστυ*, *ἔαρ*, *ἕκας*, *ἕκαστος*, *εἴκοσι*, *ἔλπω*, *ἐννυμ* (*Ῥεσ-*), *ἔπος* (*εἰπεῖν*), *ἔργον* (*ἔρδω*), *ἔσπερος*, *ἔτος*, *ἰδεῖν* and *οἶδα* (*Ῥιδ-*), *εἰκώ* and *ἔοικα* (*Ῥικ-*), *λάχω* (*λαχῇ*, *ήχῇ*), *ἴσος*, *ἴφι*, *οἶκος*, *οἶνος*.

Initial *Ῥ* (for an older *σῬ*) appears in *ἀνδάνω*, *ἡδύς*, &c. (*σῬαδ-*), *ἔθω* (*εἰώθα*), *ἔκνυρος*, and the Pronoun *ἐο*, *οἶ*, *ἔ*. We even find *οὐ οἶ*, *οὐ ἔθεν*, &c. (instead of *οὐχ οἶ* &c.) in the text of Homer.

Initial *Ῥρ* may be traced in *Ῥρέζω* (cp. *Ῥέργον*), *Ῥρήγ-νυμ*, perhaps *Ῥρηγτός*, *Ῥρύομαι*, &c.

Initial *δῬ* in *δῬέος* (*δεῖδια* for *δε-δῬια* &c.) and *δῬήν*.

§ 55. Doubling of Consonants.

1. *σ* and *σσ* interchange in the 1 Aor. (§ 9, 1), the Dat. Plur. (§ 20, 4), also in *δσος*, *τόσος*, *μέσος*, *Ὀδυσσεύς*: *λ* and *λλ* in *Ἀχιλλεύς*; *τ* and *ττ*, *π* and *ππ* in the Indefinite Rel., *ὅττι*, *ὅπως*, &c.

2. Certain initial consonants have the value of double letters (§ 52). Thus we never find a short syllable before *δέος* *fear* (*δεινός*, *δεῖσαι*, &c.), or the adverb *δήν*. And short vowels are often scanned as long before words beginning with *ρ*, also before *λόφος*, *λιαρός*, *μελίη*, *μέγας*, *μέγαρον*, *νιφάς*, *νέφος*, *νέυρη*, *σεύω*, and some other words beginning with *λ*, *μ*, *ν*, *σ*.

3. With the Augment, and in Composition, the initial consonant in the same group of words is doubled: *ἐλλίσσετο*, *ἄρρηκτος* (*Ῥήγνυμ*), *ἄλλοφος*, *ἐνυμελίης*, *ἀγάννιφος*, *ἐπισσεύω*, *ἔδδεισεν* (written by Aristarchus *ἔδεισεν*, scanned — —).

In most of these cases we may suppose that a consonant has been lost, so that *ρ* stands for *Ῥρ* or *σρ*, *λ* for *σλ* or *γλ*, *μ* for *σμ*, *ν* for *σν* or *δν*, *δ* for *δῬ*, &c.

DIALECT AND STYLE.

§ 56. The Epic Dialect.

1. The dialect of the Iliad and Odyssey—called by the ancient Grammarians the 'Epic'—is best described by the term *Old Ionic*, as being an older form of the Ionic which was spoken in historical times, and was adopted by Herodotus as the language of his history. The differences between Homeric and Herodotean or 'New Ionic' grammar are not slight, either in the inflexions or the syntax: but they are precisely the differences which are found to grow up between the earlier and the later stages of the same language. The Homeric poems, therefore, are monuments of an early Ionic literature. At what time they were composed—whether before or after the colonisation of Ionia, whether in Europe, or the islands of the *Ægean*, or the Asiatic coast, or by a poet equally at home in all Ionian cities—are questions which the language does not enable us to decide. It cannot be rash, however, to connect the school of poetry, of which these poems are doubtless the highest efforts, with the political and commercial greatness which we know to have been attained in the pre-historic times of Greece by the Ionian race.

2. The most striking characteristic, and the main difficulty, of the Epic dialect is the variety of forms which it employs,—a variety greater than we can suppose possible in any single spoken language.

3. The forms in actual use, however, are not quite so numerous as they appeared to be in the older grammars. For instance, *γέγονα* and *γέγονα-μεν*, the regular Homeric 1 Sing. and 1 Plur. Pf. of *γίγνομαι*, were treated as forms of two distinct Perfects, *γέγονα* and **γέγοναα*. And the same grammarians tell us in general terms that *η* and *ω* in the Endings of the Subj. might be shortened to *ε*, *ο*: not observing that the short vowel is regularly found in the Non-Thematic Tenses, and in no others. In these two instances, and in others of the same kind, the seeming variety and 'irregularity' were really the working of older and more complex rules.

4. Much of the Epic variety, again, is due to doubtful vowels (§ 53), the doubling of certain consonants, especially *σ* (§ 55), Metathesis (as *καρδίη* and *κπαδίη*) and other phonetic influences (see § 51). In such cases we may suppose that the ordinary pronunciation was intermediate or fluctuating, so that there was no consciousness of the use of two distinct forms.

5. But after due allowance has been made for these causes of variety, the main difficulty remains, viz. the existence of palpably distinct forms of the commonest inflexions. Such are—

In the Verb,—the forms with and without Augment; the 3 Plur. in -v and -σαν; the Subj. in -ω and -ωμι, -η and -ησι; the 2 Sing. in -s and -σθα; the Inf. in -ειν and -μεναι (-μεν).

In Declension,—the Gen. in -ας and -ων, -ων and -ων, -οιο and -ου, and (in the Pronouns) in -ειο, -εο, -ευ and -εθεν; the Dat. Plur. in -σι and -εσσι; the Acc. Plur. in -ιας, -νας, and -ις, -υς; the Pronominal forms *ἄμμες*, *ἄμμε*, *ἄμμι(ν)*, *ὑμμες*, *ὑμμε*, *ὑμμι(ν)*, along with *ἡμεῖς*, *ὕμεις*, &c.; the Prepositions *παρά* and *παρά*, *πρός* *πρὸς* and *πρὸς*.

In the forms of Stems,—*πολύ-ς* and *πολλός-ς*, *χείρων* and *χερείων*, *ῥστις* and *ῥτις*, *ῥς* and *ῥός*, *πόλις* and *πτόλις*, *πόλεμος* and *πτόλεμος*.

§ 57. The Epic Style.

1. This multiplicity of grammatical forms can only be explained by the consideration that the language of Epic poetry was more than a *dialect*: it was a highly cultivated and consequently in some degree a conventional *style*, in which older forms were preserved by the force of poetical tradition. The use of archaic inflexion in such a style is not unknown in English: we retain in this way the 3 Sing. in -eth, many Past Tenses in -ed, the Pronoun *ye*, the Possessives *mine* and *thine* for *my* and *thy*, &c. The Homeric richness of inflexion is probably a phenomenon of the same kind, only on a much larger scale.

2. This character of the dialect appears also in the vocabulary, especially in the 'fixed epithets,' and in conventional phrases and turns of expression, evidently used, in many cases, without any distinct meaning. Such are the epithets *ἀμύμων*, *γλαυκῶπις*, *αἰγίοχος*, *ἡριγένεια*, the phrases *μερόπων ἀνθρώπων*, *πολέμοιο γέφυρα*, *ἀδρότητα (καὶ ἥβην)*, and the like.

3. A few peculiarities may arise from 'mixture' of dialects.

4. *Parataxis*, 'co-ordination' of Clauses, is often found in Homer where a later writer would use a subordinate Clause, or a Participle:

Il. 5. 390

ὃ δ' ἐξέκλειπεν Ἄρηα

ἤδη τειρόμενον, χαλεπὸς δέ ἐδεσμός ἐδάμνα

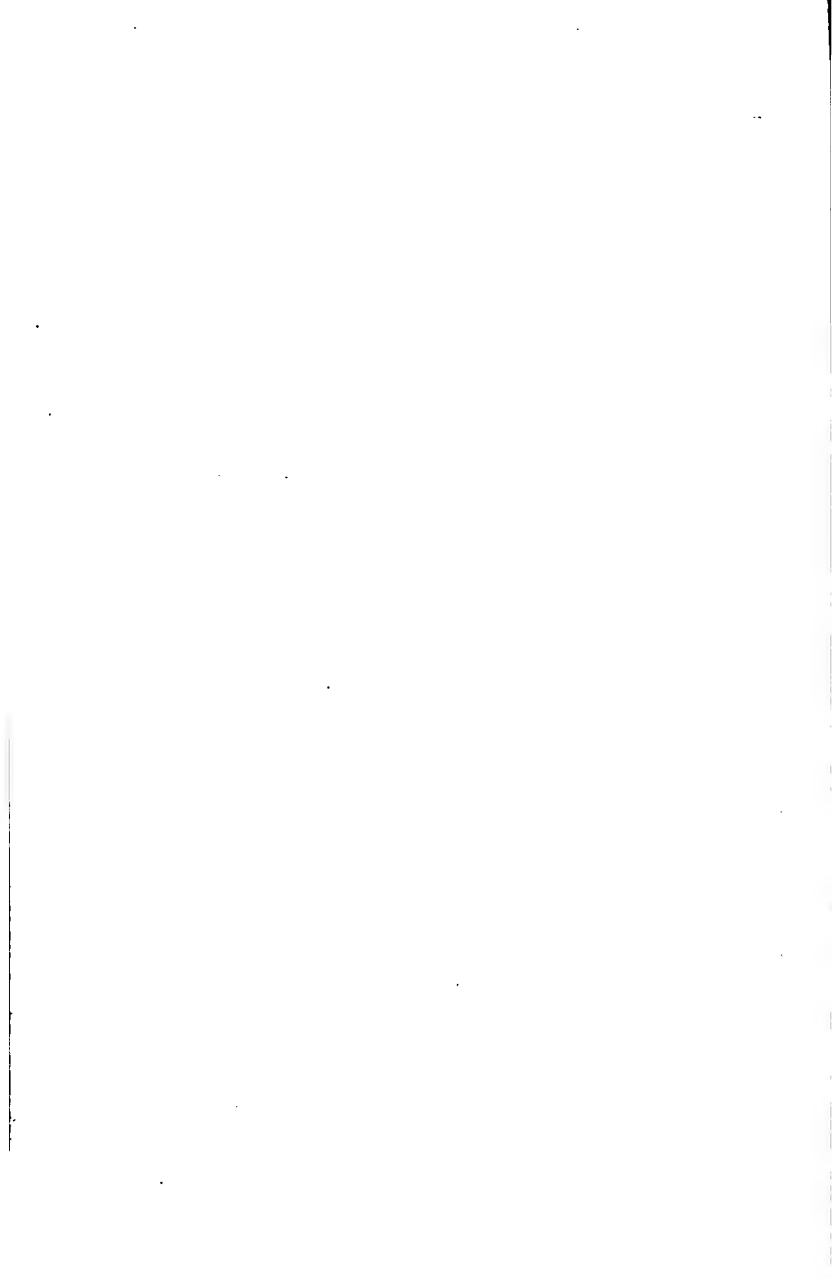
where the last words give the *reason* of *τειρόμενον*, as if = τοῦ χαλεποῦ δεσμοῦ δαμνάντος αὐτόν.

A special form of the idiom arises when the former of two parallel Clauses is grammatically subordinate, while the second takes an independent form: as Il. 3. 80 *λοῖσιν τε τιτυσκόμενοι, λάεσσι τ' ἐβαλλον* (instead of *βάλλοντες*).

On the same principle, when two Clauses parallel in sense follow a Relative, it is not construed with the second: as—

Il. 1. 162 *ᾧ ἐπὶ πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.*

This, however, it should be said, is not a specially Homeric idiom, but is found in Greek of all periods.





ΙΛΙΑΔΟΣ Α.

Λοιμός. Μῆνις.

Μῆνιν αἶειδε, θεά, Πηληϊάδεω Ἀχιλῆος
ὤλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκε,
πολλὰς δ' ἰφθίμους ψυχὰς Ἀϊδὶ προΐαψεν
πρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν
ῥωνοῖσί τε πᾶσι, Διὸς δ' ἐτελείετο βουλή, 5
ἣ οὐδ' ἂν τὰ πρότα διαστήτην ἐρίσαντε
Ἀτρεΐδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.
Τίς τ' ἄρ σφωε θεῶν ἑριδι ξυνέηκε μάχεσθαι;
ἀρητοὺς καὶ Διὸς υἱός· ὁ γὰρ βασιλῆϊ χολωθεὶς
ποῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί, 10
ὥνεκα τὸν Χρῦσην ἠτίμασεν ἀρητῆρα
Ἀτρεΐδης· ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν
ὑσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
πτόματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
ῥυσέφ' ἀνὰ σκήπτρῳ, καὶ λίσσετο πάντας Ἀχαιοὺς, 15
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν·
ἄνδρες Ἀτρεΐδαι τε καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί,
μῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες
ἐκπέρσαι Πριάμοιο πόλιν, εὐ δ' οἴκαδ' ἰκέσθαι·
καῖδα δ' ἐμοὶ λύσαιτε φιλίην, τὰ δ' ἄποινα δέχεσθαι, 20
ῥόμενοι Διὸς νῖδον ἐκηβόλον Ἀπόλλωνα."
Ἐνθ' ἄλλοι μὲν πάντες ἐπενφήμησαν Ἀχαιοί
ἰδέσθαι θ' ἱερῇα καὶ ἀγλαὰ δέχθαι ἄποινα·

ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε· 25
 “μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχέει
 ἢ νῦν δηθύνουντ' ἢ ὕστερον αὖτις ἰόντα,
 μή νύ τοι οὐ χραίσμη σκῆπτρον καὶ στέμμα θεοῖο·
 τὴν δ' ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἔπεισιν
 ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης, 30
 ἱστὸν ἐποιχομένην καὶ ἐμὸν λέχος ἀντιόωσαν·
 ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νήηαι.”

Ὡς ἔφατ', ἔδεισεν δ' ὁ γέρων καὶ ἐπέλθετο μῦθῳ·
 βῆ δ' ἀκέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης·
 πολλὰ δ' ἔπειτ' ἀπάνευθε κιῶν ἡρᾶθ' ὁ γεραῖος 35
 Ἀπόλλωνι ἄνακτι, τὸν ἡΰκομος τέκε Λητώ·
 “κλυθί μευ, ἄργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας
 Κίλλαν τε ζαθέην Τενέδοιό τε ἱφι ἀνάσσεις,
 Σμινθεῦ, εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
 ἢ εἰ δὴ ποτέ τοι κατὰ πλοῖνα μηρί' ἔκηα 40
 ταύρων ἢδ' αἰγῶν, τόδε μοι κρήνηον ἐέλδωρ·
 τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.”

Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων,
 βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,
 τόξ' ὥμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην· 45
 ἔκλαγξαν δ' ἄρ' οἷστοι ἐπ' ὤμων χωομένοιο,
 αὐτοῦ κινηθέντος· ὁ δ' ἦϊε νυκτὶ ἰοικώς.
 ἔξετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἔηκε·
 δεινὴ δὲ κλαγγὴ γένετ' ἄργυρέοιο βιοῖο·
 οὐρῆας μὲν πρῶτον ἐπ' ὄχετο καὶ κύνας ἀργούς, 50
 αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἔχεπευκὲς ἐφιεῖς
 βάλλ'. αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.

Ἐννῆμαρ μὲν ἀνὰ στρατὸν ὄχετο κῆλα θεοῖο,
 τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·
 τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη· 55

κῆδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὄρᾱτο.
οἱ δ' ἐπεὶ οὖν ἤγερθεν ὁμηγερέες τ' ἐγένοντο,
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·
“ Ἀτρεΐδῃ, νῦν ἄμμε παλιμπλαγχθέντας δῖω
ἅψ' ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν, 6α
εἰ δὴ ὁμοῦ πόλεμός τε δαμῇ καὶ λοιμὸς Ἀχαιοὺς·
ἀλλ' ἄγε δὴ τινα μάντιν ἐρείομεν ἢ ἱερῆα,
ἣ καὶ ὄνειροπόλον—καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστίν—
ὅς κ' εἴποι ὃ τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
εἴτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται εἴθ' ἐκατόμβης, 65
αἷ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων
βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι.”

Ἥ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο· τοῖσι δ' ἀνέστη
Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος,
ὅς ῥ' ἦδη τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα, 7α
καὶ νήεσσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἴσω
ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων·
ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·
“ ὦ Ἀχιλεῦ, κέλεαί με, Διὶ φίλε, μυθήσασθαι
μῆνιν Ἀπόλλωνος ἑκατηβελέταο ἀνακτος· 75
τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο καὶ μοι ὁμοσσον
ἣ μὲν μοι πρόφρων ἔπειςιν καὶ χερσὶν ἀρήξειν·
ἣ γὰρ οἶτομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
Ἀργείων κρατεῖ καὶ οἱ πείθονται Ἀχαιοί·
κρείσσων γὰρ βασιλεὺς ὅτε χῶσεται ἀνδρὶ χέρηϊ· 8α
εἰ περ γὰρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσῃ,
ἐν στήθεσσι νῆοισι· σὺ δὲ φράσαι εἰ με σαώσεις.”

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
“ θαρσῆσας μάλα εἰπέ θεοπρόπιον ὃ τι οἴσθα· 85
σὺ μὰ γὰρ Ἀπόλλωνα Διὶ φίλον, ᾧ τε σύ, Κάλχαν,
εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,

οὐ τις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο
 σοὶ κολῆς παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει
 συμπάντων Δαναῶν, οὐδ' ἦν Ἀγαμέμνονα εἴπης, 90
 ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.”

Καὶ τότε δὴ θάρσθησε καὶ ἤῤα μάντις ἀμύμων·
 “οὐτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται οὐθ' ἐκατόμβης,
 ἀλλ' ἔνεκ' ἀρητῆρος, δν ἡτίμησ' Ἀγαμέμνων
 οὐδ' ἀπέλυσσε θύγατρα καὶ οὐκ ἀπεδέξατ' ἄποινα, 95
 τοῦνεκ' ἄρ' ἄλγε' ἔδωκεν ἐκηβόλος ἡδ' ἔτι δώσει·
 οὐδ' ὃ γε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει,
 πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην
 ἀπριάτην ἀνάποιον, ἄγειν θ' ἱερὴν ἐκατόμβην
 ἐς Χρύσην· τότε κέν μιν ἱλασσάμενοι πεπύθωμεν.” 100

Ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη
 ἦρως Ἀτρεΐδης εὐρυκρέων Ἀγαμέμνων
 ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφὶ μέλαιναι
 πῖμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔϊκτην·
 Κάλχαντα πρῶτιστα κάκ' ὀσσόμενος προσέειπε· 105
 “μάντι κακῶν, οὐ πῶ ποτέ μοι τὸ κρήγυνον εἶπας·
 αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,
 ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος οὔτ' ἐτέλεσσας·
 καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις
 ὥς δὴ τοῦδ' ἔνεκά σφιν ἐκηβόλος ἄλγεα τεύχει, 110
 οὔνεκ' ἐγὼ κούρης Χρυσηΐδος ἀγλά' ἄποινα
 οὐκ ἔθελον δέξασθαι, ἐπεὶ πολὺν βούλομαι αὐτὴν
 οἴκοι ἔχειν· καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα -
 κουριδίης ἀλόχου, ἐπεὶ οὐ ἐθέν ἐστι χερεῖων,
 οὐδέμας οὐδὲ φνὴν, οὔτ' ἄρ φρένας οὔτε τι ἔργα. 115
 ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·
 βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι·
 αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσας, ὄφρα μὴ οἶος
 Ἀργεῖων ἀγέραςτος ἔω, ἐπεὶ οὐδὲ ἔοικε·

λεύσσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη.” 120

Τὸν δ' ἡμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·

“Ἀτρείδῃ κύδιστε, φιλοκτεανώτατε πάντων,

πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί ;

οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά·

ἀλλὰ τὰ μὲν πολλῶν ἐξεπράθομεν, τὰ δέδασται, 125

λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταύτ' ἐπαγείρειν.

ἀλλὰ σὺ μὲν νῦν τήνδε θεῷ πρόσ· αὐτὰρ Ἀχαιοὶ

τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἳ κέ ποθι Ζεὺς

δῶσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι.”

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων 130

“μὴ δὴ οὕτως, ἀγαθός περ ἑών, θεοείκελ' Ἀχιλλεῦ,

κλέπτε νόφ, ἐπεὶ οὐ παρελεύσεται οὐδέ με πείσεις.

ἢ ἐθέλεις, ὅφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτῶς

ῆσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι ;

ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, 135

ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται·

εἰ δέ κε μὴ δώσωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι

ἢ τεδὼν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος

ἄξω ἑλάν· ὁ δέ κεν κεχολώσεται ὄν κεν ἴκωμαι.

ἀλλ' ἢ τοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὖτις, 140

νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα δῖαν,

ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην

θείομεν, ἂν δ' αὐτὴν Χρυσήϊδα καλλιπάρηον

βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,

ἢ Αἴας ἢ Ἰδομενεὺς ἢ δῖος Ὀδυσσεὺς 145

ἢ ἐσύ, Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,

ὅφρ' ἡμῖν ἐκάεργον ἰλάσσαι ἱερὰ ῥέξας.”

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·

“ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλέοφρον,

πῶς τίς τοι πρόφρων ἔπεσιν πείθεται Ἀχαιῶν 150

ἢ ὁδὸν ἐλθέμεναι ἢ ἀνδράσιν ἱφί μάχεσθαι ;

οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητῶν
 δεῦρο μαχησόμενος, ἐπεὶ οὐ τί μοι αἵτιοί εἰσιν·
 οὐ γάρ πώ ποτ' ἐμὰς βοῦς ἤλασαν οὐδὲ μὲν ἵππους,
 οὐδὲ ποτ' ἐν Φθίῃ ἐριβώλακι βωτιανείρῃ 155
 καρπὸν ἐδηλήσαντ', ἐπεὶ ἡ μάλα πολλὰ μεταξὺ
 οὔρεά τε σκιδόντα θάλασσά τε ἠχήεσσα·
 ἀλλὰ σοί, ὦ μέγ' ἀναιδές, ἅμ' ἐσπόμεθ', ὄφρα σὺ χαίρης,
 τιμὴν ἀρνύμενοι Μενελάῳ σοί τε, κυνῶπα,
 πρὸς Τρώων· τῶν οὐ τι μετατρέπη οὐδ' ἀλεγίζεις· 160
 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
 ᾧ ἐπι πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.
 οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅππότε' Ἀχαιοὶ
 Τρώων ἐκπέρσωσ' εὖ ναιόμενον πτολίεθρον·
 ἀλλὰ τὸ μὲν πλείον πολυαῖκος πολέμοιο 165
 χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἦν ποτε δασμὸς ἴκηται,
 σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
 ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.
 νῦν δ' εἴμι Φθίηνδ', ἐπεὶ ἡ πολὺ φέρτερόν ἐστιν
 οἴκαδ' ἵμεν σὺν νηυσὶ κορωνίσιν, οὐδὲ σ' οἶω 170
 ἐνθάδ' ἄτιμος ἔων ἄφενος καὶ πλοῦτον ἀφύξειν.”
 Τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 “φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται, οὐδὲ σ' ἔγωγε
 λίσσομαι εἵνεκ' ἐμείο μένειν· παρ' ἐμοιγε καὶ ἄλλοι
 οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς. 175
 ἔχθιστος δέ μοι ἔσσι διοτρεφέων βασιλῆων·
 αἰεὶ γάρ τοι ἕρις τε φίλη πόλεμοί τε μάχαι τε·
 εἰ μάλα καρτερός ἔσσι, θεός που σοὶ τό γ' ἔδωκεν·
 οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισι
 Μυρμιδόνεσσιν ἄνασσε, σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, 180
 οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὧδε·
 ὥς ἔμ' ἀφαιρεῖται Χρῡσηΐδα Φοῖβος Ἀπόλλων,
 τὴν μὲν ἐγὼ σὺν νηϊ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισι

πέμψω, ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπάρηον
αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας, ὅφρ' ἐν εἰδῆς 185
δοσσον φέρτερός εἰμι σέθεν, στυγέη δὲ καὶ ἄλλος
ἶσον ἐμοὶ φάσθαι καὶ ὁμοιωθήμεναι ἄντην."

Ἄς φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
στήθεσσιν λαίοισι διάνδιχα μερμήριξεν,
ἦ ὃ γε φάσανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ 190
τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρεΐδην ἐναρίζοι,
ἥε χόλον παύσειεν ἐρητύσειέ τε θυμόν.

εἶος ὃ ταυθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη, 195
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε·
στῇ δ' ὀπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα
οἴῳ φαινομένη· τῶν δ' ἄλλων οὐ τις ὀράτο·
θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ', αὐτίκα δ' ἔγνω
Παλλάδ' Ἀθηναίην· δεινὴ δέ οἱ ὅσσε φάανθεν 200
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας ;
ἦ ἴνα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρεΐδαο ;
ἀλλ' ἐκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι ὀίω·
ἥς ὑπεροπλήσῃ τάχ' ἂν ποτε θυμόν ὀλέσση.” 205

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
“ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθῃαι,
οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε·
ἀλλ' ἄγε λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρί· 210
ἀλλ' ἦ τοι ἔπεσιν μὲν ὀνειδισον ὥς ἔσεται περ·
ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
καὶ ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα
ὑβριος εἵνεκα τῆσδε· σὺ δ' ἴσχειο, πείθεο δ' ἡμῖν.”

Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

“χρὴ μὲν σφωίτερόν γε, θεά, ἔπος εἰρύσασσθαι 216
καὶ μάλα περ θυμῷ κεχολωμένον· ὧς γὰρ ἄμεινον·
ὅς κε θεοῖς ἐπιπείθεται, μάλα τ’ ἔκλυον αὐτοῦ.”

Ἦ καὶ ἐπ’ ἀργυρῇ κώπῃ σκέθε χεῖρα βαρεῖαν,
ἄψ δ’ ἐς κουλεὺν ὥσε μέγα ξίφος, οὐδ’ ἀπίθησε 220
μύθῳ Ἀθηναίης· ἥ δ’ Οὐλυμπόνδε βεβήκει
δῶματ’ ἐς αἰγιοόχοιο Διὸς μετὰ δαίμονας ἄλλους.

Πηλεΐδης δ’ ἐξαῦτις ἀταρτηροῖς ἐπέεσσιν
Ἀτρεΐδην προσέειπε, καὶ οὐ πω λῆγε χόλοιο·
“οἴνοβαρές, κυνὸς ὄμματ’ ἔχων, κραδίην δ’ ἐλάφοιο, 225
οὔτε ποτ’ ἐς πόλεμον ἅμα λαῶ θωρηχθῆναι
οὔτε λόχονδ’ ἰέναι σὺν ἀριστήεσσιν Ἀχαιῶν
τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.
ἦ πολὺν λῳΐὸν ἐστί κατὰ στρατὸν εὐρὺν Ἀχαιῶν
δῶρ’ ἀποαιρεῖσθαι ὅστις σέθεν ἀντίον εἴπῃ· 230
δημοβόρος βασιλεύς, ἐπεὶ οὔτιδανοῖσιν ἀνάσσεις·
ἦ γὰρ ἂν, Ἀτρεΐδη, νῦν ὕστατα λωβήσαιο.
ἀλλ’ ἔκ τοι ἐρέω καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι·
ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὐ ποτε φύλλα καὶ ὄζους
φύσει, ἐπεὶ δὴ πρῶτα τομῆν ἐν ὄρεσσι λέλοιπεν, 235
οὐδ’ ἀναθλήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλεψε
φύλλα τε καὶ φλοιόν· νῦν αὐτὲ μιν νῖες Ἀχαιῶν
ἐν παλάμῃς φορέουσι δικασπόλοι, οἳ τε θέμιστας
πρὸς Διὸς εἰρύναται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·
ἦ ποτ’ Ἀχιλλῆος ποθὴ ἴζεται νῖας Ἀχαιῶν 240
σύμπαντας· τότε δ’ οὐ τι δυνήσεται ἀχρύνμενός περ
χραιομεῖν, εὖτ’ ἂν πολλοὶ ὑφ’ Ἑκτορος ἀνδροφόνοιο
θνήσκοντες πίπτωσι· σὺ δ’ ἐνδοθι θυμὸν ἀμύξεις
χωόμενος ὃ τ’ ἀριστον Ἀχαιῶν οὐδὲν ἔτισας.”

ἌΩς φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαίῃ 245
χρυσείοις ἥλοισι πεπαρμένον, ἔξετο δ’ αὐτός·
Ἀτρεΐδης δ’ ἐτέρωθεν ἐμήνιε· τοῖσι δὲ Νέστωρ

ἡδυεπὴς ἀνόρουσε, λιγὺς Πυλίων ἀγορητής,
 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή—
 τῷ δ' ἦδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250
 ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἡδ' ἐγένοντο
 ἐν Πύλῳ ἡγαθέη, μετὰ δὲ τριτάτοισιν ἀνασσειν—
 ὃ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν.
 “ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαίαν ἰκάνει·
 ἦ κεν γηθήσαι Πριάμος Πριάμοιό τε παῖδες 255
 ἄλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῷ,
 εἰ σφῶϊν τάδε πάντα πυθόιατο μαρναμένοιϊν,
 οἳ περὶ μὲν βουλήν Δαναῶν, περὶ δ' ἔσπε μάχεσθαι.
 ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἔσπτον ἐμείο·
 ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἦέ περ ὕμιν 260
 ἀνδράσιν ὠμίλησα, καὶ οὐ ποτέ μ' οἳ γ' ἀθέριζον.
 οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι,
 οἷον Πειρίθοόν τε Δρύαντά τε, ποιμένα λαῶν,
 Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον
 [Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν]· 265
 κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν·
 κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο,
 Φηρσὶν ὄρεσκόοισι, καὶ ἐκπάγλως ἀπόλεσαν.
 καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθὼν,
 τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί· 270
 καὶ μαχόμεν κατ' ἔμ' αὐτὸν ἐγώ· κείνοισι δ' ἂν οὐ τις
 τῶν οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι μαχέοιτο·
 καὶ μὲν μεν βουλέων ξύνιεν πείθοντό τε μύθῳ·
 ἀλλὰ πίθεσθε καὶ ὕμμες, ἐπεὶ πείθεσθαι ἄμεινον·
 μήτε σὺ τόνδ' ἀγαθὸς περ ἔων ἀποαίρεο κούρην, 275
 ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας υἱες Ἀχαιῶν·
 μήτε σύ, Πηλεΐδῃ, ἔθελ' ἐριζέμεναι βασιλῆϊ
 ἀντιβίην, ἐπεὶ οὐ ποθ' ὁμοίης ἔμμορε τιμῆς
 σκηπτούχος βασιλεύς, ᾧ τε Ζεὺς κῦδος ἔδωκεν.

εἰ δὲ σὺ κάρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ, 280
 ἀλλ' ὃ γε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.

Ἄτρεϊδῃ, σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἐγώ γε
 λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πᾶσιν
 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο."

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 285
 "ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες·
 ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
 πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
 πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι ὄτω·
 εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἔόντες, 290
 τοῦνεκά οἱ προθέουσιν ὀνειδέα μυθήσασθαι ;"

Τὸν δ' ἄρ' ὑποβλήδην ἡμείβετο διὸς Ἀχιλλεύς·
 "ἦ γάρ κεν δειλὸς τε καὶ οὔτιδανὸς καλεοίμην,
 εἰ δὴ σοὶ πᾶν ἔργον ὑπείξομαι ὅττι κεν εἴπῃς·
 ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε 295
 σήμαιν'· οὐ γὰρ ἐγώ γ' ἔτι σοὶ πείσεσθαι ὀίω.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·
 χερσὶ μὲν οὗ τοι ἐγώ γε μαχήσομαι εἵνεκα κούρης
 οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·
 τῶν δ' ἄλλων ἃ μοί ἐστι θοῇ παρὰ νηὶ μελαίνῃ, 300
 τῶν οὐκ ἂν τι φέροις ἀνελὼν ἀέκοντος ἐμείο·
 εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνῶωσι καὶ οἷδε·
 αἰψά τοι αἶμα κελαινὸν ἐρωήσει περὶ δουρί."

Ὡς τῷ γ' ἀντιβίλοισι μαχησαμένῳ ἐπέεσσιν
 ἀνστήτην, λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν· 305
 Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας ἔτας
 ἦϊε σύν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν·
 Ἄτρεϊδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν,
 ἔς δ' ἐρέτας ἔκρινεν ἐέλκοσιν, ἔς δ' ἐκατόμβην
 βῆσε θεῶ, ἀνὰ δὲ Χρυσήϊδα καλλιπάρῃον 310
 εἷσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.

Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὕγρὰ κέλευθα,
 λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν·
 οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἄλα λύματ' ἔβαλλον,
 ἔρδον δ' Ἀπόλλωνι τεληέσσας ἑκατόμβας 315
 ταύρων ἡδ' αἰγῶν παρὰ θῖν' ἁλὸς ἀτρυγέτοιο·
 κνίσση δ' οὐρανὸν ἵκεν ἐλισσομένη περὶ καπνῶ.

ᾧ Ως οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
 λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλῃσ' Ἀχιλῆϊ,
 ἀλλ' ὃ γε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπε, 320
 τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηρῷ θεράποντε·
 “ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλῆος·
 χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα καλλιπάρηον·
 εἰ δέ κε μὴ δώῃσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἔλθων σὺν πλεόνεσσι· τὸ οἱ καὶ ῥίγιον ἔσται.” 325

ᾧ Ως εἰπὼν προῖει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε·
 τῷ δ' ἀέκοντε βάτην παρὰ θῖν' ἁλὸς ἀτρυγέτοιο,
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.
 τὸν δ' εὖρον παρά τε κλισίῃ καὶ νηϊ μελαίνῃ
 ἤμενον· οὐδ' ἄρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς. 330
 τῷ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῆα
 στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·
 αὐτὰρ ὁ ἔγνω ἦσιν ἐνὶ φρεσὶ φώνησέν τε·
 “χαίρετε, κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν,
 ἄσσον ἴτ'· οὐ τι μοι ὅμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων, 335
 ὁ σφῶϊ προῖει Βρισηΐδος εἵνεκα κούρης.
 ἀλλ' ἄγε, διογενὲς Πατρόκλεες, ἔξαγε κούρην
 καὶ σφῶϊν δὸς ἄγειν· τῷ δ' αὐτῷ μάρτυροι ἔστων
 πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων,
 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δὴ αὐτε 340
 -χρεῖω ἐμείο γένηται ἀεικέα λοιγὸν ἀμύναι
 τοῖς ἄλλοις· ἦ γὰρ ὃ γ' ὀλοῖῃσι φρεσὶ θύει,
 οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,

ἔππῳ οἱ παρὰ νηυσὶ σόοι μαχέονται Ἀχαιοί.”

Ἔως φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἑταίρῳ, 345

ἔκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρηον,

ἔδωκε δ' ἄγειν· τῷ δ' αὖτις ἴτην παρὰ νῆας Ἀχαιῶν·

ἣ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κλέν· αὐτὰρ Ἀχιλλεὺς

δακρύσας ἐτάρων ἄφαρ ἔζετο νόσφι λιασθεῖς,

θιν' ἔφ' ἁλὸς πολιῆς, ὁρόων ἐπ' ἀπείρουνα πόντον· 350

πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς·

“ μήτηρ, ἐπεὶ μ' ἔτεκές γε μινυνθάδιόν περ ἔοντα,

τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίζαι

Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν·

ἣ γάρ μ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων 355

ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.”

Ἔως φάτο δάκρυ χέων, τοῦ δ' ἔκλυε πότνια μήτηρ

ἡμένη ἐν βένθεσσιν ἁλὸς παρὰ πατρὶ γέροντι·

καρπαλίμως δ' ἀνέδου πολιῆς ἁλὸς ἡὕτ' ὀμίχλῃ,

καὶ ῥα πάροιθ' αὐτοῖο καθέζετο δάκρυ χέοντος, 360

χειρὶ τέ μιν κατέρεξε, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

“ τέκνον, τί κλαῖεις ; τί δέ σε φρένας ἵκετο πένθος ;

ἐξαῦδα, μὴ κεῦθε νόφ, ἵνα εἶδομεν ἄμφω.”

Τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·

“ οἶσθα· τίη τοι ταῦτα ἰδυίῃ πάντ' ἀγορεύω ; 365

ὥχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,

τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα·

καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱες Ἀχαιῶν,

ἔκ δ' ἔλον Ἀτρεΐδῃ Χρυσήϊδα καλλιπάρηον.

Χρύσης δ' αὖθ' ἱερεὺς ἐκατηβόλου Ἀπόλλωνος 370

ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων

λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,

στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος

χρυσέφ' ἀνὰ σκήπτρῳ, καὶ λίσσετο πάντας Ἀχαιοὺς,

Ἀτρεΐδα δὲ μάλιστα δῶν, κοσμήτορε λαῶν. 375

ξυθ' ἄλλοι μὲν πάντες ἐπενφήμησαν Ἀχαιοὶ
 αἰδεῖσθαί θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε·
 χωόμενος δ' ὁ γέρων πάλιν ῥέχeto· τοῖο δ' Ἀπόλλων 380
 εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν,
 ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
 θνήσκον ἐπασσύτεροι, τὰ δ' ἐπ' ῥέχeto κῆλα θεοῖο
 πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν· ἅμμι δὲ μάντις
 εὖ εἰδὼς ἀγόρευε θεοπροπίας ἐκάτοιο. 385
 αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·
 Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν, αἶψα δ' ἀναστὰς
 ἠπειλήσεν μῦθον, ὃ δὴ τετελεσμένος ἐστί·
 τὴν μὲν γὰρ σὺν νηϊ θοῇ ἐλίκωπες Ἀχαιοὶ
 ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι· 390
 τὴν δὲ νέον κλισίῃθην ἔβαν κήρυκες ἄγοντες
 κούρην Βρισηῆος, τὴν μοι δόσαν υἱες Ἀχαιῶν.
 ἀλλὰ σύ, εἰ δύνασαι γε, περίσχεο παιδὸς ἔηος·
 ἔλθοῦς· Οὐλύμπόνδε Δία λίσαι, εἴ ποτε δή τι
 ἦ ἔπει ὦνησας κραδίην Διὸς ἦε καὶ ἔργῳ. 395
 πολλὰκι γάρ σεο πατὴρ ἐνὶ μεγάροισιν ἄκουσα
 εὐχομένης, ὅτ' ἔφησθα κελαινεφέϊ Κρονίωνι
 οἷη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμύναι,
 ὁππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
 Ἥρῃ τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνῃ· 400
 ἀλλὰ σὺ τὸν γ' ἔλθοῦσα, θεά, ὑπελύσαιο δεσμῶν,
 ὧχ' ἐκατόγχειρον καλέσας ἐς μακρὸν Ὀλυμπον,
 δν Βριάρεων καλέουσι θεοί, ἄνδρες δὲ τε πάντες
 Αἰγαίων—ὁ γὰρ αὐτε βλῆν οὐ πατὴρ ἀμείνων—
 ὅς ῥα παρὰ Κρονίωνι καθέζετο κύδῃ γαίων· 405
 τὸν καὶ ὑπέδδειςαν μάκαρες θεοὶ οὐδέ τ' ἔδησαν.
 τῶν νῦν μιν μνήσασα παρέξεο καὶ λαβὲ γούνων,

αἶ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς
 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410
 γυνὴ δὲ καὶ Ἀτρείδης εὐρυκρείων Ἀγαμέμνων
 ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν."

Τὸν δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
 "ὦ μοι τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τεκούσα ;
 αἰθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπῆμων 415
 ἦσθαι, ἐπεὶ νύ τοι αἶσα μίνυνθά περ, οὗ τι μάλα δὴν·
 νῦν δ' ἅμα τ' ὠκύμορος καὶ οἰζυρὸς περὶ πάντων
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισι.
 τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικραυῦνφ
 εἶμι· αὐτὴ πρὸς Ὀλυμπον ἀγάννιφον, αἶ κε πίθηται. 420
 ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισι
 μήνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν·
 Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
 χθυσὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο·
 δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται Οὐλυμπόνδε, 425
 καὶ τότε ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,
 καὶ μιν γουνάσομαι καὶ μιν πείσεσθαι οἶω."

"Ὡς ἄρα φωνήσας ἀπεβήσето, τὸν δ' ἔλιπ' αὐτοῦ
 χωόμενον κατὰ θυμὸν ἐϋζώνοιο γυναικός,
 τὴν ῥα βίη ἀέκοντος ἀπηύρων· αὐτὰρ Ὀδυσσεὺς 430
 ἐς Χρυσὴν ἵκανεν ἄγων ἱερὴν ἐκατόμβην.
 οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
 ἱστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ,
 ἱστὸν δ' ἱστοδόκη πέλασαν προτόνοισιν ὑφέντες
 καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσσαν ἑρετμοῖς. 435
 ἔκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·
 ἔκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,
 ἔκ δ' ἐκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι·
 ἔκ δὲ Χρυσῆς νηὸς βῆ ποντοπόροιο.

τὴν μὲν ἔπειτ' ἐπὶ βωμόν ἄγων πολύμητις Ὀδυσσεὺς 440
πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν·
“ὦ Χρῦση, π ὁ μ' ἔπεμψεν ἀναξ ἀνδρῶν Ἀγαμέμνων
παῖδά τε σοὶ ἀγέμεν, Φοῖβῳ θ' ἱερὴν ἑκατόμβην
ῥέξαι ὑπὲρ Δαναῶν, ὅφρ' ἱλασόμεσθα ἀνακτα,
ὃς νῦν Ἀργείοισι πολύστονα κῆδ' ἐφῆκεν.” 445

ἌΩς εἰπὼν ἐν χερσὶ τίθει, ὁ δ' ἐδέξατο χαίρων
παῖδα φίλην· τοὶ δ' ὦκα θεῶ κλειτὴν ἑκατόμβην
ἐξείης ἔστησαν ἐϋδμητον περὶ βωμόν,
χερνύσαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.
τοῖσιν δὲ Χρῦσης μεγάλ' εὖχετο χεῖρας ἀνασχών· 450
“κλυθί μεν, ἀργυρότοξ', ὃς Χρῦσῃν ἀμφιβέβηκας
Κίλλαν τε ζαθέην Τενέδοιό τε ἴφι ἀνάσσεις·
ἤμην δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
τίμησας μὲν ἐμέ, μέγα δ' ἴψαο λαὸν Ἀχαιῶν·
ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλδωρ· 455
ἦδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον.”

ἌΩς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
αὐτὰρ ἐπεὶ ῥ' εὖξαντο καὶ οὐλοχύτας προβάλοντο,
αὔερυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν 460
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν·
καίε δ' ἐπὶ σχίσζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον
λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπύβολα χερσίν.
αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχχ' ἐπάσαντο,
μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν, 465
ὦπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔϊσης.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο, 470
νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν·

οἱ δὲ πανημέριοι μολπῇ θεὸν ἰλάσκοντο
καλὸν αἰείδοντες παιήονα κούροι Ἀχαιῶν,
μέλποντες ἐκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.

Ἦμος δ' ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε, 475
δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηὸς·
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·
τοῖσιν δ' ἴκμενον οὖρον ἱεὶ ἐκάεργος Ἀπόλλων·
οἱ δ' ἰστὸν στήσαντ' ἀνά θ' ἰστία λευκὰ πέτασσαν, 480
ἐν δ' ἄνεμος πρῆσεν μέσον ἰστίον, ἀμφὶ δὲ κύμα
στείρη πορφύρεον μεγάλ' ἴαχε νηὸς Ἰούσης·
ἥ δ' ἔθεεν κατὰ κύμα διαπρήσσουσα κέλευθον.
αὐτὰρ ἐπεὶ ῥ' ἴκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
νῆα μὲν οἷ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν 485
ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν·
αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.

Αὐτὰρ ὁ μήνιε νηυσὶ παρήμενος ὠκυπόροισι
διογενὴς Πηλέος υἱός, πόδας ὠκὺς Ἀχιλλεύς·
οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν 490
οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ
αὐθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.

Ἄλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένητ' ἡώς,
καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἔοντες
πάντες ἅμα, Ζεὺς δ' ἦρχε· Θέτις δ' οὐ λήθετ' ἐφετ-
μέων 495

παιδὸς ἐοῦ, ἀλλ' ἥ γ' ἀνεδύσετο κύμα θαλάσσης,
ἠερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπόν τε.
εὖρεν δ' εὐρύοπα Κρονίδην ἄτερ ἡμενον ἄλλων
ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμπιοιο·
καὶ ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων 500
σκαίῃ, δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα
λίσσομένη προσέειπε Δία Κρονίωνα ἄνακτα·

“Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ’ ἀθανάτοισιν ὄνησα
 ἦ ἔπει ἦ ἔργω, τόδε μοι κρήνην ἐέλδωρ·
 τίμησόν μοι υἱόν, ὃς ὠκυμορώτατος ἄλλων 505
 ἔπλετ’· ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
 ἀλλὰ σύ πέρ μιν τίσον, Ὀλύμπιε μητίετα Ζεῦ·
 τόφρα δ’ ἐπὶ Τρώεσσι τίθει κράτος, ὅφρ’ ἂν Ἀχαιοὶ
 υἱὸν ἐμὸν τίσωσιν ὀφέλλωσιν τέ ἐ τιμῇ.” 510

ᾧ φάτο· τὴν δ’ οὐ τι προσέφη νεφεληγερέτα Ζεὺς,
 ἀλλ’ ἀέων δὴν ἦστο· Θέτις δ’ ὥς ἤψατο γούνων,
 ὥς ἔχειτ’ ἐμπεφυῖα, καὶ εἶρετο δεῦτερον αὐτῖς·
 “νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,
 ἦ ἀπόειπ’, ἐπεὶ οὐ τοι ἔπι δέος, ὅφρ’ ἐὼ εἰδῶ 515
 ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεὸς εἰμι.”

Τὴν δὲ μέγ’ ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
 “ἦ δὴ λόγια ἔργ’ ὃ τέ μ’ ἐχθοδοπῆσαι ἐφήσεις
 Ἥρῃ, ὅτ’ ἂν μ’ ἐρέθῃσιν ὄνειδείοις ἐπέεσσιν·
 ἦ δὲ καὶ αὐτῶς μ’ αἰὲν ἐν ἀθανάτοισι θεοῖσι 520
 νεικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.
 ἀλλὰ σὺ μὲν νῦν αὐτῖς ἀπόστιχε, μή τι νοήσῃ
 Ἥρῃ· ἐμοὶ δέ κε ταῦτα μελήσεται, ὅφρα τελέσω·
 εἰ δ’ ἄγε τοι κεφαλῇ κατανέυσομαι, ὅφρα πεποίθῃς·
 τοῦτο γὰρ ἐξ ἐμέθεν γε μετ’ ἀθανάτοισι μέγιστον 525
 τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ’ ἀπατηλὸν
 οὐδ’ ἀτελεύτητον, ὃ τι κεν κεφαλῇ κατανέυσω.”

Ἥ καὶ κυανέῃσιν ἐπ’ ὀφρύσι νεῦσε Κρονίων·
 ἀμβρόσιαι δ’ ἄρα χαῖται ἐπερρώσαντο ἄνακτος
 κρατὸς ἀπ’ ἀθανάτοιο· μέγαν δ’ ἐλέλιξεν Ὀλύμπου. 530

Τῷ γ’ ὥς βουλευσάντε διέτμαγεν· ἦ μὲν ἔπειτα
 εἰς ἄλα ἄλτο βαθεῖαν ἀπ’ αἰγλήεντος Ὀλύμπου,
 Ζεὺς δὲ ἐὼν πρὸς δῶμα· θεοὶ δ’ ἅμα πάντες ἀνέστησαν
 ἐξ ἐδέων σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη

μείναι· ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες. 535

ὥς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνον· οὐδὲ μιν Ἥρη
ἡγνοίησεν ἰδοῦσ' ὅτι οἱ συμφράσσαστο βουλὰς
ἀργυρόπεζα Θέτις θυγάτηρ ἄλλοιο γέροντος·
αὐτίκα κερατομίοισι Δία Κρονίωνα προσηΐδα·
“ τίς δὴ αὖ τοι, δολομήτα, θεῶν συμφράσσαστο βουλὰς ; 540
αἰεὶ τοι φίλον ἔστιν ἐμεῦ ἀπονόσφιν ἐόντα
κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσης.”

Τὴν δ' ἡμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·
“ Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους 545
εἰδήσειν· χαλεποὶ τοι ἔσονται ἄλόχῳ περ ἐούσῃ·
ἀλλ' ὃν μὲν κ' ἐπιεικὲς ἀκουέμεν, οὗ τις ἔπειτα
οὔτε θεῶν πρότερος τόν γ' εἴσεται οὔτ' ἀνθρώπων·
ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
μή τι σὺ ταῦτα ἕκαστα διείρεο μηδὲ μετὰλλα.” 550

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
“ αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ξείπεις ;
καὶ λίην σε πάρος γ' οὔτ' εἶρομαι οὔτε μεταλλῶ,
ἀλλὰ μάλ' εὖκηλος τὰ φράζειαι ἄσος ἐθέλησθα.
νῦν δ' αἰνῶς δεῖδοικα κατὰ φρένα μή σε παρείπῃ 555
ἀργυρόπεζα Θέτις θυγάτηρ ἄλλοιο γέροντος·
ἥερίη γὰρ σοὶ γε παρέζετο καὶ λάβε γούνων·
τῇ σ' ὅτω κατανεῦσαι ἐτήτυμον ὥς Ἀχιλλῆα
τιμήσης, ὀλέσης δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.”

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς· 560
“ δαιμονίη, αἰεὶ μὲν ὅτεαι, οὐδέ σε λήθω·
πρῆξαι δ' ἔμπης οὔτι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ
μᾶλλον ἐμοὶ ἔσται· τὸ δέ τοι καὶ ῥίγιον ἔσται.
εἰ δ' οὕτω τοῦτ' ἔστιν, ἐμοὶ μέλλει φίλον εἶναι·
ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ, 565
μή νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἰσ' ἐν Ὀλύμπῳ

ἄσπον ἰόνθ', ὅτε κέν τοι ἄαπτους χεῖρας ἔφειω."

ἌΩς ἔφατ', ἔδεισεν δὲ βοῶπις πότνια Ἥρη,
καί ῥ' ἀκέουσα καθήστο, ἐπιγνάμψασα φίλον κῆρ·
ῶχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες·

570

τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
μητρὶ φίλῃ ἐπὶ ἦρα φέρων, λευκωλένῳ Ἥρῃ·

"ἦ δὴ λοίγια ἔργα τὰδ' ἔσσεται οὐδ' ἔτ' ἀνεκτά,
εἰ δὴ σφῶ ξνεκα θνητῶν ἐριδαίνετον ὦδε,
ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς
ἐσθλῆς ἔσσεται ἡδός, ἐπεὶ τὰ χερεῖονα νικᾷ.

575

μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεοῦσῃ,
πατρὶ φίλῳ ἐπὶ ἦρα φέρειν Διὶ, ὅφρα μὴ αὐτε
νυκκίῃσι πατήρ, σὺν δ' ἡμῖν δαῖτα ταραξή.

εἷ περ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητῆς
ἐξ ἐδέων στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν·
ἀλλὰ σὺ τόν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
αὐτίκ' ἔπειθ' Ἰλαος Ὀλύμπιος ἔσσεται ἡμῖν."

580

ἌΩς ἄρ' ἔφη, καὶ ἀναΐξας δέπας ἀμφικύπελλον
μητρὶ φίλῃ ἐν χειρὶ τίθει, καὶ μιν προσέειπε·

585

"τέτλαθι, μήτηρ ἐμή, καὶ ἀνάσχεο κηδομένη περ,
μή σε φίλην περ ἐοῦσαν ἐν ὀφθαλμοῖσιν ἰδωμαι
θεινομένην, τότε δ' οὔ τι δυνήσομαι ἀχνύμενός περ
χραιομεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι·

ἦδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα
ῥῖψε ποδὸς ἰεταγὼν ἀπὸ βηλοῦ θεσπεσίοιο,

590

πᾶν δ' ἡμαρ φερόμην, ἅμα δ' ἡελίῳ καταδύντι
κάππεσον ἐν Λήμνῳ, ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
ἐνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα."

ἌΩς φάτο, μείδησεν δὲ θεὰ λευκώλενος Ἥρη,
μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον·

595

αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
οἶνοχόει γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσω·

ἄσβεστος δ' ἄρ' ἐνὼρτο γέλως μακάρεσσι θεοῖσιν,
ὥς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα.

600

ὣς τότε μὲν πρόπαν ἡμαρ ἐς ἡέλιον καταδύντα
δαίρνυτ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔϊσης,
οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
Μουσάων θ', αἱ ἔειδον ἀμειβόμεναι ὅπλ' καλῇ.

Αὐτὰρ ἐπεὶ κατέδν λαμπρὸν φάος ἡελίοιο,

605

οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
ἦχι ἐκάστῳ δῶμα περικλυτὸς ἀμφιγυήεις

Ἥφαιστος ποίησεν ἰδυίησι πρᾶπιδεςσι·

Ζεὺς δὲ πρὸς δν λέχος ἦι' Ὀλύμπιος ἀστεροπητής,

ἔνθα πάρος κοιμᾷθ' ὅτε μιν γλυκὺς ὕπνος ἰκάνοι·

610

ἔνθα καθεὺδ' ἀναβάς, παρὰ δὲ χρυσόθρονος Ἥρη.

ΙΛΙΑΔΟΣ Β.

Ὁνειρος. Βουωτία ἢ κατάλογος τῶν νεῶν.

Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἱπποκορυσταὶ
εὖδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος,
ἀλλ' ὃ γε μερμήριζε κατὰ φρένα ὥς Ἀχιλλῆα
τιμήσει', δλέσαι δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή, 5
πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον Ὁνειρον
καὶ μιν φωνήσας ἔκτα πτερόεντα προσηύδα·
“βάσκ' ἴθι, οὐλε Ὁνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν
ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο
πάντα μάλ' ἀτρεκέως ἀγορευέμεν ὥς ἐπιτέλλω· 10
θωρήξαι ἔκλεψε κάρη κομόωντας Ἀχαιοὺς
πανσυνδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρύαργιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται.” 15
Ὡς φάτο, βῆ δ' ἄρ' Ὁνειρος, ἐπεὶ τὸν μῦθον ἄκουσε·
καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν,
βῆ δ' ἄρ' ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονα· τὸν δ' ἐκίχανεν
εὖδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊῆϊ υἱὶ ἰοικῶς, 20
Νέστορι, τὸν ῥα μάλιστα γερόντων τί' Ἀγαμέμνων
τῷ μιν εἰσιάμενος προσεφώνεε θεῖος Ὁνειρος·
“εὖδεις, Ἀτρεὺς υἱὲ δαΐφρονος ἱπποδάμοιο·

οὐ χρὴ παννύχιον εὔδειν βουληφόρον ἄνδρα,
 φ' λαοὶ τ' ἐπιτετράφεται καὶ τόσσα μέμηλε· 25
 νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὃς σεῦ ἀνευθεν ἔων μέγα κήδεται ἦδ' ἐλεαίρει.
 θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
 πανσυδλή· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγνιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες 30
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἴηρ λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται
 ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσί, μηδέ σε λήθη
 αἰρείτω, εἴτ' ἂν σε μελίφρων ὕπνος ἀνήη·”

ἌΩς ἄρα φωνήσας ἀπεβήσето, τὸν δ' ἔλιπ' αὐτοῦ 35
 τὰ φρονέοντ' ἀνὰ θυμὸν ἃ ῥ' οὐ τελέεσθαι ἐμελλον·
 φῆ γὰρ ὃ γ' αἰρήσειν Πριάμου πόλιν ἤματι κείνῳ,
 νήπιος, οὐδὲ τὰ ἤδη ἃ ῥα Ζεὺς μῆδετο ἔργα·
 θήσειν γὰρ ἔτ' ἐμελλεν ἐπ' ἄλγεά τε στοναχάς τε
 Τρωσὶ τε καὶ Δαναοῖσι διὰ κρατερὰς ὕσμινας. 40
 ἔγρετο δ' ἐξ ὕπνου, θείῃ δέ μιν ἀμφέχυτ' ὀμφή·
 ἔξετο δ' ὀρθωθείς, μαλακὸν δ' ἐνδυνε χιτῶνα,
 καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φᾶρος·
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον· 45
 εἴλετο δὲ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

Ἦως μὲν ῥα θεὰ προσεβήσето μακρὸν Ὀλυμπον,
 Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσε 50
 κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιοὺς·
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα·
 βουλὴν δὲ πρῶτον μεγαθύμων ἴζε γερόντων
 Νεστορὲν παρὰ νηὶ Πυλολιγενέος βασιλῆος·
 τοὺς δ' γε συκαλέσας πυκινὴν ἠρτύνετο βουλὴν· 55

“ κλῦτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν Ὀνειρός
 ἀμβροσίην διὰ νύκτα· μάλιστα δὲ Νέστορι δίφῳ
 εἰδός τε μέγεθός τε φωνήν τ’ ἀγχιστα ἐφκει·
 στή δ’ ἄρ’ ὑπὲρ κεφαλῆς καὶ με πρὸς μῦθον ἔειπεν·
 ‘ εὖδεις, Ἀτρείος νιὲ δαΐφρονος ἵπποδάμοιο·
 οὐ χρή παννύχιον εὔδειν βουληφόρον ἄνδρα,
 ὃ λαοὶ τ’ ἐπιτετράφαται καὶ τόσσα μέμηλε·
 νῦν δ’ ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὃς σεῦ ἀνευθεν ἐὼν μέγα κήδεται ἧδ’ ἐλεαίρει·
 θωρήξαι σ’ ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
 πανσυνδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρύαγκιαν
 Τρώων· οὐ γὰρ ἔτ’ ἀμφὶς Ὀλύμπια δώματ’ ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδε’ ἐφῆπται
 ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσίν.’ ὥς ὁ μὲν εἰπὼν
 ῥ’ ἔειπεν· ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν.
 ἀλλ’ ἄγετ’, αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν·
 πρῶτα δ’ ἐγὼν ἔπεσιν πειρήσομαι, ἣ θέμις ἐστί,
 καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·
 ὑμεῖς δ’ ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν.”

75

Ἦ τοι ὁ γ’ ὥς εἰπὼν κατ’ ἄρ’ ἔξετο, τοῖσι δ’ ἀνέστη
 Νέστωρ, ὃς ῥα Πύλοιο ἀναξ ἦν ἡμαθόεντος·
 ὃ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·
 “ ὦ φίλοι, Ἀργείων ἡγήτορες ἧδὲ μέδοντες,
 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνισπε,
 ψευδός κεν φαίμεν καὶ νοσφιζοίμεθα μᾶλλον·
 νῦν δ’ ἴδεν ὃς μέγ’ ἄριστος Ἀχαιῶν εὖχεται εἶναι·
 ἀλλ’ ἄγετ’, αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν.”

80

Ὡς ἄρα φωνήσας βουλῆς ἐξ ἤρχε νέεσθαι,
 οἱ δ’ ἐπανέστησαν πείθοντό τε ποιμένι λαῶν,
 σκηπτοῦχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.
 ἥντε ἔθνεα εἰσι μελισσάων ἀδινάων,

85

πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων
 βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν
 αἱ μὲν τ' ἐνθα ἄλῃς πεποτήαται, αἱ δὲ τε ἐνθα· 90
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἅπο καὶ κλισιάων
 ἡϊόνος προπάροιθε βαθείης ἐστιχόωντο
 ἱλαδὸν εἰς ἀγορήν· μετὰ δὲ σφισιν Ὅσσα δεδήει
 ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
 τετρήχει δ' ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα 95
 λαῶν ἰζόντων, ὄμαδος δ' ἦν· ἐννέα δὲ σφεας
 κήρυκες βοόωντες ἐρήτυον, εἴ ποτ' αὐτῆς
 σχολάτ', ἀκούσειαν δὲ διοτρεφέων βασιλῆων.
 σπουδῇ δ' ἔξετο λαός, ἐρήτυθεν δὲ καθ' ἔδρας
 παυσάμενοι κλαγγῆς· ἀνὰ δὲ κρείων Ἀγαμέμνων 100
 ἔστη σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων.
 Ἥφαιστος μὲν δῶκε Διὶ Κρονίῳνι ἄνακτι,
 αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεῖφόντῃ·
 Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ,
 αὐτὰρ ὁ αὐτε Πέλοψ δῶκ' Ἀτρείϊ, ποιμένι λαῶν 105
 Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ,
 αὐτὰρ ὁ αὐτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
 πολλῇσιν νῆσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.
 τῷ δ' γ' ἐρεισάμενος ἔπε' Ἀργείοισι μετηύδα·
 ὦ φίλοι ἦρωες Δαναοί, θεράποντες Ἀρης, 110
 Ζεὺς με μέγα Κρονίδης ἄτῃ ἐνέδῃσε βαρείῃ,
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
 Ἴλιον ἐκπέρσαιτ' εὐτείχεον ἀπονέεσθαι,
 νῦν δὲ κακὴν ἀπάτην βουλευσατο, καὶ με κελεύει
 δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολλὴν ὤλεσα λαόν. 115.
 οὐτῷ πον Διὶ μέλλει ὑπερμενεῖ φίλον εἶναι,
 ὅς δὴ πολλάων πολλῶν κατέλυσε κάρηνα
 ἦδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.
 αἰσχρὸν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,

μὰψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν 120
 ἄπρηκτον πόλεμον πολεμίζειν ἤδὲ μάχεσθαι
 ἀνδράσι παυροτέροισι, τέλος δ' οὐ πῶ τι πέφανται·
 εἷ περ γὰρ κ' ἐθέλομεν Ἀχαιοὶ τε Τρῳῆς τε,
 ὄρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,
 Τρῳᾶς μὲν λέξασθαι ἐφέστιοι ὅσσοι ἕασιν, 125
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί,
 Τρῳῶν δ' ἄνδρα ἕκαστον ἐλοίμεθα οἶνοχοεῦειν,
 πολλαὶ κεν δεκάδες δεινοῖατο οἶνοχόοιο.
 τόσσον ἐγὼ φημι πλέας ἔμμεναι υἱᾶς Ἀχαιῶν
 Τρῳῶν, οἳ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπίκουροι 130
 πολλέων ἐκ πολλίων ἐγχέσπαλοι ἄνδρες ἕασιν,
 οἳ με μέγα πλάζουσιν καὶ οὐκ εἰῶσ' ἐθέλοντα
 Ἰλίου ἐκπέρσαι εὖ ναιόμενον πτολίεθρον.
 ἐννέα δὴ βεβάασιν Διὸς μεγάλου ἐνιαυτοί,
 καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται· 135
 αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
 ἦατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
 αὐτῶς ἀκράαντον, οὐ εἴνεκα δεῦρ' ἰκόμεσθα.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες·
 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν· 140
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγνιαν."

ἌΩς φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσσι δῖον
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν·
 κινήθη δ' ἀγορὴ φῆ κύματα μακρὰ θαλάσσης,
 πόντου Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε Νότος τε 145
 ὥρουρ' ἐπαίξας πατρὸς Διὸς ἐκ νεφελῶν.
 ὥς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθὼν,
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμῦν ἀσταχύεσσιν,
 ὥς τῶν πᾶσ' ἀγορὴ κινήθη· τοὶ δ' ἀλαλητῶ
 νῆας ἔπ' ἔσσεύοντο, ποδῶν δ' ὑπένερθε κούλη 150
 ἴστατ' ἀειρομένη· τοὶ δ' ἀλλήλοισι κέλευον

ἄπτεσθαι νηῶν ἥδ' ἐλκόμεν εἰς ἄλα δῖαν,
οὐρούς τ' ἐξεκάθαιρον· αὐτὴ δ' οὐρανὸν ἴκεν
οἴκαδε ἱεμένων· ὑπὸ δ' ἤρεον ἔρματα νηῶν.

Ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη, 155

εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·

“ὦ πόποι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,

οὕτω δὴ οἰκόνδε φίλην ἐς πατρίδα γαίαν

Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης,

καὶ δέ κεν εὐχωλὴν Πριάμφῳ καὶ Τρωσὶ λίποιεν 160

Ἀργεῖν Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν

ἐν Τροίῃ ἀπόλονται, φίλης ἀπὸ πατρίδος αἵης·

ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·

σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,

μηδὲ ἕα νῆας ἄλαδ' ἐλκόμεν ἀμφιελίσσας.” 165

Ὡς ἔφατ', οὐδ' ἀπίθασε θεὰ γλαυκῶπις Ἀθήνη,

βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα·

[καρπαλίμως δ' ἴκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.]

εὗρεν ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,

ἕσταότ'· οὐδ' ὃ γε νηὸς ἐϋσσέλμοιο μελαίνης 170

ἄπτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἴκανε·

ἀγχοῦ δ' ἵσταμένη προσέφη γλαυκῶπις Ἀθήνη·

“διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,

οὕτω δὴ οἰκόνδε φίλην ἐς πατρίδα γαίαν

φεύξεσθ' ἐν νήεσσι πολυκλήϊσι πεσόντες,

καὶ δέ κεν εὐχωλὴν Πριάμφῳ καὶ Τρωσὶ λίποιτε 175

Ἀργεῖν Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν

ἐν Τροίῃ ἀπόλονται, φίλης ἀπὸ πατρίδος αἵης.

ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει,

σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον, 180

μηδὲ ἕα νῆας ἄλαδ' ἐλκόμεν ἀμφιελίσσας.”

Ὡς φάθ', ὃ δὲ ξυνέηκε θεῆς ὅπα φωνησάσης,

βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσε

κῆρυξ· Εὐρυβάτης Ἰθακήσιος, ὃς οἱ δῆπδει·
 αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνονος ἀντίος ἔλθων 185
 δέξατό οἱ σκῆπτρον πατρῷον, ἀφθιτον αἰεὶ
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

“Ὀν τινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
 τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·
 “δαιμόνι’, οὗ σε ἔοικε κακὸν ὥς δειδίσσεσθαι, 190
 ἀλλ’ αὐτὸς τε κάθησο καὶ ἄλλους ἴδρue λαούς·
 οὐ γάρ πω σάφα οἶσθ’ οἷος νῆος Ἀτρείωνος·
 νῦν μὲν πειρᾶται, τάχα δ’ ἵψεται νῆας Ἀχαιῶν.
 ἐν βουλῇ δ’ οὐ πάντες ἀκούσαμεν οἷον ἔειπε·
 μή τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν” 195
 θυμὸς δὲ μέγας ἐστὶ διοτρεφέων βασιλῆων,
 τιμὴ δ’ ἐκ Διὸς ἐστι, φιλεῖ δέ ἐ μητίετα Ζεὺς.”

“Ὀν δ’ αὖ δῆμου τ’ ἄνδρα ἴδοι βοόωντά τ’ ἐφεύροι,
 τὸν σκῆπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μῦθῳ·
 “δαιμόνι’, ἀτρέμας ἦσο καὶ ἄλλων μῦθον ἄκουε, 200
 οἱ σέο φέρτεροί εἰσι, σὺ δ’ ἀπτόλεμος καὶ ἀναλκις,
 οὔτε ποτ’ ἐν πολέμῳ ἐναρίθμιος οὔτ’ ἐνὶ βουλῇ.
 οὐ μὲν πως πάντες βασιλεύσομεν ἐνθάδ’ Ἀχαιοί·
 οὐκ ἀγαθὸν πολυκοιρανίη· εἰς κοίρανος ἔστω,
 εἰς βασιλεὺς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω 205
 [σκῆπτρόν τ’ ἠδὲ θέμιστας, ἵνα σφίσι βασιλεύῃ].”

“Ὡς δ’ γε κοιρανέων δίεπε στρατόν· οἱ δ’ ἀγορήνδε
 αὐτῖς ἐπεσσεύοντο νεῶν ἅπο καὶ κλισιάων
 ἡχῇ, ὥς ὅτε κύμα πολυφλοίσβοιο θαλάσσης
 αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος. 210

“Ἄλλοι μὲν ῥ’ ἔζοντο, ἐρήτυθεν δὲ καθ’ ἔδρας·
 Θερσίτης δ’ ἔτι μῶνος ἀμετροεπὴς ἐκολῳά,
 ὃς ῥ’ ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλὰ τε ᾗδῃ,
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεῦσιν,
 ἀλλ’ ὃ τι οἱ εἴσαιτο γελοῖον Ἀργείοισιν 215

ἔμμεναι· αἷσχεστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθε·
 φολκὸς ἔην, χωλὸς δ' ἕτερον πόδα· τὼ δέ οἱ ὦμω
 κυρτῷ, ἐπὶ στήθος συνοχωκότε· αὐτὰρ ὑπερθε
 φοξὸς ἔην κεφαλῇν, ψεδνὴ δ' ἐπευήνοθε λάχνη.
 ἔχθιστος δ' Ἀχιλῆϊ μάλιστ' ἦν ἠδ' Ὀδυσσῆϊ· 220
 τῷ γὰρ νεικεέσκε· τότ' αὐτ' Ἀγαμέμνονι δίφ
 ὀξέα κεκληγῶς λέγ' ὀνειδεα· τῷ δ' ἄρ' Ἀχαιοὶ
 ἐκπάγλως κοτέοντο νεμέσσηθέν τ' ἐνὶ θυμῷ.
 αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·
 “ Ἀτρεΐδη, τέο δὴ αὐτ' ἐπιμέμφεαι ἠδὲ χατίζεις ; 225
 πλείαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες
 εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἅς τοι Ἀχαιοὶ
 πρωτόιστ' ἰδίδομεν, εὖτ' ἂν πτολίεθρον ἔλωμεν.
 ἦ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὃν κέ τις οἴσκει
 Τρώων ἱπποδάμων ἐξ Ἰλίου υἱὸς ἄποινα, 230
 ὃν κεν ἐγὼ δῆσας ἀγάγω ἢ ἄλλος Ἀχαιῶν,
 ἢ ἐ γυναῖκα νέην, ἵνα μίσγεται ἐν φιλότῃν,
 ἦν τ' αὐτὸς ἀπονόσφι κατίσχει ; οὐ μὲν ἔοικεν
 ἀρχὸν ἔοντα κακῶν ἐπιβασκέμεν υἱας Ἀχαιῶν.
 ὦ πέπονες, κακ' ἐλέγχέ, Ἀχαιῖδες, οὐκέτ' Ἀχαιοί, 235
 οἵκαδ' ἐπερ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἐῷμεν
 αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὅφρα ἴδῃται
 ἦ ῥά τί οἱ χῆμεῖς προσαμύνομεν, ἦε καὶ οὐκί·
 ὅς καὶ νῦν Ἀχιλῆα, ἔο μέγ' ἀμείνονα φῶτα,
 ἠτίμησεν· ἔλων γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 240
 ἀλλὰ μάλ' οὐκ Ἀχιλῆϊ χόλος φρεσίν, ἀλλὰ μεθήμων·
 ἦ γὰρ ἂν, Ἀτρεΐδη, νῦν ὕστατα λωβήσαιο.”
 ὣς φάτο νεικεῖων Ἀγαμέμνονα, ποιμένα λαῶν,
 Θερσίτης· τῷ δ' ὦκα παρίστατο διὸς Ὀδυσσεύς,
 καὶ μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ· 245
 “ Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητῆς,
 ἴσχεο, μῆδ' ἔθειλ' οἷος ἐριζέμεναι βασιλεῦσιν·

οὐ γὰρ ἐγὼ σέο φημί χερειότερον βροτὸν ἄλλον
 ἔμμεναι, ὅσοι ἄμ' Ἀτρεΐδης ὑπὸ Ἴλιον ἦλθον.
 τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις, 250
 καὶ σφιν ὄνειδέα τε προφέροις, νόστον τε φυλάσσοις.
 οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα,
 ἢ εὖ ἢε κακῶς νοστήσομεν υἱες Ἀχαιῶν.
 τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
 ἦσαι ὄνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν 255
 ἦρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.
 ἀλλ' ἔκ τοι ἔρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι ὥς νύ περ ὦδε,
 μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπέη,
 μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶην, 260
 εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἵματα δύσω,
 χλαῖνάν τ' ἠδὲ χιτῶνα, τὰ τ' αἰδῶ ἀμφικαλύπτει,
 αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
 πεπληγῶς ἀγορήθεν ἀεικέσσι πληγῇσιν."

Ὡς ἄρ' ἔφη, σκήπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὦμῳ 265
 πλήξεν· ὁ δ' ἰδνῶθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ·
 σμῶδιξ δ' αἱματοέσσα μεταφρένου ἐξυπανέστη
 σκήπτρου ὑπο χρυσεόν· ὁ δ' ἄρ' ἔζητο τάρβησέν τε,
 ἀλγήσας δ' ἀχρεῖον ἰδὼν ἀπομόρξατο δάκρυ.
 οἱ δὲ καὶ ἀχυνόμενοι περ ἐπ' αὐτῷ ἠδὲ γέλασσαν· 270
 ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·
 "ὦ πόποι, ἦ δὴ μυρὶ' Ὀδυσσεὺς ἐσθλὰ ἔοργε
 βουλὰς τ' ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσων·
 νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
 ὅς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων. 275
 οὗ θὴν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγῆνωρ
 νεικελεῖν βασιλῆας ὄνειδείοις ἐπέεσσιν."

Ὡς φάσαν ἢ πληθύς· ἀνὰ δ' ὁ πτολίπορθος Ὀδυσσεὺς
 ἔστη σκήπτρον ἔχων· παρὰ δὲ γλαυκῶπις Ἀθήνη

εἰδομένη κήρυκι σιωπᾶν λαὸν ἀνώγει, 280
 ὥς ἅμα ὅ οἱ πρῶτοί τε καὶ ὕστατοι νῆες Ἀχαιῶν
 μῦθον ἀκούσειαν καὶ ἐπιφρασσάτα βουλήν·
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·
 “Ἀτρεΐδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
 πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν, 285
 οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν ἣν περ ὑέσταν
 ἐνθάδ’ ἔτι στείχοντες ἀπ’ Ἀργεος ἱποβοότιο,
 Ἴλιον ἐκπέρσαντ’ εὐτείχεον ἀπονέεσθαί.
 ὥς τε γὰρ ἡ παῖδες νεαροὶ χῆραί τε γυναῖκες
 ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. 290
 ἡ μὲν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι·
 καὶ γὰρ τίς θ’ ἕνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
 ἀσχαλάῃ σὺν νηὶ πολυζύγῳ, ὃν περ ἄελλαι
 χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·
 ἡμῖν δ’ εἵνατός ἐστι περιτροπέων ἐνιαυτὸς 295
 ἐνθάδε μιμνόντεσσι· τῷ οὐ νεμεσίζοιμ’ Ἀχαιοὺς
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
 αἰσχρόν τοι δηρόν τε μένειν κενεόν τε νέεσθαι.
 τλήτε, φίλοι, καὶ μέλαια’ ἐπὶ χρόνον, ὅφρα δαῶμεν
 ἡ ἔτεδν Κάλχας μαντεύεται, ἧε καὶ οὐκί. 300
 εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν, ἐστὲ δὲ πάντες
 μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτιο φέρουσαι·
 χθιζὰ τε καὶ πρωΐζ’, ὅτ’ ἐς Αὐλίδᾳ νῆες Ἀχαιῶν
 ἠγερέθοντο κακὰ Πριάμφ καὶ Τρωσὶ φέρουσαι,
 ἡμεῖς δ’ ἀμφὶ περὶ κρήνην ἱερὸν κατὰ βωμοὺς 305
 ἔρδομεν ἀθανάτοισι τεληέσσας ἑκατόμβας,
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέειν ἀγλαὸν ὕδωρ·
 ἐνθ’ ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφεινός,
 σμερδαλέος, τὸν ῥ’ αὐτὸς Ὀλύμπιος ἦκε φόωσδε,
 βωμοῦ ὑπαίξας πρὸς ῥα πλατάνιστον ὄρουσεν. 310
 ἐνθα δ’ ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,

ὄζω ἐπ' ἀκροτάτῳ, πετάλοισι ὑποπέπτη^ντες,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ τέκε τέκνα.
 ἐνθ' ὃ γε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας·
 μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα· 315
 τὴν δ' ἐλελιζάμενος πτέρυγος λάβεν ἀμφιαχυΐαν.
 αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 τὸν μὲν ἀρίζηλον θήκεν θεός, ὃς περ ἔφηνε·
 λᾶαν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω·
 ἡμεῖς δ' ἐσταότες θαυμάζομεν οἶον ἐτύχθη. 320
 ὥς οὖν δεινὰ πέλωρα θεῶν εἰσὴλθ' ἐκατόμβας,
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευε·
 'τίπτ' ἄνεφ' ἐγένεσθε, κάρη κομόωντες Ἀχαιοί;
 ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,
 ὄψιμον, ὄψιτέλεστον, δου κλέος οὐ ποτ' ὀλείται. 325
 ὥς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ τέκε τέκνα,
 ὥς ἡμεῖς τοσσαὐτ' ἔτεα πτολεμίζομεν αὖθι,
 τῷ δεκάτῳ δὲ πῶλιν αἰρήσομεν εὐρύαγυιαν·
 κείνος τὼς ἀγόρευε· τὰ δὲ νῦν πάντα τελείται. 330
 ἀλλ' ἄγε, μίμνετε πάντες, εὐκνήμιδες Ἀχαιοί,
 αὐτοῦ, εἰς ὃ κεν ἄστυ μέγα Πριάμοιο ἔλωμεν."
 Ὡς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον—ἀμφὶ δὲ νῆες
 σμερδαλέον κονάβησαν ἀϋσάντων ὑπ' Ἀχαιῶν—
 μῦθον ἐπαινήσαντες Ὀδυσσεύς θείλοιο· 335
 τοῖσι δὲ καὶ μετέειπε Γερῆμιος ἱππότα Νέστωρ·
 "ὦ πόποι, ἦ δὴ παισὶν εἰκότες ἀγοράσθε
 νηπιάχοις, οἷς οὐ τι μέλει πολεμήϊα ἔργα.
 πῇ δὴ συνθεσῆναι τε καὶ ὄρκια βήσεται ἡμῖν;
 ἐν πυρὶ δὴ βουλαί τε γενοῖατο μήδεά τ' ἀνδρῶν, 340
 σπονδαί τ' ἄκρητοι καὶ δεξιά, ἧς ἐπέπιθμεν·
 αὐτῶς γὰρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος
 εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἐόντες.

Ἄτρεΐδῃ, σὺ δ' ἔθ' ὥς πρὶν ἔχων ἀστεμφέα βουλήν
 ἄρχει' Ἀργείοισι κατὰ κρατερὰς ὑσμίνας, 345
 τοῖσδε δ' ἔα φθινύθειν, ἕνα καὶ δύο, τοί κεν Ἀχαιῶν
 νύσφιν βουλεύωσ'—ἄνυσσις δ' οὐκ ἔσσεται αὐτῶν—
 πρὶν Ἀργοσδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο
 γινώμεναι εἴ τε ψεύδος ὑπόσχεσις, εἴ τε καὶ οὐκί.
 φημί γάρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα 350
 ἥματι τῷ ὅτε νηυσὶν ἐν ὠκυπόροισιν ἔβαινον
 Ἀργεῖοι Τρώεσσι φόνον καὶ κῆρα φέρουντες·
 ἀστράπτων ἐπιδέξι', ἐναΐσιμα σήματα φαίνων.
 τῷ μὴ τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,
 πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι, 355
 τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.
 εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,
 ἀπτέσθω ἧς νηὸς ἐϋσσέλμοιο μελαίνης,
 ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.
 ἀλλὰ, ἄναξ, αὐτός τ' εὖ μῆδεο πείθεό τ' ἄλλῃ· 360
 οὗτοι ἀπόβλητον ἔπος ἔσσεται, ὅττι κεν εἴπω·
 κρῖν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,
 ὥς φρήτρη φρήτρηφιν ἀρήγῃ, φύλα δὲ φύλοις.
 εἰ δέ κεν ὥς ἔρξης καὶ τοὶ πείθωνται Ἀχαιοί,
 γνώσῃ ἔπειθ' ὅς θ' ἡγεμόνων κακὸς ὅς τέ νυ λαῶν 365
 ἦδ' ὅς κ' ἐσθλὸς ἔησι· κατὰ σφέας γὰρ μαχέονται·
 γνώσεται δ' εἰ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,
 ἣ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο.”
 Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 “ἦ μὰν αὐτ' ἀγορῇ νικᾷς, γέρον, νῆας Ἀχαιῶν. 370
 αἱ γὰρ Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων
 τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.
 ἀλλὰ μοι αἰγίλοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν, 375

ὅς με μετ' ἀπρήκτους ξριδας καὶ νείκεα βάλλει.
καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ' εἵνεκα κούρης
ἀντιβλοῖς ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·
εἰ δέ ποτ' ἔς γε μίαν βουλευόμεν, οὐκὲτ' ἔπειτα
Τρῶσιν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἡβαιόν.
νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρῃα.
εὖ μὲν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,
εὖ δέ τις ἵπποισιν δεῖπνον δότω ὠκυπόδεσσι,
εὖ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω,
ὥς κε πανημέριοι στυγερῷ κρινώμεθ' Ἀρῇ.
οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἡβαιόν,
εἰ μὴ νῦν ἔλθοῦσα διακρινέει μένος ἀνδρῶν.
ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσφιν
ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχεϊ χεῖρα καμείται·
ἰδρώσει δέ τευ ἵππος ἐύξοον ἄρμα τιταίνων.
ὅν δ' ἂν ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὐ οἱ ἔπειτα
ἄρκιον ἔσσεῖται φυγέειν κύνας ἢ δ' οἰωνούς.”

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405

ᾧ ἔφατ', Ἀργεῖοι δὲ μέγ' ἰαχον, ὥς ὅτε κύμα
ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθὼν,
προβλήτῃ σκοπέλῳ· τὸν δ' οὐ ποτε κύματα λείπει
παντοίων ἀνέμων, ὅτ' ἂν ἐνθ' ἢ ἐνθα γένωνται.
ἀνστάντες δ' ὀρέοντο κεδασθέντες κατὰ νῆας,
κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.
ἄλλος δ' ἄλλῳ ἔρεξε θεῶν αἰειγενετῶν,
εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρῃος.
αὐτὰρ ὁ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
πίονα πενταέτηρον ὑπερμενεί Κρονίωνι,
κίκλησκει δὲ γέροντας ἀριστῆας Παναχαιῶν,
Νέστορα μὲν πρῶτιστα καὶ Ἰδομενῆα ἄνακτα,
αὐτὰρ ἔπειτ' Αἴαντε δύω καὶ Τυδέος υἱόν,
ἕκτον δ' αὖτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.

αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·
 ᾗδ' οὖν γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονείτο.
 βοῶν δὲ περιστήσαντο καὶ οὐλοχύτας ἀνέλοντο· 410
 τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·
 “Ζεῦ κύδιστε μέγιστε, κελαινεφές, αἰθέρι ναίων,
 μὴ πρὶν ἐπ' ἥελιον δύναι καὶ ἐπὶ κνέφας ἐλθεῖν,
 πρὶν με κατὰ πρηγὲς βαλέειν Πριάμοιο μέλαθρον
 αἰθαλόεν, πρῆσαι δὲ πυρὸς δηΐοιο θύρετρα, 415
 Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐσαι
 χαλκῷ ῥωγαλέον· πολέες δ' ἄμφ' αὐτὸν ἑταῖροι
 πρηγέες ἐν κονίησιν ὁδὰξ λαζοῖατο γαῖαν.”

Ὡς ἔφατ', οὐδ' ἄρα πῶ οἱ ἐπεκράλαινε Κρονίων,
 ἀλλ' ὃ γε δέκτο μὲν ἰρά, πόνον δ' ἀμέγαρτον ὄφελλεν. 420
 αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ οὐλοχύτας προβάλοντο,
 αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυνσαν
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 καὶ τὰ μὲν ἄρ' σχίστησιν ἀφύλλοισιν κατέκαιον, 425
 σπλάγχνα δ' ἄρ' ἀμπεύοντες ὑπείρεχον Ἡφαίστοιο.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχχ' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἄμφ' ὀβελοῖσιν ἔπειραν,
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα, 430
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἵσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότης Νέστωρ·
 “Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 μηκέτι νῦν δῆθ' αὖθι λεγώμεθα, μηδ' ἔτι δηρὸν 435
 ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.
 ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
 λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας,
 ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν

ἴομεν, ὅφρα κε θᾶσσον ἐγείρομεν ὀξὺν Ἀρηα.” 440

Ἦς ἔφατ', οὐδ' ἀπλήθυσεν ἀναξ ἀνδρῶν Ἀγαμέμνων.

αὐτίκα κηρύκεσσι λιγυφθόγοισι κέλευσε
κηρύσσειν πόλεμόνδε κάρη κομόωντας Ἀχαιοὺς·
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὤκα.
οἱ δ' ἄμφ' Ἀτρεΐωνα διοτρεφέες βασιλῆες

θῆνον κρίνοντας, μετὰ δὲ γλαυκῶπις Ἀθήνη,
 αἰγίδ' ἔχουσ' ἐρίτιμον ἀγήρων ἀθανάτην τε,
 τῆς ἑκατὸν θύσανοι παγχρύσειοι ἡερέθονται,
 πάντες ἐϋπλεκέες, ἑκατόμβιοι δὲ ἕκαστος·
 σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν
 ὀτρύνουσ' ἰέναι· ἐν δὲ σθένος ὦρσεν ἑκάστω
 καρδίῃ ἄλληκτον πολεμίζειν ἢ δὲ μάχεσθαι.
 τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἢ ἐνέεσθαι
 ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαίαν.

Ἡύτε πῦρ αἰδηλον ἐπιφλέγει ἄσπετον ὕλην 455
οὔρεος ἐν κορυφῇς, ἕκαθεν δέ τε φαίνεται αὐγῇ,
ὥς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίῳ
αἴγλη παμφανόσα δι' αἰθέρος οὐρανὸν ἴκε.

Τῶν δ', ὥς τ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,
 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδεῖρων, 460
 Ἀσιῷ ἐν λειμῶνι, Καῦστρίου ἀμφὶ ῥέεθρα,
 ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πετεύγεσσι,
 κλαγγηδὸν προκαθίζόντων, σμαραγεῖ δέ τε λειμῶν,
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
 ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν 465
 σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
 ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
 μυριοί, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὥρη.

Ἦύτε μυιάων ἀδινάων ἔθνεα πολλά,
αἱ τε κατὰ σταθμὸν ποιμνήϊον ἡλάσκουσιν 470
ὥρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει,

τόσσοι ἐπὶ Τρώεσσι κάρη κομόωντες Ἀχαιοὶ
ἐν πεδίῳ ἴσταντο διαρραῖσαι μεμαῶτες.

Τοὺς δ', ὥς τ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἀνδρες
ῥεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν, 475
ὥς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα
ὑσμίνηνδ' ἰέναι, μετὰ δὲ κρείων Ἀγαμέμνων,
ὄμματα καὶ κεφαλὴν ἱκελος Διὶ τερπικεραυνῷ,
Ἄρει δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.
ἥύτε βοῦς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων 480
ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησι·
τοιοῦν ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἡματι κείνῳ,
ἐκπρέπ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν.

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι—
ὑμεῖς γὰρ θεαὶ ἐστέ, πάρεστέ τε, ἴστε τε πάντα, 485
ἡμεῖς δὲ κλέος οἶον ἀκούομεν οὐδέ τι ἴδμεν—
οἳ τινες ἡγεμόνες Δαναῶν καὶ κοῖρανοι ἦσαν·
πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
οὐδ' εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,
φωνὴ δ' ἄρρηκτος, χάλκεον δὲ μοι ἦτορ ἐνείη, 490
εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο
θυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἴλιον ἦλθον·
ἄρχους αὖ νηῶν ἐρέω νῆας τε προπάσας.

Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον
Ἄρκεσίλαός τε Προθοήνωρ τε Κλονίος τε, 495
οἳ θ' Ὑρίην ἐνέμοντο καὶ Αὐλῖδα πετρήεσσαν
Σχωῖνόν τε Σκῶλόν τε πολύκνημόν τ' Ἐτεωνόν,
Θέσπειαν Γραῖάν τε καὶ εὐρύχορον Μυκαλησσόν,
οἳ τ' ἄμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρυσθράς,
οἳ τ' Ἐλεῶν εἶχον ἥδ' Ὑλην καὶ Πετεῶνα, 500
Ὠκαλέην Μεδεῶνά τ', ἐϋκτίμενον πτολίεθρον,
Κώπας Εὐτρησὶν τε πολυτρήρωνά τε Θίσιβην,
οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλῖαρτον,

οἳ τε Πλάταιαν ἔχον ἡδ' οἳ Γλισᾶντ' ἐνέμοντο,
οἳ θ' Ὑποθήβας εἶχον, ἔϋκτίμενον πτολίεθρον,
'Ογχηστόν θ' ἱερόν, Ποσιδῆϊον ἀγλαὸν ἄλσος,
οἳ τε πολυστάφυλον Ἄρνην ἔχον, οἳ τε Μίδειαν
Νίσάν τε ζαθέην Ἀνθηδόνα τ' ἐσχατόωσαν
τῶν μὲν πεντήκοντα νῆες κίον, ἐν δὲ ἐκάστη
κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον. 505

Οἳ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,
τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἷες Ἄρηος,
οὗς τέκεν Ἀστυόχη δόμφ' Ἀκτορος Ἀζείδαο,
παρθένος αἰδοίη, ὑπερώϊον εἰσαναβάσας,
"Ἀρηϊ κρατερῷ· ὁ δέ οἱ παρελέξατο λάθρῃ·
τοῖς δὲ τριήκοντα γλαφυραὶ νῆες ἐστιχόωντο. 515

Αὐτὰρ Φωκίων Σχεδῖος καὶ Ἐπίστροφος ἦρχον,
υἷεες Ἰφίτου μεγαθύμου Ναυβολίδαο,
οἳ Κυπάρισσον ἔχον Πυθῶνά τε πετρήεσσαν
Κρίσάν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπήν,
οἳ τ' Ἀνεμώρειαν καὶ Ὑάμπολιν ἀμφενέμοντο,
οἳ τ' ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔναιον,
οἳ τε Λίλαιαν ἔχον πηγῆς ἐπι Κηφισοῖο·
τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
οἳ μὲν Φωκίων στίχας ἵστασαν ἀμφιέποντες,
Βοιωτῶν δ' ἐμπλην ἐπ' ἀριστερὰ θωρήσσοντο. 525

Λοκρῶν δ' ἡγεμόνευεν Οὔλιῆος ταχὺς Αἴας,
μείων, οὗ τι τόσος γε δσος Τελαμώνιος Αἴας,
ἀλλὰ πολὺν μείων· ὀλίγος μὲν ἦεν, λινοθώρηξ,
ἐγχείη δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιοὺς·
οἳ Κύνόν τ' ἐνέμοντ' Ὀπόεντά τε Καλλιάρων τε
Βῆσσαν τε Σκάρφην τε καὶ Ἀὐγείας ἐρατεινὰς
Τάρφην τε Θρόνιον τε Βοαγρίον ἀμφὶ ῥέεθρα·
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο
Λοκρῶν, οἳ ναίουσι πέρην ἱερῆς Εὐβοίης. 535

Οἳ δ' Εὐβοίαν ἔχον μένεα πνέιοντες Ἄβαντες,
 Χαλκίδα τ' Εἰρέτρίαν τε πολυστάφυλόν θ' Ἰστιάιαν
 Κήρινθόν τ' ἔφαλον Δίου τ' αἰπὺ πτολίεθρον,
 οἳ τε Κάρυστον ἔχον ἠδ' οἳ Στύρα ναιετάσκον,
 τῶν αὖθ' ἡγεμόνευ' Ἐλεφήνωρ, ὄζος Ἄρηος, 540
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.

τῷ δ' ἅμ' Ἄβαντες ἔποντο θοοί, ὅπιθεν κομόωντες,
 αἰχμηταὶ μεμαῶτες ὀρεκτῆσιν μελήσιν
 θώρηκας ῥήξειν δητῶν ἅμφι στήθεσσι·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 545

Οἳ δ' ἄρ' Ἀθήνας εἶχον, ἔυκτίμενον πτολίεθρον,
 δῆμον Ἐρεχθίδος μεγαλήτορος, ὃν ποτ' Ἀθήνη
 θρέψε Διὸς θυγάτηρ, τέκε δὲ ζείδωρος ἄρουρα,
 καὶ δ' ἐν Ἀθήνῃς εἰσεν, ἐφ' ἐν πτόνι νηῶ·
 ἐνθα δέ μιν ταύροισι καὶ ἀρνείοις ἱλάονται 550

κοῦροι Ἀθηναίων περιτελλομένων ἐνιαυτῶν·
 τῶν αὖθ' ἡγεμόνευ' υἱὸς Πετεῶο Μενεσθεύς.
 τῷ δ' οὐ πῶ τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνὴρ
 κοῦρησθαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας·
 Νέστωρ οἷος ἔριξεν· ὁ γὰρ προγενέστερος ἦεν· 555
 τῷ δ' ἅμα πεντήκοντα μέλαινα νῆες ἔποντο.

Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας,
 στήσσε δ' ἄγων ἴν' Ἀθηναίων ἴσταντο φάλαγγες.

Οἳ δ' Ἄργος τ' εἶχον Τίρυνθά τε τειχιόεσσαν,
 Ἑρμιόνην Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας, 560
 Τροίῃν' Ἠϊόνας τε καὶ Ἀμπελόεντ' Ἐπίδανρον,
 οἳ τ' ἔχον Αἴγιαν Μάσητά τε κοῦροι Ἀχαιῶν,
 τῶν αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης
 καὶ Σθένελος, Καπαγῆος ἀγακλειτοῦ φίλος υἱός·
 τοῖσι δ' ἅμ' Εὐρύαλος τρίτατος κλέν, Ἰσόθεος φώς, 565
 Μηκιστέος υἱὸς Ταλαϊονίδαο ἄνακτος·

σὺμπάντων δ' ἡγεῖτο βοὴν ἀγαθὸς Διομήδης·

τοῖσι δ' ἅμ' ὀγδώκοντα μέλαιναί νῆες ἔποντο·

Οἳ δὲ Μυκήνας εἶχον, ἔυκτίμενον πτολίεθρον,
 ἀφνειόν τε Κόρινθον ἔυκτιμένας τε Κλεωνάς, 570
 Ὀρνειάς τ' ἐνέμοντο Ἀραιθυρέην τ' ἑρατεινὴν
 καὶ Σικυῶν, ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασιλεύεν,
 οἳ θ' Ὑπερησίνην τε καὶ αἰπεινὴν Γουνόεσσαν
 Πελλήνην τ' εἶχον ἠδ' Αἴγιον ἀμφενέμοντο
 Αἰγιαλόν τ' ἀνὰ πάντα καὶ ἀμφ' Ἑλίκην εὐρείαν, 575
 τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων
 Ἀτρεΐδης· ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
 λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσseto νώροπα χαλκὸν
 κυδιῶν, πᾶσιν δὲ μετέπρεπεν ἡρώεσσιν,
 οὐνεκ' ἄριστος ἦν, πολὺ δὲ πλείστους ἄγε λαούς. 580

Οἳ δ' εἶχον κοῤῃην Λακεδαίμονα κητώεσσαν,
 Φᾶρίν τε Σπάρτην τε πολυτρήρωνά τε Μέσσην,
 Βρυσειάς τ' ἐνέμοντο καὶ Αὐγείας ἑρατεινάς,
 οἳ τ' ἄρ' Ἀμύκλας εἶχον Ἑλος τ', ἔφαλον πτολίεθρον, 585
 οἳ τε Λάαν εἶχον ἠδ' Οἴτυλον ἀμφενέμοντο,
 τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,
 ἐξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο·
 ἐν δ' αὐτὸς κίεν ἦσι προθυμίῃσι πεποιθώς,
 δτρύνων πόλεμόνδε· μάλιστα δὲ ἴετο θυμῷ
 τίσασθαι Ἑλένης ὀρμήματά τε στοναχάς τε. 590

Οἳ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἑρατεινὴν
 καὶ Θρύν, Ἀλφειοῖο πόρον, καὶ ἔυκτιτον Αἰπύ,
 καὶ Κυπαρισσήεντα καὶ Ἀμφιγένηιαν ἔναιον,
 καὶ Πτελεὸν καὶ Ἑλος καὶ Δώριον, ἔνθα τε Μοῦσαι 595
 ἀντόμεναι Θάμυριν τὸν Θρηΐκα παῦσαν ἀοιδῆς,
 Οἰχαλήθεν ἰόντα παρ' Εὐρύτου Οἰχαλήϊος·
 στεῦτό γὰρ εὐχόμενος νικησέμεν, εἶπερ ἂν αὐταὶ
 Μοῦσαι ἀείδοιεν, κοῦραι Διὸς αἰγιόχοιο·
 αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν

θεσπεσίην ἀφέλονται καὶ ἐκλέλαθον κιθαριστύν· 600
 τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότης Νέστωρ·
 τῷ δ' ἐνευήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Οἱ δ' ἔχον Ἀρκαδίην ὑπὸ Κυλλήνης ὄρος αἰπύ,
 Αἰπύτιον παρὰ τύμβον, ἧ' ἀνέρες ἀγχιμαχηταί,
 οἱ Φενεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον 605
 ῥίπην τε Στρατίην τε καὶ ἡνεμόεσσαν Ἐνίσπην,
 καὶ Τεγέην εἶχον καὶ Μαντινέην ἐρατεινήν,
 Στύμφηλόν τ' εἶχον καὶ Παρρασίην ἐνέμοντο,
 τῶν ἦρχ' Ἀγκαῖοιο πάϊς, κρείων Ἀγαπήνωρ,
 ἐξήκοντα νεῶν· πολέες δ' ἐν νηϊ ἐκάστη 610

Ἀρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν.
 αὐτὸς γάρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 νῆας ἑυσσέλμους περάαν ἐπὶ οἶνοπα πόντον
 Ἀτρεΐδης, ἐπεὶ οὗ σφι θαλάσσια ἔργα μεμῆλει.

Οἱ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα δῖαν ἔναιον, 615
 ὅσσοι ἔφ' Ὑρμίνη καὶ Μύρσινος ἐσχατώσασα
 πέτρῃ τ' Ὠλενίῃ καὶ Ἀλλίσιον ἐντὸς ἔεργει,
 τῶν αὖ τέσσαρες ἄρχοι ἔσαν, δέκα δ' ἀνδρὶ ἐκάστῳ
 νῆες ἔποντο θοαί, πολέες δ' ἔμβαινον Ἐπειοί.
 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγησάσθη, 620
 υἱὲς δ' μὲν Κτεάτου, ὁ δ' ἄρ' Εὐρύτου, Ἀκτορίωνε·
 τῶν δ' Ἀμαρυγκείδης ἦρχε κρατερὸς Διῶρης·
 τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,
 υἱὸς Ἀγασθέneos Αὐγηϊάδαο ἄνακτος.

Οἱ δ' ἐκ Δουλιχίου Ἐχινάων θ' ἱεράων 625
 νήσων, αἱ ναίουσι πέρην ἁλὸς Ἥλιδος ἄντα,
 τῶν αὖθ' ἡγεμόνευε Μέγης ἀτάλαντος Ἀρηΐ
 Φυλεΐδης, δν τίκτε Διὶ φίλος ἱππότης Φυλεύς,
 ὅς ποτε Δουλίχιόνδ' ἀπενάσσατο πατρὶ χολωθεὶς·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 630

Αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλήνας μεγαθύμους,

οἷ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,
καὶ Κρακύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν,
οἷ τε Ζάκυνθον ἔχον ἡδ' οἱ Σάμον ἀμφενέμοντο,
οἷ τ' ἠπειρον ἔχον ἡδ' ἀντιπέραι' ἐνέμοντο· 635
τῶν μὲν Ὀδυσσεὺς ἦρχε Διὶ μῆτιν ἀτάλαντος·
τῷ δ' ἅμα νῆες ἔποντο δυνάδεκα μυλοπάροιοι.

Αἰτωλῶν δ' ἡγεῖτο Θόας Ἀνδραίμονος υἱός,
οἱ Πλευρῶν' ἐνέμοντο καὶ Ὀλεον ἡδὲ Πυλὴνην
Χαλκίδα τ' ἀγχίαλον Καλυδῶνά τε πετρήεσσιν 640
οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος νιέες ἦσαν,
οὐδ' ἄρ' ἔτ' αὐτὸς ξην, θάναε δὲ ξανθὸς Μελέαγρος·
τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσέμεν Αἰτωλοῖσιν·
τῷ δ' ἅμα τεσσαράκοντα μέλαιναί νῆες ἔποντο.

Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν, 645
οἱ Κνωσὸν τ' εἶχον Γόρτυν τε τειχιόεσσαν,
Λύκτον Μίλητόν τε καὶ ἀργινόμεντα Λύκαστον
Φαιστόν τε Ῥέτιόν τε, πόλεις εὖ ναιεταώσας,
ἄλλοι θ' οἱ Κρήτην ἐκατόμπολιν ἀμφενέμοντο.
τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευε 650
Μηριόνης τ' ἀτάλαντος Ἐνναλίφ ἀνδρειφόντη·
τοῖσι δ' ἅμ' ὀγδῶκοντα μέλαιναί νῆες ἔποντο.

Τληπόλεμος δ' Ἡρακλείδης ἧς τε μέγας τε 655
ἐκ Ῥόδου ἐννέα νῆας ἄγευ Ῥοδίων ἀγερῶχων,
οἱ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες,
Λίνδον Ἰηλυσὸν τε καὶ ἀργινόμεντα Κάμειρον.
τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,
ὃν τέκεν Ἀστυόχεια βίη Ἡρακληεῖη,
τὴν ἄγει' ἐξ Ἐφύρης ποταμοῦ ἀπο Σελλήεντος,
πέρσας ἄστεα πολλὰ διοτρεφῶν αἰζηῶν. 660

Τληπόλεμος δ' ἐπεὶ οὖν τράφη ἐν μεγάρῳ εὐπῆκτῳ,
αὐτίκα πατρὸς ἐοῖο φίλον μήτρωα κατέκτα
ἥδη γηράσκοντα Δικύμνιον ὄζον Ἄρηος·

αἶψα δὲ νῆας ἔπηξε, πολὺν δ' ὃ γε λαὸν ἀγείρας
βῆ φεύγων ἐπὶ πόντον· ἀπειλήσαν γάρ οἱ ἄλλοι 665
νείεες νίωνοί τε βίης Ἡρακληείης.

αὐτὰρ ὃ γ' ἐς Ῥόδον ἴξεν ἀλώμενος, ἄλγεα πάσχων·
τριχθὰ δὲ ῥκηθεν καταφυλαδόν, ἥδ' ἐφίληθεν
ἐκ Διός, ὃς τε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει,
καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων. 670

Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας ἔϊσας,
Νιρεὺς Ἀγλαΐης υἱὸς Χαρόποιό τ' ἀνακτος,
Νιρεὺς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθε
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα·
ἀλλ' ἀλαπαδνὸς ξην, παῦρος δέ οἱ εἴπετο λαός. 675

Οἱ δ' ἄρα Νίσυρόν τ' εἶχον Κράπαθόν τε Κάσον τε
καὶ Κῶν Εὐρυπύλοιο πόλιν νήσους τε Καλύδνας,
τῶν αὖ Φεῖδιππός τε καὶ Ἀντιφος ἡγησάσθην,
Θεσσαλοῦ νῆε δύω Ἡρακλείδαο ἀνακτος·
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο. 680

Νῦν αὖ τοὺς ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,
οἳ τ' Ἄλον οἳ τ' Ἀλόπην οἳ τε Τρηχῖν' ἐνέμοντο,
οἳ τ' εἶχον Φθίην ἥδ' Ἑλλάδα καλλιγύναικα,
Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί,
τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς. 685

ἀλλ' οἳ γ' οὐ πολέμοιο δυσηχέος ἐμνώοντο·
οὐ γάρ ξην ὃς τίς σφιν ἐπὶ στίχας ἡγήσαιο·
κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς,
κούρης χωόμενος Βρισηΐδος ἡῦκόμοιο,
τὴν ἐκ Λυρνησσοῦ ἐξείλετο πολλὰ μογήσας, 690

Λυρνησσοῦν διαπορθήσας καὶ τείχεα Θήβης,
καὶ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμώρους,
υἱέας Εὐηνοῖο Σεληπιάδαο ἀνακτος·

τῆς ὃ γε κεῖτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.

Οἱ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα, 695

Δήμητρος τέμενος, Ἴτωνά τε μητέρα μήλων,
 ἀγχιάλόν τ' Ἀντρώνα ἰδὲ Πτελεὸν λεχεποίην,
 τῶν αὖ Πρωτεσίλαος Ἀρήϊος ἡγεμόνευε
 ζωὸς ἐὼν· τότε δ' ἤδη ἔχεν κατά γαῖα μέλαινα.
 τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο 700
 καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ
 νηὶς ἀποθρώσκοντα πολὺ πρῶτιστον Ἀχαιῶν.
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·
 ἀλλὰ σφεας κόσμησε Ποδάρκης ὄζος Ἄρηος,
 Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο, 705
 αὐτοκασίγνητος μεγαθύμου Πρωτεσιλάου
 ὀπλότερος γενεῇ· ὁ δ' ἅμα πρότερος καὶ ἀρείων
 ἦρως Πρωτεσίλαος Ἀρήϊος· οὐδέ τι λαοὶ
 δεύονθ' ἡγεμόνος, πόθεόν γε μὲν ἐσθλὸν ἐόντα·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 710

Οἱ δὲ Φεράς ἐνέμοντο παραλ Βοιβηΐδα λίμνην,
 Βοίβην καὶ Γλαφύρας καὶ ἔϋκτιμένην Ἰαωλκόν,
 τῶν ἦρχ' Ἀδμήτοιο φίλος παῖς ἔνδεκα νηῶν
 Εὖμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δία γυναικῶν
 Ἄλκηστις, Πελλίαι θυγατρῶν εἶδος ἀρίστη. 715

Οἱ δ' ἄρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο
 καὶ Μελλίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν,
 τῶν δὲ Φιλοκτήτης ἦρχεν τόξων εὖ εἰδὼς
 ἐπὶ νεῶν· ἑρέται δ' ἐν ἐκάστη πεντήκοντα
 ἐμβέβασαν, τόξων εὖ εἰδότες ἱφί μάχεσθαι. 720
 ἀλλ' ὁ μὲν ἐν νήσῳ κείμετο κρατέρ' ἄλγεα πάσχων,
 Λήμνῳ ἐν ἡγαθέῃ, ὅθι μιν λίπον νῆες Ἀχαιῶν
 ἔλκεϊ μοχθίζοντα κακῷ δλοόφρονος ὕδρου·
 ἐνθ' ὃ γε κείτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον
 Ἀργεῖοι παρὰ νηυσὶ Φιλοκτῆταο ἀνακτος. 725
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·
 ἀλλὰ Μέδων κόσμησεν Ὀϊλήος νόθος υἱός,

τόν ῥ' ἔτεκεν Ῥήνη ὑπ' Ὀϊλῆϊ πτολιπόρθῳ.

Οἱ δ' εἶχον Τρίκην καὶ Ἰθώμην κλωμακέεσσαν,
οἳ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλιῆος, 730
τῶν αὖθ' ἡγείσθην Ἀσκληπιοῦ δύο παῖδε,
ἱητῆρ' ἀγαθῷ, Ποδαλείριος ἦδὲ Μαχάων·
τοῖς δὲ τριήκοντα γλαφυραὶ νῆες ἐστιχόωντο.

Οἱ δ' ἔχον Ὀρμένιον, οἳ τε κρήνην Ὑπέρειαν,
οἳ τ' ἔχον Ἀστέριον Τιτάνοιό τε λευκὰ κάρηνα, 735
τῶν ἥρχ' Εὐρύπυλος Εὐαίμονος ἀγλαὸς υἱός·
τῷ δ' ἅμα τεσσαράκοντα μέλαιναὶ νῆες ἔποντο.

Οἱ δ' Ἀργισσαν ἔχον καὶ Γυρτώνην ἐνέμοντο,
Ὀρθην Ἠλώνην τε πόλιν τ' Ὀλοοσσόνα λευκὴν,
τῶν αὖθ' ἡγεμόνευε μενεπτόλεμος Πολυπόλιτης, 740
υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεὺς·
τόν ῥ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἴπποδάμεια
ἥματι τῷ ὅτε φῆρας ἐτίσατο λαχρήεντας,
τοὺς δ' ἐκ Πηλίου ὦσε καὶ Αἰθίκεσσι πέλασσαν·
οὐκ οἶος, ἅμα τῷ γε Λεοντεύς, ὄζος Ἄρῃος, 745
υἱὸς ὑπερθύμοιο Κορώνου Καινεῖδαο·
τοῖς δ' ἅμα τεσσαράκοντα μέλαιναὶ νῆες ἔποντο.

Γουνεὺς δ' ἐκ Κύφου ἦγε δύο καὶ εἴκοσι νῆας·
τῷ δ' Ἐνιῆνες ἔποντο μενεπτόλεμοί τε Περαιβοί,
οἳ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο, 750
οἳ τ' ἄμφ' ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο,
ὅς ῥ' ἐς Πηνεῖον προῖει καλλίρροον ὕδωρ,
οὐδ' ὃ γε Πηνειῷ συμμίσγεται ἀργυροδίη,
ἀλλὰ τέ μιν καθύπερθεν ἐπιρρέει ἥϊτ' ἔλαιον·
ὄρκον γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορρώξ. 755

Μαγνήτων δ' ἥρχε Πρόθοος Τευθρηδόνοιο υἱός,
οἳ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον
ναέσκον· τῶν μὲν Πρόθοος θεὸς ἡγεμόνευε,
τῷ δ' ἅμα τεσσαράκοντα μέλαιναὶ νῆες ἔποντο.

Οὗτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίραροι ἦσαν· 760
 τίς τ' ἄρ τῶν ὄχ' ἄριστος ἔην, σύ μοι ἔννεπε, Μοῦσα,
 αὐτῶν ἧδ' ἱππων, οἳ ἅμ' Ἀτρεΐδῃσιν ἔποντο.

Ἴπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,
 τὰς Εὐμηλος ἔλαυνε ποδώκεας ὄρνιθας ὥς,
 ὄτρυχας οἰέτεας, σταφύλῃ ἐπὶ νῶτον ἔϊσας· 765
 τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
 ἄμφω θηλείας, φόβον Ἄρηος φορεούσας.
 ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,
 ὅφρ' Ἀχιλεὺς μήνιεν· ὁ γὰρ πολὺν φέρτατος ἦεν,
 ἱπποὶ θ', οἳ φορέεσκον ἀμύμονα Πηλεΐωνα. 770
 ἀλλ' ὁ μὲν ἐν νῆεσσι κορωνίσινι ποντοπόρρῃσι
 κεῖτ' ἀπομηνίσας Ἀγαμέμνονι ποιμένι λαῶν
 Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
 δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες
 τόξοισιν θ'· ἱπποὶ δὲ παρ' ἄρμασιν οἰσιν ἕκαστος 775
 λωτὸν ἔρεπτόμενοι ἐλεόθρεπτόν τε σέλινον
 ἔστασαν· ἄρματα δ' εὖ πεπυκασμένα κεῖτο ἀνάκτων
 ἐν κλισίῃς· οἳ δ' ἀρχὸν ἀρηΐφιλον ποθέοντες
 φοίτων ἔνθα καὶ ἔνθα κατὰ στρατὸν οὐδ' ἐμάχοντο.

Οἳ δ' ἄρ' ἴσαν ὥς εἴ τε πυρὶ χθὼν πᾶσα νέμοιτο· 780
 γαῖα δ' ὑπεστενάχιζε Διὶ ὧς τερπικεραύνῳ
 χωομένῳ, ὅτε τ' ἀμφὶ Τυφωεῖ γαῖαν ἱμάσση
 εἰν Ἀρίμοις, ὅθι φασὶ Τυφωέος ἔμμεναι εὐνάς·
 ὧς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
 ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο. 785

Τρωσὶν δ' ἄγγελος ἦλθε ποδὴννεμος ὠκέα Ἴρις
 παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ·
 οἳ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσι
 πάντες ὁμηγερέες, ἡμὲν νέοι ἧδὲ γέροντες·
 ἀγχοῦ δ' ἱσταμένη προσέφη πόδας ὠκέα Ἴρις· 790
 εἴσατο δὲ φθογγὴν υἱὶ Πριάμοιο Πολίτῃ,

δς Τρώων σκοπὸς ἴξε, ποδωκείησι πεποιθώς,
 τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυήταο γέροντος,
 δέγμενος ὅππότε ναῦφιιν ἀφορμηθεῖεν Ἀχαιοί·
 τῷ μιν ἔεισαμένη προσέφη πόδας ὠκέα Ἴρις·

795

“ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοί εἰσιν,
 ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλῆστος ὄρωρεν.
 ἦ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,
 ἀλλ' οὐ πῶ τοιούνδε τοσούνδε τε λαὸν ὄπωπα·
 λίην γὰρ φύλλοισιν ἑοικότες ἢ ψαμάθοισιν
 ἔρχονται πεδίοιο μαχησόμενοι περὶ ἄστυ.

800

Ἐκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ᾧδὲ γε ῥέξαι·
 πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπίκουροι,
 ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·
 τοῖσιν ἕκαστος ἀνὴρ σημαινέτω οἷσί περ ἄρχει,
 τῶν δ' ἐξηγείσθω κοσμησάμενος πολιήτας.”

805

ᾧς ἔφαθ', Ἐκτωρ δ' οὐ τι θεᾶς ἔπος ἡγνοίησεν,
 αἰψα δ' ἔλυσ' ἀγορήν· ἐπὶ τεύχεα δ' ἔσσεύοντο·
 πᾶσαι δ' ὠτήγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
 πεζοὶ θ' ἱππῆές τε· πολὺς δ' ὄρυμαγδὸς ὀρώρει.

810

Ἔστι δέ τις προπάρουθε πόλιος αἰπεία κολώνη,
 ἐν πεδίῳ ἀπάνευθε, περιδρομος ἔνθα καὶ ἔνθα,
 τὴν ἢ τοὶ ἄνδρες Βαττίαν κικλήσκουσιν,
 ἀθάνατοι δὲ τε σῆμα πολυσκάρθμοιο Μυρίνης·
 ἔνθα τότε Τρώες τε διέκριθεν ἠδ' ἐπίκουροι.

815

Τρωσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος Ἐκτωρ
 Πριαμίδης· ἅμα τῷ γε πολὺν πλείστοι καὶ ἄριστοι
 λαοὶ θωρήσσοντο μεμαότες ἐγχείησι.

Δαρδανίων αὖτ' ἦρχεν ἔξς παῖς Ἀγχίσαο,
 Αἰνεΐας, τὸν ὑπ' Ἀγχίση τέκε δι' Ἀφροδίτῃ,
 Ἴδης ἐν κνημοῖσι θεὰ βροτῷ εὐνηθείσα,
 οὐκ οἶος, ἅμα τῷ γε δῶν Ἀντήνορος υἱε,
 Ἀρχέλοχος τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης.

820

Οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἰδης,
 ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσθήποιο, 825
 Τρῶες· τῶν αὐτ' ἦρχε Λυκάονος ἀγλαὸς υἱός,
 Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.

Οἱ δ' Ἀδρήστειάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ,
 καὶ Πιτύειαν ἔχον καὶ Τηρέης ὄρος αἰπύ,
 τῶν ἦρχ' Ἀδρηστός τε καὶ Ἀμφιος λινοθώρηξ, 830
 νῆε δ' ὡς Μέροπος Περκωσίου, ὃς περὶ πάντων
 ἦδεε μαντοσύνας, οὐδὲ οὐδ' αἰδᾷ παῖδας ἔασκε
 στείχειν ἐς πόλεμον φθισήνορα· τῷ δέ οἱ οὐ τι
 πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.

Οἱ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο, 835
 καὶ Σηστόν καὶ Ἀβυδὸν ἔχον καὶ δῖαν Ἀρίσβην,
 τῶν αὐθ' Ὑρτακίδης ἦρχ' Ἀσιος, ὄρχαμος ἀνδρῶν,
 Ἀσιος Ὑρτακίδης, δν Ἀρίσβηθεν φέρον ἵπποι
 αἰθωνες μεγάλοι, ποταμοῦ ἄπο Σελλήεντος.

Ἰππόθοος δ' ἄγε φῦλα Πελασγῶν ἐγγεσιμῶρων, 840
 τῶν οἱ Λάρισαν ἐριβώλακα ναιετάασκον
 τῶν ἦρχ' Ἰππόθοός τε Πύλαιός τ', ὅζος Ἀρης,
 νῆε δ' ὡς Λήθοιο Πελασγοῦ Τευταμίδαο.

Αὐτὰρ Θρήϊκας ἦγ' Ἀκάμας καὶ Πείροος ἦρως, 845
 ὄσσους Ἑλλάσποντος ἀγάρροος ἐντὸς ἐέργει.

Εὐφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητῶν
 υἱὸς Τροϊζήνοιο διοτρεφέος Κεάδαο.

Αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους,
 τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρὺ ρέοντος,
 Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικλιδναται αἶαν. 850

Παφλαγόνων δ' ἡγεῖτο Πυλαιμένεος λάσιον κῆρ
 ἐξ Ἑνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων,
 οἳ ῥα Κύτωρον ἔχον καὶ Σήσαμον ἀμφενέμοντο
 ἀμφὶ τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον
 Κρῶμνάν τ' Αἰγιαλὸν τε καὶ ὑψηλοὺς Ἐρυθίνους. 855

Αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον
τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἐυνομος οἰωνιστής·
ἀλλ' οὐκ οἰωνοῖσιν ἐρύσατο κῆρα μέλαιναν,
ἀλλ' ἐδάμῃ ὑπὸ χερσὶ ποδώκεος Αἰακίδαο 860
ἐν ποταμῷ, ὅθι περ Τρώας κεραῖζε καὶ ἄλλους.

Φόρκυς αὖ Φρύγας ἤγε καὶ Ἀσκάnius θεοειδῆς
τῇλ' ἐξ Ἀσκανίης· μέμασαν δ' ὁσμῖνι μάχεσθαι.

Μήρουσιν αὖ Μέσθλης τε καὶ Ἀντιφος ἡγησάσθην,
νῆε Ταλαιμένεος, τῷ Γυγαίῃ τέκε Λίμνη, 865
οἱ καὶ Μήρουας ἦγον ὑπὸ Τμῶλῳ γεγαῶτας.

Νάσσης αὖ Καρῶν ἡγήσατο βαρβαροφώνων,
οἱ Μίλητον ἔχον Φθιρῶν τ' ὄρος ἀκριτόφυλλον
Μαιάνδρου τε ῥοὰς Μυκάλης τ' αἰπεινὰ κάρηνα·
τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάσσης ἡγησάσθην, 870
Νάσσης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,
ὃς καὶ χρυσὸν ἔχων πόλεμόνδ' ἔεν ἦντε κούρη,
νῆπιος, οὐδέ τί οἱ τό γ' ἐπήρκεσε λυγρὸν ὄλεθρον,
ἀλλ' ἐδάμῃ ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων. 875

Σαρπηδῶν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύνων
τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινήμεντος.

ΙΛΙΑΔΟ Γ.

"Ορκοι. Τειχοσκοπία. Ἀλεξάνδρου καὶ Μενελάου
μονομαχία.

Αὐτὰρ ἐπεὶ κόσμηθεν ἅμ' ἡγεμόνεσσιν ἕκαστοι,
Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνιθες ὥς,
ἥύτε περ κλαγγῇ γεράνων πέλει οὐρανόθι πρό,
αἶ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
κλαγγῇ ταί γε πέτονται ἐπ' Ὠκεανοῖο ῥοάων, 5
ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσαι·
ἥριαι δ' ἄρα ταί γε κακὴν ἔριδα προφέρονται·
οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνέοντες Ἀχαιοί,
ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

Εὔτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην,
ποιμέσιν οὐ τι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω,
τόσσον τίς τ' ἐπιλεύσσει ὅσον τ' ἐπὶ λᾶαν ἴησιν·
ὥς ἄρα τῶν ὑπὸ ποσσὶ κούισαλος ὤρνυτ' ἀελλῆς
ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο. 10

Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Τρῳσὶν μὲν προμάχισεν Ἀλέξανδρος θεοειδής,
παρδαλέην ὥμοισιν ἔχων καὶ καμπύλα τόξα
καὶ ξίφος· αὐτὰρ δοῦρε δύω κεκορυθμένα χαλκῷ
πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους
ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτήτι. 15

Τὸν δ' ὥς οὖν ἐνόησεν ἀρηΐφιλος Μενέλαος
ἐρχόμενον προπάροιθεν ὀμίλου μακρὰ βιβάντα,
ὥς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας, 20

εὐρών ἢ ἔλαφον κεραδὺν ἢ ἄγριον αἶγα
 πεινάων· μάλα γάρ τε κατεσθλεί, εἴ περ ἂν αὐτὸν 25
 σεύωνται ταχέες τε κύνες θαλεροί τ' αἰζηοί·
 ὥς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα
 ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσεσθαι ἀλείτην·
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.
 Τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς 30
 ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ,
 ἅψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.
 ὥς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνορσος ἀπέστη
 οὐρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα,
 ἅψ δ' ἀνεχώρησεν, ὦχρός τέ μιν εἶλε παρειάς, 35
 ὥς αὖτις καθ' ὁμίλον ἔδν Τρώων ἀγερῶχων
 θείσας Ἀτρεὺς υἱὸν Ἀλέξανδρος θεοειδῆς.
 τὸν δ' Ἔκτωρ νείκεσσε ἰδὼν αἰσχροῖς ἐπέεσσιν·
 " Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἡπεροπεντά,
 αἰδ' ὄφελος ἀγινός τ' ἔμεναι ἀγαμός τ' ἀπολέσθαι. 40
 καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν
 ἢ οὕτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.
 ἦ που καγχαλώωσι κάρη κομόωντες Ἀχαιοί,
 φάντες ἀριστῆα πρόμον ἔμμεναι, οὐνεκα καλὸν
 εἶδος ἔπ', ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδέ τις ἀλκή. 45
 ἦ τοιόσδε ἔων ἐν ποντοπόροις νέεσσι
 πόντον ἐπιπλώσας, ἐτάρους ἐρήρας ἀγέλας,
 μιχθεὶς ἄλλοδαποῖσι γυναῖκ' εὐεῖδ' ἀνήγες
 ἐξ ἀπίης γαίης, νυδὸν ἀνδρῶν αἰχμητῶν,
 πατρί τε σῶ μέγα πῆμα πόλῃ τε παντί τε δήμῳ, 50
 δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ ;
 οὐκ ἂν δὴ μέλεις ἀρητῖφίλον Μενέλαον ;
 γνοῖς χ' οἴου φωτὸς ἔχεις θαλερὴν παράκοιτιν·
 οὐκ ἂν τοι χραίσμη κίθαρις τά τε δῶρ' Ἀφροδίτης,
 ἦ τε κόμη τό τε εἶδος, ὅτ' ἐν κονίησι μιγείης. 55

ἀλλὰ μάλα Τρῶες δευδμήμονες· ἦ τέ κεν ἦδη
λαῖνον ἔσσο χιτῶνα κακῶν ἔνεχ' ὅσσα ἔοργας."

Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
"Ἔκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,—
αἰεὶ τοι κραδίη πέλεκυς ὥς ἐστιν ἀτειρής, 60

ὅς τ' εἴσιν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ῥά τε τέχνη
νῆϊον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·
ὥς σοὶ ἐνὶ στήθεσσι νόος ἀτάρβητος νόος ἐστί—
μή μοι δῶρ' ἔρατὰ πρόφερε χρυσῆς Ἀφροδίτης·
οὐ τοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα, 65

ὅσσα κεν αὐτοὶ δώσω, ἐκὼν δ' οὐκ ἄν τις ἔλοιτο·
νῦν αὖτ' εἴ μ' ἐθέλεις πολεμίζειν ἠδὲ μάχεσθαι,
ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
αὐτὰρ ἔμ' ἐν μέσσοι καὶ ἀρητφίλον Μενέλαον
συμβάλετ' ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι· 70
ὀππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
κτῆμαθ' ἐλὼν εὖ πάντα γυναικά τε οἴκαδ' ἀγέσθω·
οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες
ναίοιτε Τροίην ἐριβώλακα, τοὶ δὲ νεέσθων

"Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα." 75

Ἦς ἔφαθ', Ἐκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας,
καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
μέσσου δουρὸς ἐλὼν τοὶ δ' ἰδρύνθησαν ἅπαντες.
τῷ δ' ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοὶ
ἰοῖσιν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον· 80

αὐτὰρ ὁ μακρὸν ἄϋσεν ἀναξ ἀνδρῶν Ἀγαμέμνων·
"Ἰσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν·
στεῦται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἐκτωρ."

Ἦς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἀνεφ' τ' ἐγένοντο
ἔσσυμένως· Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπε· 85

"κέκλυτέ μεν, Τρῶες καὶ ἐϋκνήμιδες Ἀχαιοί,
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νείκος ὄρωρεν.

ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
 τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,
 αὐτὸν δ' ἐν μέσσω καὶ ἀρηϊφίλῳ Μενέλαον 90
 οἴους ἀμφ' Ἑλένῃ καὶ κτήμασι πᾶσι μάχεσθαι.
 ὀπότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἐλὼν εὖ πάντα γυναικὰ τε οἴκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ τάμωμεν.”

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ· 95
 τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος·
 “κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἰκάνει
 θυμὸν ἐμόν, φρονέω δὲ διακρινθήμεναι ἤδη
 Ἀργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέπασθε
 εἶνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς· 100
 ἡμέων δ' ὀπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
 τεθναίῃ· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
 οἴσετε δ' ἄρν', ἕτερον λευκόν, ἐτέρην δὲ μέλαιναν,
 Γῇ τε καὶ Ἑλλάδι· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον·
 ἄξετε δὲ Πριάμοιο βίην, ὅφρ' ὄρκια τάμῃ 105
 αὐτός, ἐπεὶ οἱ παῖδες ὑπερφύαλοι καὶ ἄπιστοι,
 μή τις ὑπερβασίῃ Διὸς ὄρκια δηλήσῃται.
 αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἡερέθονται·
 οἷς δ' ὁ γέρων μετήσιν, ἅμα πρόσσω καὶ ὀπίσσω
 λεύσσει, ὅπως ὅχ' ἄριστα μετ' ἀμφοτέροισι γένηται.” 110

ἌΩς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῶές τε
 ἐλπόμενοι παύσασθαι οἷζυροῦ πολέμοιο.
 καὶ ῥ' Ἴππους μὲν ἔρυσαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοί,
 τεύχεά τ' ἐξεδύοντο· τὰ μὲν κατέθειντ' ἐπὶ γαίῃ
 πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα· 115
 Ἔκτωρ δὲ προτὶ ἄστυ δύω κήρυκας ἔπεμπε
 καρπαλίμως ἄρνας τε φέρειν Πριάμῳ τε καλέσσαι·
 αὐτὰρ ὁ Ταλθύβιον προτεὶ κρείων Ἀγαμέμνων·
 νῆας ἔπι γλαφυρὰς ἰέναι, ἥδ' ἄρν' ἐκέλευεν

οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δῖφ.

120

Ἴρις δ' αὖθ' Ἑλένη λευκωλέμφῳ ἄγγελος ἦλθεν,
εἰδομένη γαλόφῳ, Ἀντηνορίδαο δάμαρτι,
τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,
Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.

125

τὴν δ' εὖρ' ἐν μεγάρφῳ ἥ δὲ μέγαν ἰστὸν ὕφαινε,
δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
οὓς ἔθεν εἵνεκ' ἔπασχον ὑπ' Ἀρηος παλαμάτων
ἀγχοῦ δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις·

130

“δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·
οἳ πρὶν ἐπ' ἀλλήλοισι φέρον πολὺδάκρυν Ἀρηα
ἐν πεδίφῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο,

135

οἱ δὴ νῦν ἕεται σιγῇ, πόλεμος δὲ πέπνυται,
ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν.
αὐτὰρ Ἀλέξανδρος καὶ ἀρηϊφίλος Μενέλαος
μακρῆς ἐγχείησι μαχέσονται περὶ σείο·
τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις.”

ᾧ Ως εἰποῦσα θεὰ γλυκὺν ἱμερον ἔμβαλε θυμῷ
ἀνδρός τε προτέραιο καὶ ἄστεος ἠδὲ τοκῆων·
αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθόνησιν
ὥρμât' ἐκ θαλάμοιο τέρεν κατὰ δάκρυ χέουσα,
οὐκ οἶη, ἅμα τῇ γε καὶ ἀμφίπολοι δύ' ἔποντο,
Αἶθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις·
αἶψα δ' ἔπειθ' ἱκανον ὄθι Σκαιαὶ πύλαι ἦσαν.

145

Οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην
Λάμπον τε Κλυτίον θ' Ἴκετάονά τ' ὄζον Ἀρηος,
Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
ἦατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσι,
γῆραϊ δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ
ἔσθλοί, τεττίγεσσιν ἐοικότες, οἳ τε καθ' ὕλην

150

δενδρέφ' ἐφεζόμενοι ὅπα λειριόεσσαν ἰεῖσι·
 τοίοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.
 οἱ δ' ὥς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργον ἰούσαν,
 ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον· 155

“οὐ νέμεσις Τρῶας καὶ ἐϋκνήμιδας Ἀχαιοὺς
 τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
 αἰνῶς ἀθανάτησι θεῆς εἰς ὧπα ἕοικεν·
 ἀλλὰ καὶ ὥς τοίη περ ἑοῦς' ἐν νηυσὶ νεέσθω,
 μῆδ' ἡμῖν τεκέεσσ' ἵ' ὀπίσσω πῆμα λίποιτο.” 160

ἌΩς ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ·
 “δεῦρο πάροιθ' ἔλθοῦσα, φίλον τέκος, ἕξεν ἐμεῖο,
 ὄφρα ἴδῃ πρότερόν τε πόσιν πηοὺς τε φίλους τε—
 οὐ τι μοι αἰτῇ ἐσσί, θεοὶ νύ μοι αἰτιοὶ εἰσιν,
 οἷ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν— 165
 ὥς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,
 ὅς τις ὅδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἧς τε μέγας τε.
 ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασι,
 καλῶν δ' οὕτω ἐγὼν οὐ πῶ ἴδον ὀφθαλμοῖσιν,
 οὐδ' οὕτω γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἕοικε.” 170

Τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, δῖα γυναικῶν·
 “αἰδοίός τέ μοι ἐσσι, φίλε ἔκυρ῔, δεινός τε·
 ὥς ὄφελεν θάνατός μοι ἄδειν κακὸς ὅπποτε δεῦρο
 υἱεῖ σῶ ἐπόμην, θάλαμον γνωτούς τε λιποῦσα
 παῖδά τε τηλυγέτην καὶ ὀμηλικὴν ἐρατεινήν. 175
 ἀλλὰ τὰ γ' οὐκ ἐγένοντο· τὸ καὶ κλαίονσα τέτηκα.
 τοῦτο δέ τοι ἔρέω, ὃ μ' ἀνείρειαι ἠδὲ μεταλλᾶς·
 οὗτός γ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων,
 ἀμφοτέρων βασιλεὺς ἑ' ἀγαθὸς κρατερός ἑ' αἰχμητής·
 δαῖρ αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε.” 180

ἌΩς φάτο, τὸν δ' ὁ γέρων ἠγάσσατο φώνησέν τε·
 “ὦ μάκαρ Ἀτρεΐδῃ, μοιρηγενές, ὀλβιόδαιμον,
 ἦ ρά νύ τοι πολλοὶ δεδμήατο κούροι Ἀχαιῶν.

ἦδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσαν,
 ξυθα ἴδον πλείστους Φρύγας ἀνέρας αἰολοπῶλους, 185
 λαοὺς Ὀτρῆος καὶ Μυγδόνος ἀντιθέοιο,
 οἳ ῥα τότε ἔστρατόωντο παρ' ὄχθας Σαγγαρλοῖο·
 καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τοῖσιν ἐλέχθην
 ἥματι τῷ ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·
 ἀλλ' οὐδ' οἱ τόσοι ἦσαν ὅσοι ἐλίκωπες Ἀχαιοί." 190

Δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἐρέειν ὁ γεραίός·
 "εἶπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὄδ' ἐστί·
 μέλων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαο,
 εὐρύτερος δ' ὥμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
 τεύχεα μὲν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ, 195
 αὐτὸς δὲ κτίλος ὧς ἐπιπωλεῖται στίχας ἀνδρῶν·
 ἀρνεῖω μιν ἔγωγε ἔϊσκω πηγεσιμάλλῃ,
 ὅς τ' οἷων μέγα πῶϋ διέρχεται ἀργεννῶν."

Τὸν δ' ἡμέμβετ' ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα·
 "οὗτος δ' αὖ Λαερτιάδης πολύμητις Ὀδυσσεύς, 200
 ὅς τράφη ἐν δῆμῳ Ἰθάκης κραναῆς περ ἐούσης
 εἰδὼς παντοίους τε δόλους καὶ μήδεα πυκνά."

Τὴν δ' αὐτ' Ἀντήνωρ πεπνυμένος ἀντίον ἦῤῥα·
 "ὦ γύναι, ἦ μάλα τοῦτο ἔπος νημερτὲς ξείπες·
 ἦδη γὰρ καὶ δευρό ποτ' ἦλυθε δῖος Ὀδυσσεὺς 205
 σεῦ ξυεὶ ἀγγελίης σὺν ἀρηϊφίλῃ Μενελάῳ·
 τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
 ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μήδεα πυκνά.
 ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἐμιχθεν,
 στάντων μὲν Μενέλαος ὑπείρρεχεν εὐρέας ὤμους, 210
 ἀμφω δ' ἐξομένω γεραρώτερος ἦεν Ὀδυσσεύς·
 ἀλλ' ὅτε δὴ μύθους καὶ μήδεα πᾶσιν ὕφαινον,
 ἦ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευε,
 παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολὺμυθος
 οὐδ' ἀφαρματοεπής· ἦ καὶ γένει ὕστερος ἦεν. 215

ἀλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,
 στάσκειν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πήξας,
 σκῆπτρον δ' οὐτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,
 ἀλλ' ἀστεμφὲς ἔχεσκειν, αἰδρεῖ φωτὶ ἑοικώς·
 φαίης τε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὐτῶς. 220
 ἀλλ' ὅτε δὴ ὅπα τε μεγάλην ἐκ στήθεος εἴη
 καὶ ἔπεα νιφάδεσσιν ἑοικότα χειμερλήσιν,
 οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος·
 οὐ τότε γ' ᾧδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες."

Τὸ τρίτον αὐτ' Αἴαντα ἰδὼν ἐρέειν' ὁ γεραῖός· 225
 "τίς τ' ἄρ' ὅδ' ἄλλος Ἀχαιοὺς ἀνὴρ ἡὺς τε μέγας τε,
 ἕξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὦμους;"

Τὸν δ' Ἑλένη τανύπεπλος ἀμείβετο, διὰ γυναικῶν
 "οὗτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν
 Ἰδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὥς 230
 ἔστηκ', ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἡγερέθονται.
 πολλάκι μιν ξείνισσεν ἀρητίφιλος Μενέλαος
 οἴκῳ ἐν ἡμετέρῳ, ὅποτε Κρήτηθεν ἴκοιτο.
 νῦν δ' ἄλλους μὲν πάντας ὄρῳ ἐλίκωπας Ἀχαιοὺς,
 οὓς κεν ἐὺ γνοίην καὶ τ' οὔνομα μυθησαίμην· 235
 δοιῶ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
 Καστορά θ' ἱππόδαμον καὶ πῶξ ἀγαθὸν Πολυδεύκεα,
 αὐτοκασιγνήτω, τῷ μοι μία γέλνατο μήτηρ.
 ἦ οὐχ ἐσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς,
 ἦ δεύρω μὲν ἔποντο νέεσσ' ἐνὶ ποντοπόροισι, 240
 νῦν αὐτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
 αἴσχεα δειδιότες καὶ ὀνειδέα πόλλ' ἃ μοὶ ἐστίν."

Ὡς φάτο, τοὺς δ' ἤδη κατέχεν φυσίζοος αἶα
 ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.

Κήρυκες δ' ἀνὰ ἄστυ θεῶν φέρον ὄρκια πιστά, 245
 ἄρνε δύω καὶ οἶνον εὐφρονα, καρπὸν ἀρούρης,
 ἀσκῶ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν

κῆρυξ Ἰδαίος ἥδ' ἐ χρύσεια κύπελλα·
 ὦτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·
 “ ὄρσεο, Λαομεδοντιάδῃ, καλέουσιν ἄριστοι 250
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
 εἰς πεδῖον καταβῆναι, ἵν' ὄρκια πιστὰ τάμητε·
 αὐτὰρ Ἀλέξανδρος καὶ ἀρητφίλος Μενέλαος
 μακρῆς ἐγχείησι μαχήσονται ἄμφι γυναικί·
 τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἔποιτο 255
 οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ ταμόντες
 ναίοιμεν Τροίην ἐριβόλακα, τοὶ δὲ νέονται
 Ἄργος εἰς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα.”
 ὣς φάτο, ῥίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἑταῖροις
 ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο. 260
 ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τείνεν ὀπίσσω·
 πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρων·
 τῷ δὲ διὰ Σκαιῶν πεδίουδ' ἔχον ὠκέας ἵππους.
 Ἄλλ' ὅτε δὴ ῥ' ἵκοντο μετὰ Τρώας καὶ Ἀχαιοῦς,
 ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν 265
 εἰς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.
 ὠρυστο δ' αὐτίκ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων,
 ἂν δ' Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγαυοὶ
 ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
 μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν. 270
 Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
 ἥ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
 ἀρνῶν ἐκ κεφαλῶν τάμνε τρίχας· αὐτὰρ ἔπειτα
 κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.
 τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὖχετο χεῖρας ἀνασχών 275
 “ Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε,
 Ἥελιός θ', ὅς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,
 καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας
 ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὁμόσση,

ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὄρκια πιστά· 280
 εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,
 αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
 ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·
 εἰ δέ κ' Ἀλέξανδρον κτείνει ξανθοὺς Μενέλαος,
 Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, 285
 τιμὴν δ' Ἀργείοις ἀποτινέμεν ἣν τιν' ἔοικεν,
 ἥ τε καὶ ἔσσομένοισι μετ' ἀνθρώποισι πέληται.
 εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιο τε παῖδες
 τίειν οὐκ ἐθέλωσιν Ἀλεξάνδριοιο πεσόντος,
 αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποιότης 290
 αὐθι μένων, εἰς κε τέλος πολέμοιο κιχέω."

Ἡ, καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλεῖ χαλκῷ·
 καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
 θυμοῦ δεινομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός.
 οἶνον δ' ἐκ κρητῆρος ἀφυσσάμενοι δεπάεσσιν 295
 ἔκχεον, ἡδ' εὐχοντο θεοῖς αἰειγενέτησιν·
 ὧδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε·
 "Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
 ὅπποτεροι πρότεροι ὑπὲρ ὄρκια πημήνεια,
 ὧδέ σφ' ἐγκέφαλος χαμάδις ῥέοι ὥς ὄδε οἶνος, 300
 αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμείεν."

Ὡς ἔφαν, οὐδ' ἄρα πῶ σφιν ἐπεκράαινε Κρονίων.
 τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπε·
 "κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί·
 ἦ τοι ἐγὼν εἴμι προτὶ Ἴλιον ἡνεμόεσσαν 305
 ἄψ, ἐπεὶ οὐ πῶ τλήσομ' ἐν ὀφθαλμοῖσιν ὁρᾶσθαι
 μαρναμένον φίλον υἱὸν ἀρηϊφίλῳ Μενελάῳ·
 Ζεὺς μὲν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
 ὅπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν."

Ἡ ῥα, καὶ ἐς δῖφρον ἄρνας θέτο ἰσόθεος φῶς, 310
 ἂν δ' ἄρ' ἐβαιν' αὐτός, κατὰ δ' ἡγία τείνεν ὀπίσσω·

πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
 τῷ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·
 Ἔκτωρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς
 χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα 315
 κλήρους ἐν κυνέῃ χαλκῇρεϊ πάλλον ἐλόντες,
 ὁππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
 λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον,
 ὦδε δέ τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε·
 “Ζεῦ πάτερ, Ἰδθθεν μεδέων, κύδιστε μέγιστε, 320
 ὁππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκε,
 τὸν δὸς ἀποφθίμενον δύναι δόμον Ἀἶδος εἴσω,
 ἡμῖν δ' αὖ φιλόττητα καὶ ὄρκια πιστὰ γενέσθαι.”
 Ὡς ἄρ' ἔφαν, πάλλεν δὲ μέγας κορυθαίολος Ἔκτωρ
 ἄψ ὁρώων· Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν. 325
 οἱ μὲν ἔπειθ' ἵζοντο κατὰ στίχας, ἦχι ἐκάστω
 ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·
 αὐτὰρ ὁ γ' ἀμφ' ὥμοισιν ἐδύσετο τεύχεα καλὰ
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠυκόμοιο.
 κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε 330
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
 δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν
 οἷο κασιγνήτοιο Λυκάονος· ἤρμοσε δ' αὐτῷ.
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον
 χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε· 335
 κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν·
 εἶλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμηφιν ἀρήρει.
 ὥς δ' αὐτως Μενέλαος Ἀρήϊος ἔντε' ἔδυνεν.
 Οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὁμίλου θωρήχθησαν, 340
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχώοντο
 δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας
 Τρώας θ' ἵπποδάμους καὶ εὐκνήμιδας Ἀχαιοὺς.

καί ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ
σείουτ' ἐγχείας ἀλλήλοισιν κοτέοντε.

345

πρόσθε δ' Ἀλέξανδρος προτεῖ δολιχόσκιον ἔγχος,
καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' ἔϊσην,
οὐδ' ἔρρηξεν χαλκόν, ἀνεγνάμφθη δέ οἱ αἰχμὴ
ἀσπίδι ἐν κρατερῇ· ὁ δὲ δεύτερον ὤρνυτο χαλκῷ
Ἀτρεΐδης Μενέλαος ἐπευξάμενος Διὶ πατρί·

350

“Ζεῦ ἄνα, δὸς τίσασθαι ὃ με πρότερος κάκ' ἔοργε,
δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον,
ὄφρα τις ἐρρίγησι καὶ ὀψιγόνων ἀνθρώπων
ξεινοδόκον κακὰ ῥέξαι, ὃ κεν φιλότητα παράσχη.”

Ἡ ῥα, καὶ ἀμπεπαλὼν προτεῖ δολιχόσκιον ἔγχος,

355

καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἔϊσην·
διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
καὶ διὰ θώρηκος πολυδαϊάλου ἡρήρειστο·
ἀντικρὺ δὲ παραὶ λαπάρην διάμησε χιτῶνα
ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν.

360

Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον
πλήξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῷ
τριχθὰ τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.
Ἀτρεΐδης δ' ὤμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·

“Ζεῦ πάτερ, οὗ τις σείο θεῶν ὀλοώτερος ἄλλος·

365

ἦ τ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος·
νῦν δέ μοι ἐν χείρεσσιν ἄγη ξίφος, ἐκ δέ μοι ἔγχος
ἦτχθη παλάμηφιν ἐτώσιον, οὐδ' ἔβαλόν μιν.”

Ἡ, καὶ ἐπαΐξας κόρυθος λάβεν ἵπποδασείης,
ἔλκε δ' ἐπιστρέψας μετ' εὐκνήμιδας Ἀχαιούς·
ἄγχε δέ μιν πολύκεστος ἱμάς ἀπαλὴν ὑπὸ δειρήν,
ὅς οἱ ὑπ' ἀνθερεῶνος ὀχεὺς τέτατο τρυφαλείης.
καὶ νῦ κεν εἵρυσσέν τε καὶ ἀσπετον ἦρατο κῦδος,
εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
ἦ οἱ ῥῆξεν ἱμάντα βοὸς Ἴφι κταμένοιο·

370

375

κεινὴ δὲ τρυφάλεια ἄμ' ἔσπετο χειρὶ παχείῃ.
 τὴν μὲν ἔπειθ' ἥρως μετ' ἐϋκνήμιδας Ἀχαιοὺς
 ῥίψ' ἐπιδιησας, κόμισαν δ' ἐρήηρες ἑταῖροι·
 αὐτὰρ ὁ ἄψ' ἐπόρουσε κατακτάμεναι μενεαίνων
 ἔγχεϊ χαλκείῳ· τὸν δ' ἐξήρπαξ' Ἀφροδίτη
 ῥεῖα μάλ' ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἡέρι πολλῇ,
 κὰδ δ' εἶσ' ἐν θαλάμῳ εὐώδεϊ κηώεντι.
 αὐτὴ δ' αὖθ' Ἑλένην καλέουσ' ἴε' τὴν δ' ἐκίχανε
 πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρῳαὶ ἄλλισ ἦσαν·
 χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα,
 γρητὶ δέ μιν εἰκυῖα παλαιγενεῖ προσέειπεν
 εἰροκόμῳ, ἧ οἱ Λακεδαῖμονι ναιεταώσῃ
 ἥσκειν εἷρια καλά, μάλιστα δέ μιν φιλέεσκε·
 τῇ μιν ἔεισαμένη προσεφώνεε δι' Ἀφροδίτῃ·
 “δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι.
 κείνος δ' γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσι,
 κάλλεϊ τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης
 ἀνδρὶ μαχησάμενον τόν γ' ἐλθεῖν, ἀλλὰ χορόνδε
 ἔρχεσθ', ἥε χοροῖο νέον λήγοντα καθίζειν.”
 ὣς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε·
 καὶ ῥ' ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν
 στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
 θάμβησέν τ' ἄρ' ἔπειτα ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε·
 “δαιμονίη, τί με ταῦτα λιλαίεαι ἡπεροπεύειν ;
 ἦ πῇ με προτέρω πολλῶν εὖ ναιομενῶν
 ἄξεις, ἦ Φρυγίης ἦ Μηονίης ἑρατεινῆς,
 εἴ τίς τοι καὶ κείθι φίλος μερόπων ἀνθρώπων
 οὕνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
 νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι,
 τοῦνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης ;
 ἦσο παρ' αὐτὸν ἰοῦσα, θεῶν δ' ἀπόεικε κελεύθου,
 μῆδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὀλυμπον,

380

385

390

395

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ἀλλ' αἰεὶ περὶ κείνον δίττυε καὶ ἐ φύλασσε,
 εἰς δ' κέ σ' ἡ ἄλοχον ποιήσεται, ἥ δ' γε δούλην.
 κείσε δ' ἐγὼν οὐκ εἶμι—νεμεσσητὸν δέ κεν εἴη— 410
 κείνου πορσυνέουσα λέχος· Τρῳαὶ δέ μ' ὀπίσσω
 πᾶσαι μωμήσονται· ἔχω δ' ἄχ' ἄκριτα θυμῷ.”

Τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτη·
 “ μή μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,
 τὼς δέ σ' ἀπεχθήρω ὥς νῦν ἔκπαγλ' ἐφίλησα, 415
 μέσσω δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,
 Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὀλῃαι.”

ἌΩς ἔφατ', ἔδεισεν δ' Ἑλένη Διὸς ἐκγεγαυῖα,
 βῆ δὲ κατασχομένη ἑανῷ ἀργῇτι φαεινῷ
 σιγῇ, πάσας δὲ Τρῳᾶς λάθεν· ἦρχε δὲ δαίμων. 420

Αἱ δ' οὗτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἴκοντο,
 ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,
 ἥ δ' εἰς ὑψόροφον θάλαμον κίε διὰ γυναικῶν.
 τῇ δ' ἄρα δῖφρον ἐλοῦσα φιλομμειδῆς Ἀφροδίτη
 ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα· 425

ἔνθα καθίζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,
 ὅσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθῳ·
 “ ἦλυθες ἐκ πολέμου· ὥς ὥφελες αὐτόθ' ὀλέσθαι,
 ἀνδρὶ δαμείς κρατερῷ, ὃς ἐμὸς πρότερος πόσις ἦεν.
 ἦ μὲν δὴ πρὶν γ' εὖχ' ἀρηϊφίλου Μενελάου 430

σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχρ' ἔφρτερος εἶναι·
 ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηϊφίλου Μενέλαον
 ἐξαῦτις μαχέσασθαι ἐναντίον· ἀλλὰ σ' ἐγωγε
 παύεσθαι κέλομαι, μὴδὲ ξανθῷ Μενελάῳ
 ἀντίβιον πόλεμον πολεμίζειν ἥδ' ἐ μάχεσθαι 435
 ἀφραδέως, μή πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμήης.”

Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπε·
 “ μή με, γύναι, χαλεποῖσιν ὀνειδέσι θυμὸν ἐνιπτε·
 νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθῆνῃ,

κείνον δ' αὖτις ἐγώ· παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν.
 ἀλλ' ἄγε δὴ φιλότῃτι τραπέλομεν εὐνηθέντε·
 οὐ γάρ πώ ποτέ μ' ᾧδέ γ' ἔρως φρένας ἀμφεκάλυψε,
 οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἑρατεινῆς
 ἔπλεον ἄρπάξας ἐν ποντοπόροισι νέεσσι,
 νήσῳ δ' ἐν Κρανάῃ ἐμίγην φιλότῃτι καὶ εὐνῇ,
 ὥς σεο νῦν ξραμαι καὶ με γλυκὺς ἡμερος αἰρεῖ.”

445

Ἦ ῥα, καὶ ἄρχε λέχοσδε κιών· ἅμα δ' εἴπετ' ἀκούτις.

Τῷ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν,
 Ἀτρεΐδης δ' αὖ ὄμιλον ἐφοίτα θηρὶ ἔοικώς,
 εἴ που ἐσαρθήσειεν Ἀλέξανδρον θεοειδέα.
 ἀλλ' οὗ τις δύνατο Τρώων κλειτῶν τ' ἐπικούρων
 δεῖξαι Ἀλέξανδρον τότε ἄρηϊφίλῳ Μενελάῳ·
 οὐ μὲν γὰρ φιλότῃτι γ' ἐκεύθανον, εἴ τις ἴδοιτο·
 ἴσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.
 τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 “κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ' ἐπίκουροι·
 νίκη μὲν δὴ φαίνεται ἄρηϊφίλου Μενελάου,
 ὑμεῖς δ' Ἀργείην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
 ἔκδοτε, καὶ τιμὴν ἀποτινέμεν ἦν τιν' ἔοικεν,
 ἥ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.”

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Ὡς ἔφατ' Ἀτρεΐδης, ἐπὶ δ' ἤνεον ἄλλοι Ἀχαιοί.

ΙΛΙΑΔΟΣ Δ.

Ὅρκίῳν σύγχυσις. Ἀγαμέμνωνος ἐπιπώλησις.

Οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο
χρυσέφ' ἐν δαπέδῳ, μετὰ δέ σφισι πότνια Ἥβη
νέκταρ ἐφνοχόει· τοὶ δὲ χρυσεόισι δεπάεσσι
δειδέχατ' ἀλλήλους, Τρώων πόλιν εἰσορόωντες.
αὐτίκ' ἐπειράτο Κρονίδης ἐρεθιζέμεν Ἥρην 5
κερτομίῳσι ἐπέεσσι, παραβλήδην ἀγορεύων·
“δοιαὶ μὲν Μενελάφ' ἀρηγόνες εἰσὶ θεάων,
Ἥρῃ τ' Ἀργεῖῃ καὶ Ἀλαλκομενῆτις Ἀθήνῃ.
ἀλλ' ἦ τοι ταὶ νόσφι καθήμεναι εἰσορόωσαι
τέρπεσθον· τῷ δ' αὖτε φιλομμειδῆς Ἀφροδίτῃ 10
αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κῆρας ἀμύνει·
καὶ νῦν ἐξεσάωσεν διόμενον θανέεσθαι.
ἀλλ' ἦ τοι νίκη μὲν ἀρηϊφίλον Μενελάου·
ἡμεῖς δὲ φραζώμεθ' ὅπως ἔσται τάδε ἔργα,
ἧ ῥ' αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν 15
ἄρσομεν, ἧ φιλότῃτα μετ' ἀμφοτέροισι βάλῳμεν.
εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,
ἧ τοι μὲν οἰκέοιτο πόλιν Πριάμοιο ἀνακτος,
αὖτις δ' Ἀργεῖην Ἑλένην Μενέλαος ἄγοιτο.”
Ὡς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίῃ τε καὶ Ἥρῃ· 20
πλησθαὶ αἶ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
ἧ τοι Ἀθηναίῃ ἀκέων ἦν οὐδέ τι εἶπε,
σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ἦρει·

Ἥρῃ δ' οὐκ ἔχαδε στήθος χόλον, ἀλλὰ προσηύδα·

“ αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες·

25

πῶς θέλεις ἄλιον θεῖναι πόνον ἢδ' ἀτέλεστον,

ἰδρῶ θ' ὃν ἰδρωσα μόγῳ, καμέτην δέ μοι ἱπποί-

λαδὸν ἀγειρούσῃ, Πριάμῳ κακὰ τοιοῦτε παῖσιν.

ἔρδ'· ἀτὰρ οὗτοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.”

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς· 30

“ δαιμονίη, τί νύ σε Πρίαμος Πριάμοιό τε παῖδες

τόσσα κακὰ ῥέζουσιν, ὃ τ' ἀσπερχὲς μενεαίνεις

Ἰλίου ἐξαλαπάξαι ἐϋκτίμενον πτολίεθρον ;

εἰ δὲ σύ γ' εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ

35

ὦμόν βεβρώθοις Πρίαμον Πριάμοιό τε παῖδας

ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.

ἔρξον ὅπως θέλεις· μὴ τοῦτό γε νεῖκος ὀπίσσω

σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.

ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·

40

ὀππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἐξαλαπάξαι

τὴν ἐθέλω ὅθι τοι φίλοι ἀνέρες ἐγγεγάσι,

μή τι διατρίβειν τὸν ἐμὸν χόλον, ἀλλὰ μ' ἐᾶσαι·

καὶ γὰρ ἐγὼ σοὶ δῶκα ἐκὼν ἀέκοντί γε θυμῷ·

αἱ γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῷ ἀστερόεντι

45

ναιετάουσι πόλῃες ἐπιχθονίων ἀνθρώπων,

τάων μοι περὶ κῆρι τιέσκετο Ἰλῖος ἱρὴ

καὶ Πρίαμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.

οὐ γάρ μοι ποτε βωμὸς ἐδεύετο δαιτὸς ἐτίσης,

λοιβῆς τε κυλίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.”

50

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρῃ·

“ ἦ τοι ἐμοὶ τρεῖς μὲν πολὺ φίλτατα εἰσι πόλῃες,

Ἄργος τε Σπάρτη τε καὶ εὐρύανγυι Μυκῆνῃ·

τὰς διαπέρσαι, ὅτ' ἂν τοι ἀπέχθωνται περὶ κῆρι·

τάων οὗτοι ἐγὼ πρόσθ' ἵσταμαι οὐδὲ μεγαίρω.

εἰ περ γὰρ φθονέω τε καὶ οὐκ εἰῶ διαπέρσαι,

55

οὐκ ἀνύω φθονέουσ', ἐπεὶ ἡ πολὺ φέρτερός ἐσσι.
 ἀλλὰ χρὴ καὶ ἔμδον θέμεναι πόνον οὐκ ἀτέλεστον
 καὶ γὰρ ἐγὼ θεός εἰμι, γένος δέ μοι ξυθεν ὄθεν σοί,
 καὶ με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
 ἀμφότερον, γενεῇ τε καὶ οὖνεκα σὴ παράκοιτις 60
 κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.
 ἀλλ' ἢ τοι μὲν ταῦθ' ὑποείζομεν ἀλλήλοισι,
 σοὶ μὲν ἐγώ, σὺ δ' ἐμοί· ἐπὶ δ' ἔψονται θεοὶ ἄλλοι
 ἀθάνατοι· σὺ δὲ θᾶσσον Ἀθηναίῃ ἐπιτείλαι
 ἔλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνῆν, 65
 πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι."

ᾧ Ως ἔφατ', οὐδ' ἀπίθῃσε πατὴρ ἀνδρῶν τε θεῶν τε
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
 "αἶψα μάλ' ἐς στρατὸν ἔλθ' ἐμετὰ Τρῶας καὶ Ἀχαιοὺς, 70
 πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι."

ᾧ Ως εἰπὼν ὦτρυνε πάρος μεμαυῖαν Ἀθήνην,
 βῆ δὲ κατ' Οὐλύμπιοι καρήνων ἀΐξασα.
 αἶον δ' ἀστέρα ἦκε Κρόνου παῖς ἀγκυλομήτεω, 75
 ἣ ναύτησι τέρας ἦδ' ἐστρατῶ εὐρέϊ λαῶν,
 λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπιωθῆρες ἵενται·
 τῷ εἰκυῖ ἦϊξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,
 καὶ δ' ἔθορ' ἐς μέσσον· θάμβος δ' ἔχεν εἰσορόωντας,
 Τρῳάς θ' ἵπποδάμους καὶ ἑὺκνήμιδας Ἀχαιοὺς· 80
 ὧδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·
 "ἦ ῥ' αὖτις πόλεμός τε κακὸς καὶ φύλοπις αἰνὴ
 ἔσσεται, ἣ φιλότητα μετ' ἀμφοτέροισι τίθησι
 Ζεὺς, ὅς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται."

ᾧ Ως ἄρα τις εἶπεςκεν Ἀχαιῶν τε Τρῶων τε. 85
 ἣ δ' ἀνδρὶ ἱκέλη Τρῶων κατεδύσεθ' ὄμιλον,
 Λαοδόκῳ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,

Πάνδαρον ἀντίθεον διζημένη, εἴ που ἐφεύροι.
 εὔρε Λυκάονος υἷὸν ἀμύμονά τε κρατερόν τε
 ἑσταότ'· ἀμφὶ δέ μιν κρατερὰι στίχες ἀσπιστῶν
 λαῶν, οἳ οἱ ἔποντο ἀπ' Αἰσθήποιο ῥοάων·
 ἀγχοῦ δ' ἱσταμένη ἔπεα πτερόεντα προσηύδα·
 “ἦ ῥά νύ μοί τι πίθοιο, Λυκάονος υἱὲ δαΐφρον;
 τλαίης κεν Μενελάῳ ἐπιπροέμεν ταχὺν ἰόν,
 πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο,
 ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῆϊ.
 τοῦ κεν δὴ πᾶμπρωτα παρ' ἀγλαὰ δῶρα φέροιο,
 αἷ κεν ἴδῃ Μενέλαον Ἀρήϊον Ἀτρείος υἷὸν
 σφ' βέλεϊ δηθέντα πυρῆς ἐπιβάντ' ἀλεγεινῆς.
 ἀλλ' ἄγ' οἷστευσον Μενελάου κυδαλίμοιο,
 εὔχεο δ' Ἀπόλλωνι Λυκηγενεῖ κλυτοτόξῳ
 ἄρνωῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστν Ζελεῖης.”

“Ὡς φάτ' Ἀθηναίη, τῷ δὲ φρένας ἄφροني πείθεν·
 αὐτίκ' ἐσύλα τόξον ἐύξοον ἱξάλου αἰγὸς
 ἀγρίου, ὃν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχήσας
 πέτρης ἐκβαίνοντα, δεδεγμένος ἐν προδοκῆσι,
 βεβλήκει πρὸς στήθος· ὃ δ' ὕπτιος ἔμπεσε πέτρη.
 τοῦ κέρα ἐκ κεφαλῆς ἐκκαϊδεκάδωρα πεφύκει·
 καὶ τὰ μὲν ἀσκήσας κεραοξόος ἤραρε τέκτων,
 πᾶν δ' εὖ λειήνας χρυσέην ἐπέθηκε κορώνην.
 καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος ποτὶ γαίῃ
 ἀγκλίνας· πρόσθεν δὲ σάκεα σθέθον ἐσθλοὶ ἑταῖροι,
 μὴ πρὶν ἀναΐξειαν Ἀρήϊοι υἱες Ἀχαιῶν,
 πρὶν βλῆσθαι Μενέλαον Ἀρήϊον Ἀτρείος υἷον.
 αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰδὼν
 ἀβλήτα πτερόεντα, μελαινέων ἔρμ' ὀδυνάων·
 αἶψα δ' ἐπὶ νευρῇ κατεκόσμη πικρὸν οἷστόν,
 εὔχετο δ' Ἀπόλλωνι Λυκηγενεῖ κλυτοτόξῳ

ἀρνώων πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην
οἴκαδε νοστήσας ἱερῆς εἰς ἄστν Ζελεΐης. 120

ἔλκε δ' ὁμοῦ γλυφίδας τε λαβὼν καὶ νεῦρα βόεια·
νευρὴν μὲν μαζῷ πέλασεν, τόξῳ δὲ σίδηρον.
αὐτὰρ ἐπεὶ δὴ κυκλοτερὲς μέγα τόξον ἔτεινε,
λίγξε βιός, νευρὴ δὲ μέγ' ἴαχεν, ἄλτο δ' οἷστος 125
ὄξυβελέης, καθ' ὁμίλον ἐπιπτέσθαι μενεαίνων.

Οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
ἄθῆματοι, πρώτη δὲ Διὸς θυγάτηρ ἀγελείη,
ἣ τοι πρόσθε στᾶσα βέλος ἔχεπενκὲς ἄμυνεν.
ἣ δὲ τόσον μὲν ἔεργεν ἀπὸ χροός, ὥς ὅτε μήτηρ 130
παιδὸς ἐέργη μῦιν, ὅθ' ἡδέϊ λέξεται ὕπνῳ·
αὐτὴ δ' αὐτ' ἴθυνεν ὄθι ζωστήρος ὀχῆς
χρύσειοι σύνεχον καὶ διπλὸς ἦντετο θώρηξ.
ἐν δ' ἔπεσε ζωστήρι ἀρηρότι πικρὸς οἷστος·
διὰ μὲν ἄρ' ζωστήρος ἐλήλατο δαιδαλέοιο, 135
καὶ διὰ θώρηκος πολυδαϊδάλου ἡρήρειστο
μήτρης θ', ἣν ἐφόρει ἔρυμα χροός, ἔρκος ἀκόντων,
ἣ οἱ πλείστον ἔρυτο· διαπρὸ δὲ εἴσατο καὶ τῆς.
ἀκρότατον δ' ἄρ' οἷστος ἐπέγραψε χρὸα φωτός·
αὐτίκα δ' ἔρρεεν αἷμα κελαινεφές ἐξ ὠτειλῆς. 140

Ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοῖνικι μίῃν
Μηρονὶς ἢ Κάειρα, παρήϊον ἔμμεναι ἵππων·
κεῖται δ' ἐν θαλάμῳ, πολέες τέ μιν ἡρήσαντο
ἵππῃες φορέειν· βασιλῆϊ δὲ κεῖται ἄγαλμα,
ἀμφοτέρων, κόσμος θ' ἵππῳ ἐλατῆρί τε κῦδος· 145
ταῖοί τοι, Μενέλαε, μῖανθην αἵματι μηροὶ
εὐφυέες κνῆμαί τε ἰδὲ σφυρὰ κάλ' ὑπένερθε.

Ῥίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
ὥς εἶδεν μέλαν αἷμα καταρρέον ἐξ ὠτειλῆς·
ρίγησεν δὲ καὶ αὐτὸς ἀρηϊφίλος Μενέλαος. 150
ὥς δὲ ἶδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς ἐόντας,

ἄψορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.
 τοῖς δὲ βαρὺν στενάχων μετέφη κρείων Ἀγαμέμνων,
 χειρὸς ἔχων Μενέλαον, ἐπεστενάχοντο δ' ἑταῖροι·
 “ φίλε κασίγνητε, θάνατόν νύ τοι ὄρκι' ἔταμνον, 155
 οἷον προσθήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι,
 ὥς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.
 οὐ μέν πως ἄλιον πέλει ὄρκιον αἱμὰ τε ἀρνῶν
 σπουδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.
 εἴ περ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν, 160
 ἔκ τε καὶ ὀψὲ τελεί, σὺν τε μεγάλῃ ἀπέτισαν,
 σὺν σφῆσι κεφαλῇσι γυναιξί τε καὶ τεκέεσσιν.
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμᾶρ ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
 καὶ Πριάμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο, 165
 Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,
 αὐτὸς ἐπισσεῖησιν ἐρεμνὴν αἰγίδα πᾶσι
 τῆσδ' ἀπάτης κοτέων· τὰ μὲν ἔσσεται οὐκ ἀτέλεστα·
 ἀλλὰ μοι αἶνὸν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,
 αἶ κε θάνης καὶ πότμον ἀναπλήσης βιότοιο. 170
 καὶ κεν ἐλέγχιστος πολυδίψιον Ἄργος ἰκοίμην·
 αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἵης·
 καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίπομεν
 Ἄργεϊν Ἑλένην· σέο δ' ὅστέα πύσει ἄρουρα
 κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ. 175
 καὶ κέ τις ὦδ' ἐρέει Τρώων ὑπερηνορεόντων
 τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίοιο·
 ‘ αἶθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει· Ἀγαμέμνων,
 ὥς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν,
 καὶ δὴ ἔβη οἰκόνδε φίλην ἐς πατρίδα γαίαν 180
 σὺν κεινῇσι νηυσί, λιπὼν ἀγαθὸν Μενέλαον·
 ὥς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεῖα χθών.”
 Τὸν δ' ἐπιθαρσύνων προσέφη ξανθοὺς Μενέλαος·

“θάρσει, μηδέ τί πω δειδίσσεο λαὸν Ἀχαιῶν·
οὐκ ἐν καιρίῳ δὲ πᾶγῃ βέλος, ἀλλὰ πάροιθεν 185
εἰρύσατο ζωστήρ τε παναίολος ἦδ’ ὑπένερθε
ζῶμά τε καὶ μήτηρ, τὴν χαλκῆς κάμον ἄνδρες.”

Τὸν δ’ ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
“αἱ γὰρ δὴ οὕτως εἶη, φίλος ὦ Μενέλαε·
ἔλκος δ’ ἰητῆρ ἐπιμάσσεται ἦδ’ ἐπιθήσει 190
φάρμαχ’, ἃ κεν παύσῃσι μελαινώων ὀδυνάων.”

Ἦ, καὶ Ταλθύβιον, θεῖον κήρυκα, προσηύδα·
“Ταλθύβι’, ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,
φῶτ’ Ἀσκληπιοῦ υἱόν, ἀμύμονος ἰητῆρος,
ὅφρα ἴδῃ Μενέλαον Ἀρήϊον Ἀτρέος υἱόν, 195
δν τις οἷστεύσας ἔβαλεν, τόξων εὖ εἰδώς,
Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἅμμι δὲ πένθος.”

ᾧ ὤς ἔφατ’, οὐδ’ ἄρα οἱ κήρυξ ἀπῆλθεν ἀκούσας,
βῆ δ’ ἰέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
παπταίνων ἥρωα Μαχάονα· τὸν δ’ ἐνόησεν 200
ἑσταότ’· ἀμφὶ δέ μιν κρατερὰ στίχες ἀσπιστῶν
λαῶν, οἳ οἱ ἔποντο Τρίκῃς ἐξ ἵπποβότοιο.

ἀγχού δ’ ἰστάμενος ἔπεα πτερόεντα προσηύδα·
“ὄρσ’, Ἀσκληπιάδῃ, καλέει κρείων Ἀγαμέμνων,
ὅφρα ἴδῃ Μενέλαον Ἀρήϊον ἀρχὸν Ἀχαιῶν, 205
δν τις οἷστεύσας ἔβαλεν, τόξων εὖ εἰδώς,
Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἅμμι δὲ πένθος.”

ᾧ ὤς φάτο, τῷ δ’ ἄρα θυμὸν ἐνὶ στήθεσσι δρινε·
βᾶν δ’ ἰέναι καθ’ ὁμιλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.
ἀλλ’ ὅτε δὴ ῥ’ ἴκανον ὅθι ξανθὸς Μενέλαος 210
βλήμενος ἦν—περὶ δ’ αὐτὸν ἀγγεράθ’ ὅσσοι ἄριστοι
κυκλόσ’, ὁ δ’ ἐν μέσσοισι παρίστατο ἰσόθεος φῶς—
αὐτίκα δ’ ἐκ ζωστήρος ἀρηρότος ἔλκεν οἷστόν·
τοῦ δ’ ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὄγχοι.
λῦσε δέ οἱ ζωστήρα παναίολον ἦδ’ ὑπένερθε 215

ζῶμά τε καὶ μίτρην, τὴν χαλκῆες κάμον ἄνδρες.
 αὐτὰρ ἐπεὶ ἶδεν ἔλκος, ὃθ' ἔμπεσε πικρὸς οἰστός,
 αἶμ' ἐκμυζήσας ἐπ' ἄρ' ἥπια φάρμακα εἰδὼς
 πάσσε, τὰ οἷ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.

Ὅφρα τοὶ ἀμφεπένοντο βοῇν ἀγαθὸν Μενέλαον, 220
 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων·
 οἱ δ' αὖτις κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρμης.

Ἔνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον,
 οὐδὲ καταπτώσσουντ', οὐδ' οὐκ ἐθέλοντα μάχεσθαι,
 ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν. 225

Ἰππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῷ·
 καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιόωντας
 Εὐρυμέδων, υἱὸς Πτολεμαίου Πειραΐδαο·
 τῷ μάλα πόλλ' ἐπέτελλε παρισχέμεν, ὅπποτε κέν μιν
 γυῖα λάβη κάματος, πολέας διὰ κοιρανέοντα· 230

αὐτὰρ ὁ πεζὸς ἐὼν ἐπεπωλείτο στίχας ἀνδρῶν·
 καὶ ῥ' οὗς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπῶλων,
 τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν·
 “Ἀργεῖοι, μὴ πῶ τι μεθίετε θούριδος ἀλκῆς·
 οὐ γὰρ ἐπὶ ψευδέσσι πατὴρ Ζεὺς ἔσσειτ' ἀρωγός, 235
 ἀλλ' οἷ περ πρότεροι ὑπὲρ ὄρκια δηλήσαντο,
 τῶν ἢ τοι αὐτῶν τέρενα χροά γῦπες ἔδονται,
 ἡμεῖς αὐτ' ἀλόχους τε φίλας καὶ νήπια τέκνα
 ἄζομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἔλωμεν.”

Οὓς τινας αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο, 240
 τοὺς μάλα νεικέεσκε χολωτοῖσιν ἐπέεσσιν·

“Ἀργεῖοι ἰόμωροι, ἐλεγχείες, οὐ νυ σέβεσθε ;
 τίφθ' οὕτως ἔστητε τεθηπότες ἥτε νεβροί,
 αἷ τ' ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θεοῦσαι,
 ἐστᾶς, οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή· 245
 ὥς ὑμεῖς ἔστητε τεθηπότες, οὐδὲ μάχεσθε.
 ἢ μένετε Τρώας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες

εἰρύατ' εὐπρυμνοί, πολιῆς ἐπὶ θινὶ θαλάσσης,
ὄφρα ἴδῃτ' αἶ κ' ὑμῖν ὑπέρσχη χεῖρα Κρονίων·”

ᾧς δ' γε κοιρανέων ἐπεπωλείτο στίχας ἀνδρῶν 250

ἦλθε δ' ἐπὶ Κρήτεσσι κιὼν ἀνὰ οὐλαμόν ἀνδρῶν.

οἱ δ' ἄμφ' Ἰδομενῆα δαίφρονα θωρήσσουντο·

Ἰδομενεὺς μὲν ἐνὶ προμάχοις, σὺτ' εἵκελος ἀλκῆν,

Μηριόνης δ' ἄρα οἱ πυμάτας ὥτρυνε φάλαγγας.

τοὺς δὲ ἰδὼν γήθησεν ἀναξ ἀνδρῶν Ἀγαμέμνων, 255

αὐτίκα δ' Ἰδομενῆα προσηύδα μελιχίοισιν·

“Ἰδομενεῦ, περὶ μὲν σε τίω Δαναῶν ταχυνῶλων

ἡμῶν ἐνὶ πτολέμφῳ ἦδ' ἄλλοιφ' ἐπὶ ἔργῳ

ἦδ' ἐν δαίθῳ, ὅτε πέρ τε γερούσιον αἶθοπα οἶνον

Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρι κέρωνται. 260

εἰ περ γάρ τ' ἄλλοι γε κάρη κομόωντες Ἀχαιοὶ

δαιτρὸν πίνωσιν, σὸν δὲ πλείον δέπας αἰεὶ

ἔστηχ', ὥς περ ἐμοί, πῖεῖν ὅτε θυμὸς ἀνώγοι.

ἄλλ' ὄρσεν πόλεμόνδ', οἷος πάρος εὐχέαι εἶναι.”

Τὸν δ' αὖτ' Ἰδομενεὺς Κρητῶν ἀγὸς ἀντίον ἦῤῥα 265

“Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐρίηρος ἑταῖρος

ἔσσομαι, ὥς τὸ πρῶτον ὑπέστην καὶ κατένευσα·

ἄλλ' ἄλλους ὄτρυνε κάρη κομόωντας Ἀχαιούς,

ὄφρα τάχιστα μαχώμεθ', ἐπεὶ σὺν γ' ὄρκι ἔχευαν

Τρῶες· τοῖσιν δ' αὖ θάνατος καὶ κήδε' ὀπίσσω 270

ἔσσειτ', ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο.”

ᾧς ἔφατ', Ἀτρεΐδης δὲ παρῳήκετο γηθόσυννος κῆρ·

ἦλθε δ' ἐπ' Αἰάντεσσι κιὼν ἀνὰ οὐλαμόν ἀνδρῶν·

τῷ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἶπετο πεζῶν.

ὥς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνὴρ 275

ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·

τῷ δέ τ' ἀνευθεν ἐόντι μελάντερον ἥτε πῖσσα

φαίνεται· ἰὸν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν,

ῥήγησέν τε ἰδὼν, ὑπὸ τε σπέος ἤλασε μῆλα·

τοῖαι ἄμ' Αἰάντεσσι διοτρεφέων αἰζηῶν 280

δήϊον ἐς πόλεμον πυκιναὶ κίνυντο φάλαγγες
κύνεαι, σάκεσιν τε καὶ ἔγχεσι πεφρικυῖαι.

καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
“ Αἶαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων, 285

σφῶϊ μὲν—οὐ γὰρ ξοικ' ὀτρυνέμεν—οὗ τι κελεύω·
αὐτὼ γὰρ μάλα λαὸν ἀνώγετον Ἴφι μάχεσθαι.

αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοίτο·
τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἀνακτος, 290
χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περβομένη τε.”

ᾧ Ως εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους·
ἐνθ' ὃ γε Νέστορ' ἔτετμε, λιγὺν Πυλίων ἀγορητὴν,
οὗς ἐτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,
ἀμφὶ μέγαν Πελάγοντα Ἀλάστορά τε Χρομίον τε 295
Αἴμονά τε κρείοντα Βίαντά τε, ποιμένα λαῶν·

ἱππῆας μὲν πρῶτα σὺν ἱπποισιν καὶ ὄχεσφι,
πεξοὺς δ' ἐξόπιθε στήσεν πολέας τε καὶ ἐσθλοὺς,
ἔρκος ἔμεν πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασσευ,
ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι. 300

ἱππεῦσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει
σφοῦς ἱπποὺς ἐχέμεν μηδὲ κλονέεσθαι ὀμίλῳ·
“ μηδέ τις ἱπποσύνη τε καὶ ἡγορήφι πεποιθὼς
οἷος πρόσθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,
μηδ' ἀναχωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσεσθε. 305

ὃς δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἄρμαθ' ἴκηται,
ἔγχει ὀρεξάσθω, ἐπεὶ ἡ πολὺν φέρτερον οὔτω.
ᾧδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθεον,
τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσιν ἔχοντες.”

ᾧ Ως ὃ γέρων ὤτρυνε πάλαι πολέμων εὖ εἰδώς· 310
καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,

καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ὦ γέρον, εἶθ’ ὥς θυμὸς ἐνὶ στήθεσσι φίλοισιν,
 ὥς τοι γούναθ’ ἔποιτο, βίη δέ τοι ἔμπεδος εἴη·
 ἀλλὰ σε γῆρας τείρει ὁμοῖον· ὥς ὄφελέν τις 315
 ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.”

Τὸν δ’ ἡμείβετ’ ἔπειτα Γερῆνιος ἱππότης Νέστωρ·
 “Ἄτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐθέλωμι καὶ αὐτὸς
 ὥς ἔμεν ὥς ὅτε δῖον Ἑρευθαλίωνα κατέκταν.
 ἀλλ’ οὐ πῶς ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν· 320
 εἰ τότε κοῦρος ἔα, νῦν αὐτέ με γῆρας ὀπάξει.
 ἀλλὰ καὶ ὥς ἱππεῦσι μετέσσομαι ἡδὲ κελεύσω
 βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.
 αἰχμὰς δ’ αἰχμάσσουσι νεώτεροι, οἳ περ ἐμείο
 ὀπλότεροι γεγάασι πεποίθασιν τε βίηφιν.” 325

Ὡς ἔφατ’, Ἄτρεΐδης δὲ παρψέχετο γηθόσυννος κῆρ.
 εὖρ’ υἱὸν Πετεῶο Μενεσθῆα πλήξιππον
 ἔσταότ’· ἀμφὶ δ’ Ἀθηναῖοι, μήστωρες αὐτῆς·
 αὐτὰρ ὁ πλησίον ἐστήκει πολύμητις Ὀδυσσεύς,
 παρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ 330
 ἔστασαν· οὐ γάρ πώ σφιν ἀκούετο λαὸς αὐτῆς,
 ἀλλὰ νέον συννορινόμεναι κίνυντο φάλαγγες
 Τρώων ἱπποδάμων καὶ Ἀχαιῶν· οἳ δὲ μένοντες
 ἔστασαν, ὁππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν
 Τρώων ὀρμήσειε καὶ ἄρξειαν πολέμοιο. 335
 τοὺς δὲ ἰδὼν νείκεσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ὦ υἱὲ Πετεῶο διοτρεφέος βασιλῆος,
 καὶ σύ, κακοῖσι δόλοισι κεκασμένε, κερδαλεόφρον,
 τίπτε καταπτώσσοντες ἀφέστατε, μίμνετε δ’ ἄλλους ; 340
 σφῶϊν μὲν τ’ ἐπέοικε μετὰ πρώτοισιν ἐόντας
 ἐστάμεν ἡδὲ μάχης καυστείρης ἀντιβολῆσαι·
 πρῶτῳ γὰρ καὶ δαιτὸς ἀκονάζεσθον ἐμείο,

ὁππότε δαῖτα γέρουσιν ἐφοπλίζωμεν Ἀχαιοί.
 ξυθα φίλ' ὀπταλέα κρέα ἔδμεναι ἥδ' ἐκύπελλα 345
 οἴνου πινέμεναι μελιηδέος, ὅφρ' ἐθέλητον
 νῦν δὲ φίλως χ' ὀρόωτε καὶ εἰ δέκα πύργοι Ἀχαιῶν
 ὑμείων προπάραιθε μαχοίατο νηλεῖ χαλκῷ."

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
 "Ἀτρεΐδῃ, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων ; 350
 πῶς δὴ φῆς πολέμοιο μεθιέμεν, ὁππότε Ἀχαιοὶ
 Τρωσὶν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὄξυν Ἄρῃα ;
 ὄψεαι, ἦν ἐθέλῃσθα καὶ αἷ κέν τοι τὰ μεμήλῃ,
 Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα
 Τρώων ἵπποδάμων· σὺ δὲ ταῦτ' ἀνεμῶλια βάξεις." 355

Τὸν δ' ἐπιμειδήσας προσέφη κρείων Ἀγαμέμνων,
 ὥς γυνῶ χωρόμενοιο· πάλιν δ' ὁ γε λάζετο μῦθον·
 "διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
 οὔτε σε νεικεῖω περιώσιον οὔτε κελεύω·
 οἶδα γὰρ ὥς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν 360
 ἥπια δῆνεα οἶδε· τὰ γὰρ φρονέεις ἃ τ' ἐγὼ περ.
 ἀλλ' ἴθι, ταῦτα δ' ὀπισθεν ἀρεσσόμεθ', εἴ τι κακὸν νῦν
 εἴρηται, τὰ δὲ πάντα θεοὶ μεταμῶνια θείεν."

ἌΩς εἰπὼν τοὺς μὲν λῖπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.
 εὔρε δὲ Τυδέος υἱόν, ὑπέρθυμον Διομήδεα, 365
 ἔσταότ' ἐν θ' ἱπποῖσι καὶ ἄρμασι κολλητοῖσι·
 παρ δέ οἱ ἐστήκει Σθένελος, Καπανηΐος υἱός.
 καὶ τὸν μὲν νείκεσσευ ἰδὼν κρείων Ἀγαμέμνων,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 "ὦ μοι, Τυδέος υἱὲ δαΐφρονος ἵπποδάμοιο, 370
 τί πτώσσεις, τί δ' ὀπιπεύεις πολέμοιο γεφύρας ;
 σὺ μὲν Τυδεί γ' ὦδε φίλον πτωσκαζέμεν ἦεν,
 ἀλλὰ πολὺ πρὸ φίλων ἐτάρων δηΐοισι μάχεσθαι,
 ὥς φάσαν οἱ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἔγωγε
 ἥντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι. 375

ἦ τοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκῆνας
 ξείνος ἄμ' ἀντιθέψ Πολυνεΐκει, λαὸν ἀγείρων·
 οἱ δὲ τότ' ἐστρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης,
 καὶ ῥα μάλα λίσσονται δόμεν κλειτούς ἐπικούρους·
 οἱ δ' ἔθελον δόμεναι καὶ ἐπήνεον ὥς ἐκέλευον 380
 ἀλλὰ Ζεὺς ἔτρεψε παραΐσια σήματα φαίνων.
 οἱ δ' ἐπεὶ οὖν ῥέχοντο ἰδὲ πρὸ ὁδοῦ ἐγένοντο,
 Ἄσσωπὸν δ' ἴκοντο βαθύσχοινον λεχεποίην,
 ἔνθ' αὐτ' ἀγγελίην ἐπὶ Τυδῇ στείλαν Ἀχαιοί.
 αὐτὰρ ὁ βῆ, πολέας δὲ κιχήσατο Καδμείωνας 385
 δαινυμένους κατὰ δῶμα βίης Ἑτεοκλείης.
 ἔνθ' οὐδὲ ξείνός περ ἔων ἱππηλάτα Τυδεὺς
 τάρβει, μῦνος ἔων πολέσι μετὰ Καδμείοισιν,
 ἀλλ' ὃ γ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκᾳ
 ῥηϊδίως· τοίη οἱ ἐπέρροθος ἦεν Ἀθήνη. 390
 οἱ δὲ χολωσάμενοι Καδμείοι, κέντορες ἱππων,
 ἄψ ἄρ' ἀνερχομένῳ πυκινὸν λόχον εἶσαν ἄγοντες,
 κούρους πεντήκοντα· δύω δ' ἡγήτορες ἦσαν,
 Μαίων Αἰμονίδης, ἐπιείκελος ἀθανάτοισιν,
 υἱὸς τ' Αὐτοφόνοιο, μενεπτόλεμος Πολυφόντης. 395
 Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκε·
 πάντας ἔπεφν', ἓνα δ' οἶον ἱεὶ οἰκόνδε νέεσθαι·
 Μαίον' ἄρα προέηκε, θεῶν τεράεσσι πιθήσας.
 τοῖος ἔην Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἱὸν
 γέινατο εἰς χερεῖα μάχῃ, ἀγορῇ δέ τ' ἀμείνω. 400
 ὧς φάτο, τὸν δ' οὐ τι προσέφη κρατερὸς Διομήδης,
 αἰδεσθεὶς βασιλῆος ἐνιπὴν αἰδοόιο·
 τὸν δ' υἱὸς Καπανῆος ἀμείψατο κυδαλίμοιο·
 “Ἄτρεΐδῃ, μὴ ψεύδῃ ἐπιστάμενος σάφα εἰπεῖν·
 ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι· 405
 ἡμεῖς καὶ Θήβης ἔδος εἵλομεν ἑπταπύλοιο,
 παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τείχος Ἀρειον,

πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἀρωγῇ·
 κείνοι δὲ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο·
 τῷ μὴ μοι πατέρας ποθ' ὁμοίῃ ἐνθεο τιμῇ.” 410

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
 “ τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπείθεο μύθῳ·
 οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι, ποιμένι λαῶν,
 ὀτρύνοντι μάχεσθαι ἑϋκνήμιδας Ἀχαιοὺς·
 τούτῳ μὲν γὰρ κῦδος ἅμ' ἔψεται, εἴ κεν Ἀχαιοὶ 415
 Τρώας δηώσωσιν ἔλωσί τε Ἴλιον ἱρήν,
 τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δηωθέντων.
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.”

Ἦ ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμάζε·
 δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσιν ἄνακτος 420
 ὀρνυμένον· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.

᾽Ως δ' ὅτ' ἐν αἰγιαλῷ πολυηχεῖ κῦμα θαλάσσης
 ὄρνυτ' ἐπασσύτερον Ζεφύρου ὑπο κινήσαντος·
 πόντῳ μὲν τε πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας 425
 κυρτὸν ἐὼν κορυφούται, ἀποπτύει δ' ἄλδος ἄχνην·

ὥς τότ' ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
 νωλεμέως πόλεμόνδε· κέλευε δὲ οἷσιν ἕκαστος
 ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν, οὐδέ κε φαίης
 τόσσον λαὸν ἔπεσθαι ἔχοντ' ἐν στήθεσιν αὐδῇν, 430
 σιγῇ δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσι

τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι ἐστιχώωντο.

Τρώες δ', ὥς τ' οἷες πολυπάμονος ἀνδρὸς ἐν αὐλῇ
 μυρῖαι ἐστήκασιν ἀμελγόμεναι γάλα λευκόν,
 ἄζηχες μεμακῦiai ἀκούουσαι ὅπα ἀρνῶν, 435
 ὥς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρει·

οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οὐδ' ἴα γῆρυς,
 ἀλλὰ γλῶσσ' ἐμέμικτο, πολύκλητοι δ' ἔσαν ἄνδρες.
 ὦρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη

Δεῖμός τ' ἦδὲ Φόβος καὶ Ἔρις ἄμοτον μεμανῖα, 440
 Ἄρεος ἀνδροφόνουιο κασιγνήτη ἐτάρη τε,
 ἥ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει·
 ἥ σφιν καὶ τότε νείκος ὁμοῖον ἔμβαλε μέσσω
 ἐρχομένη καθ' ὁμίλον, ὀφέλλουσα στόνον ἀνδρῶν. 445

Οἱ δ' ὅτε δὴ ῥ' ἐς χώρον ἕνα ξυνιόντες ἴκοντο,
 σὺν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 ἔπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
 ἔνθα δ' ἄμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν 450
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα.
 ὥς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες
 ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ
 κρουνῶν ἐκ μεγάλων κολῆς ἐντοσθε χαράδρης,
 τῶν δέ τε τηλόσε δοῦπον ἐν οὔρεσιν ἔκλυε ποιμήν· 455
 ὥς τῶν μισγομένων γένετο ἰαχὴ τε πόνος τε."

Πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστὴν
 ἐσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον·
 τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω 460
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψεν,
 ἥριπε δ', ὥς ὅτε πύργος, ἐνὶ κρατερῇ ὕσμινι.
 τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων,
 ἔλκε δ' ὑπὲκ βελέων, λελιημένος ὄφρα τάχιστα 465
 τεύχεα συλήσειε· μίνυνθα δὲ οἱ γένεθ' ὀρμή.
 νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν μεγάλθυμος Ἀγήνωρ
 πλευρά, τὰ οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,
 οὔτησε ξυστῶ χαλκήρεϊ, λῦσε δὲ γυῖα.
 ὥς τὸν μὲν λίπε θυμός, ἐπ' αὐτῷ δ' ἔργον ἐτύχθη 470
 ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ λύκοι ὥς

ἀλλήλοισ ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν.

Ἔνθ' ἔβαλ' Ἀνθεμίωνος υἷον Τελαμώνιος Αἴας,

ἦϊθεον θαλερὸν Σιμοείσιον, ὃν ποτε μήτηρ

Ἰδὴθεν κατιοῦσα παρ' ὄχθησιν Σιμόεντος

475

γείνατ', ἐπεὶ ῥα τοκεῦσιν ἅμ' ἔσπετο μῆλα ἰδέσθαι·

τοῦνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσι

θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν

ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.

πρῶτον γάρ μιν ἰόντα βάλε στῆθος παρὰ μαζὸν

480

δεξιόν· ἀντικρὺ δὲ δι' ὤμου χάλκεον ἐγχος

ἦλθεν· ὁ δ' ἐν κούρησι χαμαὶ πέσεν αἰγείρος ὥς,

ἥ ῥά τ' ἐν εἰαμενῇ ἔλεος μεγάλοιο πεφύκη

λείη, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασι·

485

τὴν μέν θ' ἄρματοσπηγὸς ἀνὴρ αἰθωνι σιδήρῳ

ἐξέταμ', ὄφρα ἵτυν κάμψῃ περικαλλεῖ δίφρῳ·

ἥ μέν τ' ἀζομένη κείται ποταμοῖο παρ' ὄχθας.

τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν

Αἴας διογενής· τοῦ δ' Ἀντιφὸς αἰολοθώρηξ

Πριαμίδης καθ' ὅμιλον ἀκόντισεν ὀξείῃ δουρί.

490

τοῦ μὲν ἄμαρθ', ὁ δὲ Λεῦκον, Ὀδυσσέος ἐσθλὸν ἐταῖρον,

βεβλήκει βουβῶνα, νέκυν ἐτέρωσ' ἐρύοντα·

ἥριπε δ' ἄμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.

τοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη,

βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ,

495

στή δὲ μάλ' ἐγγυὺς ἰὼν καὶ ἀκόντισε δουρὶ φαεινῷ

ἀμφὶ ἔπαπτήνας· ὑπὸ δὲ Τρῶες κεκάδοντο

ἀνδρὸς ἀκοντίσσαντος· ὁ δ' οὐχ ἄλιον βέλος ἦκεν,

ἀλλ' υἷον Πριάμοιο νόθον βάλε Δημοκόωντα,

ὅς οἱ Ἀβυδόθεν ἦλθε, παρ' ἱππων ὠκείων.

500

τόν ῥ' Ὀδυσσεὺς ἐτάροιο χολωσάμενος βάλε δουρί

κόρσῃν· ἥ δ' ἐτέροιο διὰ κροτάφοιο πέρησεν

αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψε,

δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 χάρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἔκτωρ· 505
 Ἄργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς,
 ἴθυσαν δὲ πολὺ προτέρω· νεμέσησε δ' Ἀπόλλων
 Περγάμου ἐκκατιδών, Τρώεσσι δὲ κέκλετ' αὔσας·
 “ὄρνυσθ', ἱππόδαμοι Τρώες, μηδ' εἴκετε χάρμης
 Ἄργεῖοις, ἐπεὶ οὐ σφι λίθος χρῶς οὐδὲ σίδηρος 510
 χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν·
 οὐ μὰν οὐδ' Ἀχιλεὺς, Θέτιδος παῖς ἠῦκόμοιο,
 μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει.”

“ὦς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς
 ὦρσε Διὸς θυγάτηρ κυδίστη Τριτογένεια, 515
 ἐρχομένη καθ' ὁμίλον, ὅθι μεθιέντας ἴδοιτο.

“Ἐνθ' Ἀμαρυγκείδην Διώρεα μοῖρ' ἐπέδησε·
 χερμαδίῳ γὰρ βλήτο παρὰ σφυρὸν ὀκριόνετι
 κυήμην δεξιτερήν· βάλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν,
 Πείρως Ἰμβρασίδης, ὃς ἄρ' Αἰνόθεν εἰληλούθει. 520
 ἀμφοτέρω δὲ τένοντε καὶ ὀστέα λᾶας ἀναιδὴς
 ἄχρῃς ἀπηλόησεν· ὃ δ' ὕπτιος ἐν κονίῃσι
 κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας,
 θυμὸν ἀποπνεύων· ὃ δ' ἐπέδραμεν ὃς ῥ' ἔβαλέν περ,
 Πείρως, οὔτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι
 χύντο χαμαὶ χολάδες, τὸν δὲ σκότος ὅσσε κάλυψε. 526

Τὸν δὲ Θόας Αἰτωλὸς ἀπεσσύμενον βάλε δουρὶ
 στέρνον ὑπὲρ μαζοῖο, πάγῃ δ' ἐν πνεύμονι χαλκός·
 ἀγχίμολον δέ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἐγχος
 ἐσπάσατο στέρνοιο, ἐρύσσατο δὲ ξίφος ὀξύ, 530
 τῷ δ' ἔγε γαστέρα τύψε μέσην, ἐκ δ' αἶνυτο θυμόν.
 τεύχεα δ' οὐκ ἀπέδυσε· περίστησαν γὰρ ἐταῖροι
 Θρήϊκες ἀκρόκομοι, δολίχ' ἐγχεα χερσὶν ἔχοντες,
 οἳ ἔμεγαν περ ἐόντα καὶ ἰφθιμον καὶ ἀγαυὸν
 ὦσαν ἀπὸ σφείων· ὃ δὲ χασσάμενος πελεμήχθη. 535

ὥς τώ γ' ἐν κονίῃσι παρ' ἀλλήλοισι τετάσθην,
 ἦ τοι ὁ μὲν Θρηκῶν, ὁ δ' Ἐπειῶν χαλκοχιτώνων,
 ἡγεμόνες· πολλοὶ δὲ περὶ κτείνοντο καὶ ἄλλοι.

Ἐνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών,
 ὅς τις ἔτ' ἄβλητος καὶ ἀνούτατος ὀξείῃ χαλκῷ
 διενέοι κατὰ μέσσον, ἄγοι δέ ἐ Παλλὰς Ἀθήνη
 χειρὸς ἐλοῦσ', αὐτὰρ βελέων ἀπερύκοι ἔρωήν·
 πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἥματι κείνῳ
 πρηνέες ἐν κονίῃσι παρ' ἀλλήλοισι τέταντο.

549

ΙΔΙΑΔΟΣ Ε.

Διομήδους ἀριστεία.

Ἐνθ' αὖ Τυδεΐδῃ Διομήδεϊ Παλλὰς Ἀθήνη
δῶκε μένος καὶ θάρσος, ἔν' ἐκδηλος μετὰ πᾶσιν
Ἀργείοισι γένοιτο ἰδὲ κλέος ἐσθλὸν ἄροιτο·
δαΐε οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,
ἀστέρ' ὀπωρινῷ ἐναλγικιον, ὅς τε μάλιστα
λαμπρὸν παμφαίησι λελουμένος Ὠκεανοῖο·
τοῖόν οἱ πῦρ δαΐεν ἀπὸ κρατός τε καὶ ὤμων,
ᾧρσε δέ μιν κατὰ μέσσον, ὅθι πλείστοι κλονέοντο.
Ἦν δέ τις ἐν Τρώεσσι Δάρης ἀφνειὸς ἀμύμων,
ἱρεὺς Ἡφαίστοιο· δύω δέ οἱ νιέες ἦσθη,
Φηγεὺς Ἰδαῖός τε, μάχῃς εὖ εἰδότε πάσης.
τῷ οἱ ἀποκριθέντε ἐναντίῳ ὠρμηθήτην·
τῷ μὲν ἀφ' ἵπποιιν, ὁ δ' ἀπὸ χθονὸς ὤρνυτο πεζός.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Φηγεὺς ῥα πρότερος προΐει δολιχόσκιον ἐγχος·
Τυδεΐδew δ' ὑπὲρ ὧμον ἀριστερόν ἤλυθ' ἀκωκὴ
ἐγχεος, οὐδ' ἔβαλ' αὐτόν· ὁ δ' ὕστερος ὤρνυτο χαλκῷ
Τυδεΐδης· τοῦ δ' οὐχ ἄλιον βέλος ἐκφυγε χειρός,
ἀλλ' ἔβαλε στήθος μεταμάξιον, ᾧσε δ' ἀφ' ἵππων.
Ἰδαῖος δ' ἀπόρουσε λιπὼν περικαλλέα δίφρον,
οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο·
οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν,
ἀλλ' Ἡφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,
ὥς δὴ οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἴη.

5

10

15

20

ἵππους δ' ἐξελάσας μεγαθύμου Τυδέος υἱὸς
δῶκεν ἐταίροισιν κατάγειν κοίλας ἐπὶ νῆας. 25

Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον νῆε Δάρητος
τὸν μὲν ἀλευόμενον, τὸν δὲ κτάμενον παρ' ὄχεσφι,
πᾶσιν ὀρίνθη θυμός· ἀτὰρ γλαυκῶπις Ἀθήνη
χειρὸς ἐλοῦσ' ἐπέεσσι προσηύδα θοῦρον Ἄρηα· 30

“Ἄρες Ἄρες βροτολοιγέ, μαιφόνε, τειχεσιπλῆτα,
οὐκ ἂν δὴ Τρῶας μὲν ἐάσαιμεν καὶ Ἀχαιοὺς
μάρνασθ', ὅπποτέροισι πατήρ Ζεὺς κῦδος ὀρέξῃ,
νῶϊ δὲ χαζῶμεσθα, Διὸς δ' ἀλεῶμεθα μῆνιν ;”

“Ὡς εἰποῦσα μάχης ἐξήγαγε θοῦρον Ἄρηα· 35
τὸν μὲν ἔπειτα καθείσεν ἐπ' ἡϊόεντι Σκαμάνδρῳ,
Τρῶας δ' ἔκλιναν Δαναοί· ἔλε δ' ἄνδρα ἕκαστος
ἡγεμόνων· πρῶτος δὲ ἀναξ ἀνδρῶν Ἀγαμέμνων
ἄρχον Ἀλιζώνων Ὀδίων μέγαν ἔκβαλε δίφρον·
πρώτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν
ῥῶμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε,
δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 40

Ἴδομενεὺς δ' ἄρα Φαῖστον ἐνήρατο Μήρονος υἱὸν
Βῶρου, ὃς ἐκ Τάρνης ἐριβώλακος εἰληλούθει.
τὸν μὲν ἄρ' Ἴδομενεὺς δουρικλυτὸς ἔγχρῃ μακρῷ
νύξ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ῥῶμον· 45
ἥριπε δ' ἐξ ὀχέων, στυγερὸς δ' ἄρα μιν σκότος εἶλε.

Τὸν μὲν ἄρ' Ἴδομενῆος ἐσύλευον θεράποντες·
υἱὸν δὲ Στροφίλοιο Σκαμάνδριον, αἴμονα θήρης,
Ἀτρεΐδης Μενέλαος ἔλ' ἔγχρῃ ὀξυόεντι, 50
ἐσθλὸν θηρητῆρα· δίδαξε γὰρ Ἀρτεμις αὐτῇ
βάλλειν ἄγρια πάντα, τά τε τρέφει οὔρεσιν ὕλη·
ἄλλ' οὐ οἱ τότε γε χραῖσμ' Ἀρτεμις ἰοχέαιρα,
οὐδὲ ἐκηβολίαι, ἧσιν τὸ πρὶν γ' ἐκέκαστο·
ἀλλὰ μιν Ἀτρεΐδης δουρικλειτὸς Μενέλαος 55
πρόσθεν ἔθεν φεύγοντα μετάφρενον οὔτασε δουρὶ

ῥωμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσειν,
ἥριπτε δὲ πρηνής, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Μηριόνης δὲ Φέρεκλον ἐνήρατο, τέκτονος υἱὸν
Ἄρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα 60
τεύχειν· ἔξοχα γάρ μιν ἐφίλατο Παλλὰς Ἀθήνη·
ὃς καὶ Ἀλεξάνδρῳ τεκτῆνατο νῆας ἔϊσας
ἀρχεκάκους, αἱ πᾶσι κακὸν Τρώεσσι γένοντο
οἳ τ' αὐτῷ, ἐπεὶ οὗ τι θεῶν ἐκ θέσφατα ἦδη.
τὸν μὲν Μηριόνης ὅτε δὴ κατέμαρπτε διώκων, 65
βεβλήκει γλουτὸν κατὰ δεξιόν· ἡ δὲ διαπρὸ
ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἦλνυθ' ἀκωκή·
γνῶξ δ' ἔριπ' οἰμῶξας, θάνατος δέ μιν ἀμφεκάλυψε.

Πήδαιον δ' ἄρ' ἐπεφνε Μέγης, Ἀντήνορος υἱόν,
ὃς ῥα νόθος μὲν ξην, πύκα δ' ἔτρεφε διὰ Θεανῶ 70
ἴσα φίλοισι τέκεσσι, χαριζομένη πόσει φί.
τὸν μὲν Φυλεΐδης δουρικλυτὸς ἐγγύθεν ἔλθων
βεβλήκει κεφαλῆς κατὰ ἰνίον ὀξείῳ δουρί·
ἀντικρὺ δ' ἄν' ὀδόντας ὑπὸ γλῶσσαν τάμε χαλκός·
ἥριπτε δ' ἐν κονίῃ, ψυχρὸν δ' ἔλε χαλκὸν ὁδοῦσιν. 75

Εὐρύπυλος δ' Εὐαιμονίδης Ὑψήνορα δῖον,
υἱὸν ὑπερθύμου Δολοπίονος, ὃς ῥα Σκαμάνδρου
ἀρητὴρ ἐτέτυκτο, θεὸς δ' ὥς τίετο δῆμψ,
τὸν μὲν ἄρ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,
πρόσθεν ἔθεν φεύγοντα μεταδρομάδην ἔλασ' ῥωμον 80
φασγάνῳ αἰξας, ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν·
αἱματόεσσα δὲ χεὶρ πεδίῳ πέσσε· τὸν δὲ κατ' ὅσσε
ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

ᾧ οἳ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
Τυδεΐδην δ' οὐκ ἂν γνολὴς ποτέροισι μετείη, 85
ἥ ἐμετὰ Τρώεσσιν ὀμιλέοι ἢ μετ' Ἀχαιοῖς.
θῦνε γὰρ ἅμ πεδίον ποταμῷ πλήθοντι ζοικῶς
χειμάρρῳ, ὃς τ' ὦκα ῥέων ἐκέδασσε γεφύρας·

τὸν δ' οὐτ' ἄρ τε γέφυραι ξεργμένοι ἰσχανόωσιν,
 οὐτ' ἄρα ἔρκεα ἰσχει ἀλώων ἐριθηλέων
 ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίση Διὸς ὄμβρος·
 πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζήων·
 ὥς ὑπὸ Τυδεΐδῃ πυκιναὶ κλονέοντο φάλαγγες
 Τρώων, οὐδ' ἄρα μιν μίμνον πολέες περ ἑόντες.

90

95

Τὸν δ' ὥς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱὸς
 θύνοντ' ἄμ πεδίον πρὸ ἔθεν κλονέοντα φάλαγγας,
 αἰψ' ἐπὶ Τυδεΐδῃ ἐτιταίνετο καμπύλα τόξα,
 καὶ βάλ' ἐπαΐσσοντα τυχῶν κατὰ δεξιὸν ὦμον,
 θώρηκος γύαλον· διὰ δ' ἔπατο πικρὸς οἰστός,
 ἀντικρὺ δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξ.
 τῷ δ' ἐπὶ μακρὸν ἄϋσε Λυκάονος ἀγλαὸς υἱός·
 “ ὄρνυσθε, Τρῶες μεγάθυμοι, κέντορες ἵππων·
 βέβληται γὰρ ἄριστος Ἀχαιῶν, οὐδέ ἔ φημι
 δῆθ' ἀνσχήσεσθαι κρατερὸν βέλος, εἰ ἔτέον με
 ὦρσεν ἀναξ Διὸς υἱὸς ἀπορνύμενον Λυκίθην.”

100

105

“Ὡς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὦκ' δάμασσε,
 ἀλλ' ἀναχωρήσας πρόσθ' ἵπποιν καὶ ὄχεσφιν
 ἕστη, καὶ Σθένελον προσέφη, Καπανήϊον υἱόν·
 “ ὄρσο, πέπον Καπανηϊάδῃ, καταβήσαιο δῖφρου,
 ὄφρα μοι ἐξ ὦμοιο ἐρύσσης πικρὸν οἰστόν.”

110

“Ὡς ἄρ' ἔφη, Σθένελος δὲ καθ' ἵππων ἄλτο χαμᾶζε,
 πὰρ δὲ στὰς βέλος ὦκ' διαμπερὲς ἐξέρυσ' ὦμον·
 αἶμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.
 δὴ τότε ἔπειτ' ἡρᾶτο βοὴν ἀγαθὸς Διομήδης·
 “ κλυθί μεν, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,
 εἴ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης
 δῆτ' ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φίλαι, Ἀθήνη·
 δὸς δέ τέ μ' ἀνδρα ἐλεῖν καὶ ἐς ὄρμην ἐγχεὸς ἐλθεῖν,
 ὅς μ' ἔβαλε φθάμενος καὶ ἐπεύχεται, οὐδέ μέ φησιν
 δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἡελίοιο.”

115

120

ὦς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,
 γυνίᾳ δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθεύ'
 ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα·
 “ θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι·
 εἰ γάρ τοι στήθεσσι μένος πατρώϊον ἦκα 125
 ἄτρομον, οἷον ἔχεσκε σακέσπαλος ἱππότης Τυδεύς·
 ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλουν, ἥ πρὶν ἐπῆεν,
 ὅφρ' εὖ γιγνώσκῃς ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα.
 τῷ νῦν, αἶ κε θεὸς πειρώμενος ἐνθάδ' ἵκηται,
 μή τι σύ γ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι 130
 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
 ἔλθῃσ' ἐς πόλεμον, τήν γ' οὐτάμεν ὀξέϊ χαλκῷ.”
 Ἦ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
 Τυδείδης δ' ἐξαυτίς ἰὼν προμάχοισιν ἐμίχθη,
 καὶ πρὶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι· 135
 δὴ τότε μιν τρὶς τόσσον ἔλεν μένος, ὥς τε λέοντα,
 ὃν ῥά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις ὀτρεσσὶ
 χραύσῃ μὲν τ' αὐλῆς ὑπεράλμενον οὐδὲ δαμάσσῃ·
 τοῦ μὲν τε σθένος ὥρσεν, ἔπειτα δέ τ' οὐ προσαμύνει,
 ἀλλὰ κατὰ σταθμοὺς δύεται, τὰ δ' ἐρήμα φοβεῖται· 140
 αἱ μὲν τ' ἀγχιστῖναι ἐπ' ἀλλήλησι κέχυνται,
 αὐτὰρ ὁ ἐμμεμαῶς βαθέης ἐξάλλεται αὐλῆς·
 ὥς μεμαῶς Τρώεσσι μίγῃ κρατερὸς Διομήδης.
 “Εὐθ' ἔλεν Ἀστύνοον καὶ Ὑπείρονα, ποιμένα λαῶν,
 τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκήρεϊ δονρί, 145
 τὸν δ' ἕτερον ξίφεϊ μεγάλῳ κληῖδα παρ' ὤμων
 πλῆξ', ἀπὸ δ' αὐχένος ὤμων ἐέργαθεν ἠδ' ἀπὸ νώτου.
 τοὺς μὲν ἔασ', ὁ δ' Ἀβαντα μετώχετο καὶ Πολύειδον,
 νίεας Εὐρυδάμαντος, ὄνειροπόλοιο γέροντος·
 τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὀνείρους, 150
 ἀλλὰ σφεας κρατερὸς Διομήδης ἐξενάριξε·
 βῆ δὲ μετὰ Ξάνθον τε Θώονά τε, Φαίνοπος νίε,

ἄμφω τηλυγέτω· ὁ δὲ τείρετο γήραϊ λυγρῷ,
 υἷδν δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.
 ἔνθ' ὃ γε τοὺς ἐνάριζε, φίλον δ' ἐξαίνυτο θυμὸν 155
 ἄμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρὰ
 λείπ', ἐπεὶ οὐ ζῶοντε μάχης ἐκ νοστήσαντε
 δέξατο· χηρωσταὶ δὲ διὰ κτήσιν δατέοντο.

Ἔνθ' υἷας Πριάμοιο δύω λάβε Δαρδανίδαο
 εἷν ἐνὶ δίφρῳ ἑόντας, Ἐχέμμουά τε Χρομίον τε. 160
 ὥς δὲ λέων ἐν βουσί θορῶν ἐξ αὐχένα ἄξη
 πόρτιος ἢ βοός, ξύλοχον κάτα βασκομενῶν,
 ὥς τοὺς ἄμφοτέρους ἐξ ἵππων Τυδέος υἱὸς
 βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·
 ἵππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν. 165

Τὸν δ' ἶδεν Αἰνείας ἀλαπάξοντα στίχας ἀνδρῶν,
 βῆ δ' ἵμεν ἄν τε μάχην καὶ ἄνὰ κλόνον ἐγχειάων
 Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφευροί·
 εὔρε Λυκάονος υἷδν ἀμύμονά τε κρατερόν τε,
 στή δὲ πρόσθ' αὐτοῖο ἔπος τέ μιν ἀντίον ηὔδα· 170
 “ Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες οἴστοι
 καὶ κλέος ; ᾧ οὐ τίς τοι ἐρίζεται ἐνθάδε γ' ἀνὴρ,
 οὐδέ τις ἐν Λυκίῃ σέο γ' εὔχεται εἶναι ἀμείνων.
 ἀλλ' ἄγε τῷδ' ἔφες ἀνδρὶ βέλος, Διὶ χεῖρας ἀνασχών,
 ὅς τις ὅδε κρατέει καὶ δὴ κακὰ πολλὰ ἔοργε 175
 Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν·
 εἰ μὴ τις θεὸς ἐστι κοτεσσάμενος Τρώεσσιν
 ἱρῶν μηνίσας· χαλεπὴ δὲ θεοῦ ἐπὶ μῆνις.”

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
 “ Αἰνεία, Τρώων βουληφόρε χαλκοχιτώνων, 180
 Τυδεΐδῃ μιν ἔγωγε δαίφρονι πάντα ἔϊσκω,
 ἀσπίδι γιγνώσκων αὐλώπιδί τε τρυφαλεῖη,
 ἵππους τ' εἰσορόων· σάφα δ' οὐκ οἶδ' εἰ θεὸς ἐστιν.
 εἰ δ' ὃ γ' ἀνὴρ οὐ φημι, δαίφρων Τυδέος υἱός,

οὐχ ὃ γ' ἀνευθε θεοῦ τάδε μαίνεται, ἀλλὰ τις ἄγχι 185
 ἔστηκ' ἀθανάτων, νεφέλῃ εἰλυμένος ὦμους,
 ὅς τούτου βέλος ὠκὺ κιχήμενον ἔτραπεν ἄλλῃ.
 ἦδη γάρ οἱ ἐφῆκα βέλος, καὶ μιν βάλον ὦμον
 δεξιὸν ἀντικρὺ διὰ θώρηκος γυάλοιο·
 καὶ μιν ἐγὼγ' ἐφάμην Ἀἰδωνῇ προΐαψεν, 190
 ἔμπησ δ' οὐκ ἐδάμασσα· θεὸς νῦ τίς ἐστι κοτήεις.
 ἵπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίην·
 ἀλλὰ πού ἐν μεγάροισι Λυκάωνος ξνδεκα δῖφροι
 καλοὶ πρωτοπαγεῖς νεοτευχές· ἀμφὶ δὲ πέπλοι
 πέπτανται· παρὰ δὲ σφιν ἐκάστῳ δίζυγες ἵπποι 195
 ἐστᾶσι κρῖ λευκὸν ἐρεπτόμενοι καὶ δαλύρας.
 ἦ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
 ἐρχομένῳ ἐπέτελλε δόμοις ἐνὶ ποιητοῖσιν·
 ἵπποισιν μ' ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα
 ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὑσμῖνας· 200
 ἀλλ' ἐγὼ οὐ πιθόμην—ἦ τ' ἂν πολὺ κέρδιον ἦεν—
 ἵππων φειδόμενος, μή μοι δευοίατο φορβῆς
 ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδην.
 ὥς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα
 τόξοισιν πίσυνος· τὰ δέ μ' οὐκ ἄρ' ἐμελλον ὀνήσειν. 205
 ἦδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφῆκα,
 Τυδεΐδῃ τε καὶ Ἀτρεΐδῃ, ἐκ δ' ἀμφοτέροισιν
 ἀτρεκὲς αἶμ' ἔσσενα βαλὼν, ἥγειρα δὲ μᾶλλον.
 τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
 ἤματι τῷ ἐλόμην ὅτε Ἴλιον εἰς ἐρατεινὴν 210
 ἠγεόμην Τρώεσσι, φέρων χάριν Ἑκτορι δῖφ.
 εἰ δέ κε νοστήσω καὶ ἐσόψομαι ὀφθαλμοῖσι
 πατρίδ' ἐμὴν ἄλοχόν τε καὶ ὑπερεφές μέγα δῶμα,
 αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φῶς,
 εἰ μὴ ἐγὼ τάδε τόξα φαεινῷ ἐν πυρὶ θείην 215
 χερσὶ διακλάσας· ἀνεμῶλια γάρ μοι ὀπηδεῖ."

Τὸν δ' αὖτ' Αἰνείας Τρώων ἀγὸς ἀντίον ἦῤδα·
 “μὴ δὴ οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,
 πρὶν γ' ἐπὶ νῶ τῷδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὄχεσφιν
 ἀντιβίην ἐλθόντε σὺν ἔντεσι πειρηθῆναι.

210

ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσαιο, ὄφρα ἴδῃαι
 οἴοι Τρώϊοι ἵπποι, ἐπιστάμενοι πεδίλοι
 κραιπνὰ μάλ' ἐνθα καὶ ἐνθα διωκόμεν ἡδὲ φέβεσθαι·
 τῶ καὶ νῶϊ πόλιυνδε σαώσεται, εἰ περ ἂν αὐτε
 Ζεὺς ἐπὶ Τυδεΐδῃ Διομήδεϊ κῦδος ὀρέξῃ.

215

ἀλλ' ἄγε νῦν μάστιγα καὶ ἡνία σιγαλόεντα
 δέξαι, ἐγὼ δ' ἵππων ἀποβήσομαι, ὄφρα μάχωμαι·
 ἦε σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι.”

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·

“Αἰνεία, σὺ μὲν αὐτὸς ἔχ' ἡνία καὶ τεῶ ἵππῳ·
 μᾶλλον ὑφ' ἡνιόχῳ εἰωθότι καμπύλον ἄρμα
 οἴσεται, εἰ περ ἂν αὐτε φεβώμεθα Τυδέος υἱόν·
 μὴ τῶ μὲν δείσαντε ματήσεται, οὐδ' ἐθέλητον
 ἐκφερέμεν πολέμοιο, τεὸν φθόγγον ποθέοντε,
 νῶϊ δ' ἐπαΐξας μεγαθύμου Τυδέος υἱὸς
 αὐτῷ τε κτείνῃ καὶ ἐλάσσει μώνυχας ἵππους.
 ἀλλὰ σύ γ' αὐτὸς ἔλαυνε τέ' ἄρματα καὶ τεῶ ἵππῳ,
 τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὀξείῃ δουρί.”

230

235

ᾧ ἄρα φωνήσαντες, ἔς ἄρματα ποικίλα βάντες,
 ἐμμεμαῶτ' ἐπὶ Τυδεΐδῃ ἔχον ὠκέας ἵππους.

240

τοὺς δὲ ἶδε Σθένελος, Καπαρήϊος ἀγλαὸς υἱός,
 αἶψα δὲ Τυδεΐδην ἔπεα πτερόεντα προσηύδα·

“Τυδεΐδῃ Διομήδης, ἐμῷ κεχαρισμένε θυμῷ,
 ἀνδρ' ὀρώω κρατερῶ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,
 ἵν' ἀπέλεθρον ἔχοντας· ὁ μὲν τόξων εὖ εἰδώς,
 Πάνδαρος, υἱὸς δ' αὖτε Λυκάονος εὖχεται εἶναι·
 Αἰνείας δ' υἱὸς μὲν ἀμύμονος Ἀγχίσαο
 εὖχεται ἐκγεγάμεν, μήτηρ δέ οἱ ἔστ' Ἀφροδίτη.

245

ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδὲ μοι οὕτω
θῦνε δια' προμάχων, μή πως φίλον ἦτορ ὀλέσσης." 250

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
"μή τι φόβονδ' ἀγόρευ', ἐπεὶ οὐδέ σε πεισέμεν οἶω.
οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι
οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν·
ὀκνεῖω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὐτῶς 255

ἀντίον εἴμ' αὐτῶν· τρεῖν μ' οὐκ ἔῃ Παλλὰς Ἀθήνη.
τούτῳ δ' οὐ πάλιν αὐτῖς ἀπολίσσεται ὠκείας ἵπποι
ἄμφω ἀφ' ἡμέλων, εἰ γ' οὖν ἕτερός γε φύγησιν.
ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
αἶ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ 260

ἄμφοτέρῳ κτεῖναι, σὺ δὲ τούσδε μὲν ὠκείας ἵππους
αὐτοῦ ἐρυκακείν· ἐξ ἄντυγος ἡνία τείνας,
Αἰνείαιο δ' ἐπαῖξαι μεμνημένος ἵππων,
ἐκ δ' ἐλάσαι Τρώων μετ' ἐϋκνήμιδας Ἀχαιοὺς.
τῆς γάρ τοι γενεῆς, ἧς Τρωῇ περ εὐρύοπα Ζεὺς 265

δῶχ' υἱὸς ποιῆν Γανυμήδεος, οὔνεκ' ἄριστοι
ἵππων, ὅσσοι ἕασιν ὑπ' ἡῶ τ' ἡέλιόν τε,
τῆς γενεῆς ἔκλεψεν ἀναξ ἀνδρῶν Ἀγχίσης,
λάθρῃ Λαομέδοντος ὑποσχὼν θήλεας ἵππους·
τῶν οἱ ἐξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη. 270

τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτῃ,
τῷ δὲ δὴν Αἰνεία δῶκεν, μήστρωρε φόβοιο.
εἰ τούτῳ κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν."

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
τῷ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκείας ἵππους. 275
τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός·

"καρτερόθυμε, δαΐφρον, ἀγαυοῦ Τυδέος υἱέ,
ἧ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς οἰστός·
εὖν αὐτ' ἐγγεῖν πειρήσομαι, αἶ κε τύχωμι."

Ἡ ῥα, καὶ ἀμπεπαλὼν προτεῖ δολιχόσκιον ἔγχος 280

καὶ βάλε Τυδεΐδαο κατ' ἀσπίδα· τῆς δὲ διαπρὸ
αἰχμῇ χαλκείῃ παταμένη θώρηκι πελάσθη·
τῷ δ' ἐπὶ μακρὸν ἄϋσε Λυκάονος ἀγλαὸς υἱός·
“βέβληται κενεῶνα διαμπερές, οὐδέ σ' ὅτω
δηρὸν ἔτ' ἀνσχίσεισθαι· ἐμοὶ δὲ μέγ' εὖχος ἔδωκας.” 285

Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·
“ἤμβροτες οὐδ' ἔτυχες· ἀτὰρ σὺ μὲν σφῶτί γ' ὅτω
πρίν γ' ἀποπαύσεσθαι, πρίν γ' ἡ ἕτερόν γε πεσόντα
αἵματος ἄσαι Ἄρηα, ταλαύρινον πολεμιστήν.”

Ὡς φάμενος προέηκε· βέλος δ' ἴθυνεν Ἀθήνη 290
ῥίνα παρ' ὀφθαλμόν, λευκοὺς δ' ἐπέρησεν ὀδόντας.
τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρήs,
αἰχμῇ δ' ἐξελύθη παρὰ νείατον ἀνθερεῶνα·
ἤριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ
αἰόλα παμφανόωντα, παρέτρεσαν δέ οἱ ἵπποι 295
ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.

Αἰνείας δ' ἀπόρουσε σὺν ἀσπίδι δουρὶ τε μακρῷ,
δείσας μὴ πῶς οἱ ἐρυσάατο νεκρὸν Ἀχαιοί.
ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε λέων ὧς ἀλκί πεποιθώς,
πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' ἔτισην, 300
τὸν κτάμεναι μεμαῶς ὅς τις τοῦ γ' ἀντίος ἔλθοι,
σμερδαλέα ἰάχων· ὁ δὲ χερμάδιον λάβε χειρὶ
Τυδεΐδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,
οἷοι νῦν βροτοὶ εἰσ'· ὁ δέ μιν ῥέα πάλλε καὶ οἶος.
τῷ βάλεν Αἰνείαιο κατ' ἰσχίον, ξυθα τε μηρὸς 305
ἰσχύϊ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσι·
θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥῆξε τένοντε·
ῶσε δ' ἀπὸ ῥινὸν τρηχὺς λίθος· αὐτὰρ ὃ γ' ἥρως
ἔστη γυνὴ ξριπὼν καὶ ἐρείσατο χειρὶ παχείῃ
γαίης· ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυψε. 310

Καὶ νῦν κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,
εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,

μήτηρ, ἥ μιν ὑπ' Ἀγχίση τέκε βουκολέοντι·
 ἀμφὶ δ' ἔδν φίλον υἷον ἐχεύατο πῆχθε λευκῷ,
 πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμ' ἐκάλυνεν, 315
 ἔρκος ἔμεν βελέων, μή τις Δαναῶν ταχυπώλων
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.

ἼΗ μὲν ἔδν φίλον υἷον ὑπεξέφερεν πολέμοιο·
 οὐδ' υἷος Καπανῆος ἐλήθετο συνθεσιῶν
 τάων ἃς ἐπέτελλε βοῆν ἀγαθὸς Διομήδης, 320
 ἀλλ' ὃ γε τοὺς μὲν ἐοὺς ἡρύκακε μώνυχας ἵππους.
 νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἡνία τείνας,
 Αἰνείαιο δ' ἐπαΐξας καλλίτριχας ἵππους
 ἐξέλασε Τρώων μετ' ἐϋκνήμιδας Ἀχαιοὺς.
 δῶκε δὲ Δηϊπύλῳ, ἐτάρῳ φίλῳ, δν περὶ πάσης 325
 τίεν ὀμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ᾗδῃ,
 νηυσὶν ἐπι γλαφυρῇσιν ἐλαυνέμεν· αὐτὰρ ὃ γ' ἥρως
 ὦν ἵππων ἐπιβὰς ἔλαβ' ἡνία σιγαλόεντα,
 αἶψα δὲ Τυδεΐδῃρ μέθεπε κρατερώνυχας ἵππους
 ἐμμεμαῶς· ὃ δὲ Κύπριν ἐπώχετο νηλεΐ χαλκῷ, 330
 γιγνώσκων ὃ τ' ἀναλκίς ἔην θεός, οὐδὲ θεῶων
 τάων αἶ τ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,
 οὔτ' ἄρ' Ἀθηναίῃ οὔτε πτολίπορθος Ἐννώ.
 ἀλλ' ὅτε δὴ ῥ' ἐκίχανε πολὺν καθ' ὄμιλον ὀπάζων,
 ἔνθ' ἐπορεζάμενος μεγαθύμου Τυδέος υἷος 335
 ἔκρην οὔτασε χεῖρα μετάλμενος ὀξείῃ δουρὶ
 ἀβληχρήν· εἴθαρ δὲ δόρυ χροὸς ἀντετόρησεν
 ἀμβροσίου διὰ πέπλου, δν οἱ Χάριτες κάμον αὐταί,
 πρυμνὸν ὕπερ θέναρ' ῥέε δ' ἀμβροτον αἶμα θεοῖο,
 ἰχώρ, οἷός περ τε ῥέει μακάρεσσι θεοῖσιν· 340
 οὐ γὰρ σῖτον ἔδουσ', οὐ πίνουσ' αἶθοπα οἶνον,
 τοῦνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.
 ἥ δὲ μέγα ἰάχουσα ἀπὸ ἔο κάββαλεν υἷον·
 καὶ τὸν μὲν μετὰ χερσὶν ἐρύσατο Φοῖβος Ἀπόλλων

κυανέῃ νεφέλῃ, μή τις Δαναῶν ταχυπάλων 345
χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο·
τῇ δ' ἐπὶ μακρὸν ἄϋσε βοῇν ἀγαθὸς Διομήδης·
“εἶκε, Διὸς θύγατερ, πολέμου καὶ δηϊοτήτος·
ἡ οὐχ ἄλις ὅττι γυναῖκας ἀνάλκιδας ἡπεροπεύεις ;
εἰ δὲ σύ γ' ἐς πόλεμον πωλήσῃαι, ἡ τέ σ' οἶω 350
ρίγῃσιν πόλεμόν γε καὶ εἴ χ' ἐτέρωθι πύθῃαι.”

“Ὡς ἔφαθ', ἡ δ' ἀλύουσ' ἀπεβήσето, τείρετο δ' αἰνῶς·
τὴν μὲν ἄρ' Ἴρις ἐλοῦσα ποδὴνεμος ἔξαγ' ὀμίλου
ἄχθομένην ὁδύνῃσι, μελαίνετο δὲ χρόα καλόν.
εὗρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θυῶρον Ἄρηα 355
ἦμενον· ἡέρι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππῳ·
ἡ δὲ γυνὴ ἐριποῦσα κασιγνήτοιο φίλοιο
πολλὰ λισσομένη χρυσάμπυκας ἤτεεν ἵππους·
“φίλε κασίγνητε, κόμισαί τέ με δὸς δέ μοι ἵππους,
ὄφρ' ἐς Ὀλυμπον ἵκωμαι, ἵν' ἀθανάτων ἔδος ἐστί.
λίην ἄχθομαι ἔλκος, ὃ με βροτὸς οὔτασεν ἀνὴρ,
Τυδεΐδης, δς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο.”

“Ὡς φάτο, τῇ δ' ἄρ' Ἄρης δῶκε χρυσάμπυκας ἵππους·
ἡ δ' ἐς δίφρον ἐβαινεν ἀκηχεμένη φίλον ἦτορ,
παρ δέ οἱ Ἴρις ἔβαινε καὶ ἡνία λάζετο χερσί, 365
μάστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἀέκουτε πετέσθην.
αἶψα δ' ἔπειθ' ἵκοντο θεῶν ἔδος, αἰπὺν Ὀλυμπον·
ἔνθ' ἵππους ἔστησε ποδὴνεμος ὠκέα Ἴρις
λύσας' ἐξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ·
ἡ δ' ἐν γούνασι πίπτε Διώνης δι' Ἀφροδίτῃ, 370
μητρὸς ἐῆς· ἡ δ' ἀγκὰς ἐλάζετο θυγατέρα ἦν,
χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε·
“τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανιῶνων
μασιδίδως, ὥς εἴ τι κακὸν ῥέζουσιν ἐνωπῇ ;”

Τὴν δ' ἡμέλβετ' ἔπειτα φιλομμειδῆς Ἀφροδίτῃ· 375
“οὐτά με Τυδεὸς υἱός, ὑπέρθυμος Διομήδης,

οὐνεκ' ἐγὼ φίλον υἱὸν ὑπεξέφερον πολέμοιο,
 Αἰνείαν, ὃς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.
 οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνῇ,
 ἀλλ' ἤδη Δαναοὶ γε καὶ ἀθανάτοισι μάχονται." 380

Τὴν δ' ἡμείβετ' ἔπειτα Διώνη, διὰ θεάων·
 "τέτλαθι, τέκνον ἐμόν, καὶ ἀνάσχεο κηδομένη περ·
 πολλοὶ γὰρ δὴ τλήμεν Ὀλύμπια δώματ' ἔχοντες
 ἐξ ἀνδρῶν, χαλέπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες.
 τλῇ μὲν Ἀρης, ὅτε μιν Ὠτος κρατερός τ' Ἐφιάλτης, 385
 παῖδες Ἀλωῆος, δῆσαν κρατερῶ ἐνὶ δεσμῶ·

χαλκῆφ δ' ἐν κεράμφῳ δέδετο τρισκαίδεκα μῆνας·
 καὶ νύ κεν ἔνθ' ἀπόλοιο Ἀρης ἄτος πολέμοιο,
 εἰ μὴ μητρυιή, περικαλλῆς Ἡερίβοια,
 Ἑρμῆα ἐξήγγειλεν· ὃ δ' ἐξέκλεψεν Ἀρηα 390

ἤδη τειρόμενον, χαλεπὸς δέ ἐ δεσμός ἐδάμνα.
 τλῇ δ' Ἥρη, ὅτε μιν κρατερὸς παῖς Ἀμφιτρύνωνος
 δεξιτερὸν κατὰ μαζὸν οἷστῳ τριγλώχινι
 βεβλήκει· τότε καὶ μιν ἀνήκεστον λάβεν ἄλγος. 395

τλῇ δ' Ἀΐδης ἐν τοῖσι πελώριος ὦκὺν οἷστόν,
 εὐτέ μιν ὦντος ἀνὴρ, υἱὸς Διὸς αἰγιόχοιο,
 ἐν Πύλῳ ἐν νεκύεσσι βαλὼν ὀδύνησιν ἔδωκεν·
 αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλυμπον
 κῆρ ἀχέων, ὀδύνησι πεπαρμένος· αὐτὰρ οἷστος
 ὦμφ ἐνι στιβαρῶ ἠλήλατο, κῆδε δὲ θυμόν. 400

τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσων
 ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο.
 σχέτλιος, ὀβριμοεργός, ὃς οὐκ ὄθεται αἰσὺλα ῥέζων,
 ὃς τόξοισιν ἔκηδε θεούς, οἳ Ὀλυμπον ἔχουσι.
 σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη· 405
 νήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱός,
 ὅττι μάλ' οὐ δηναῖος ὃς ἀθανάτοισι μάχεται,
 οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν

ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δηϊοτήτος.

τῷ νῦν Τυδεΐδης, εἰ καὶ μάλα καρτερός ἐστι, 410
φραζέσθω μὴ τίς οἱ ἀμείνων σείο μάχηται,
μὴ δὴν Αἰγιάλεια, περίφρων Ἀδρηστίνη,
ἐξ ὕπνου γοόωσα φίλους οἰκῆας ἐγείρη,
κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,
ἰφθίμη ἄλοχος Διομήδεος ἱπποδάμοιο.” 415

Ἡ ῥα, καὶ ἀμφοτέρησιν ἀπ' ἰχῶ χειρὸς ὁμόργνυ'
ἄλθετο χεῖρ, ὀδύναί δὲ κατηπιόωντο βαρεῖαι.
αἱ δ' αὐτ' εἰσορόωσαι Ἀθηναίη τε καὶ Ἥρη
κερτομίους ἐπέεσσι Δία Κρονίδην ἐρέθιζον.
τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη· 420
“ Ζεῦ πάτερ, ἦ ῥά τί μοι κεχολώσεται, ὅττι κεν εἴπω;
ἦ μάλα δή τινα Κύπρις Ἀχαιῶν ἀνιείσα
Τρῳσὶν ἅμα σπένσθαι, τοὺς νῦν ἔκπαγλ' ἐφίλησε,
τῶν τινὰ καρρέζουσα Ἀχαιῶν ἐϋπέπλων
πρὸς χρυσῇ περόνῃ καταμύξατο χεῖρα ἀραιήν.” 425

Ὡς φάτο, μεῖδησεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
καὶ ῥα καλεσσάμενος προσέφη χρυσῆν Ἀφροδίτην·
“ οὐ τοι, τέκνον ἐμόν, δέδοται πολεμήϊα ἔργα,
ἀλλὰ σύ γ' ἡμερόεντα μετέρχεο ἔργα γάμοιο,
ταῦτα δ' Ἀρηϊοφὶ καὶ Ἀθήνῃ πάντα μελήσει.” 430

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
Αἰνεία δ' ἐψόρουσε βοὴν ἀγαθὸς Διομήδης,
γιγνώσκων ὅ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων
ἄλλ' ὃ γ' ἄρ' οὐδὲ θεὸν μέγαν ἄζετο, ἴετο δ' αἰεὶ
Αἰνείαν κτείνειν καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι. 435
τρεῖς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαίνων,
τρεῖς δέ οἱ ἔστυφέλιξε φαεινὴν ἀσπίδ' Ἀπόλλων
ἄλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,
δεινὰ δ' ὁμοκλήσας προσέφη ἐκάεργος Ἀπόλλων
“ φράζεο, Τυδεΐδη, καὶ χάζεο, μὴδὲ θεοῖσιν 440

ἴσ' ἔθελε φρονέειν, ἐπεὶ οὐ ποτε φῦλον ὁμοῖον
ἀθανάτων τε θεῶν χαμαὶ ἔρχομένων τ' ἀνθρώπων."

ᾧς φάτο, Τυδεΐδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω,
μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.

Αἰνείαν δ' ἀπάτερθεν ὁμίλου θῆκεν Ἀπόλλων 445

Περγάμῳ εἰν ἱερῇ, ὅθι οἱ νηὸς γ' ἐτέτυκτο.

ἦ τοι τὸν Λητώ τε καὶ Ἄρτεμις ἰοχέαιρα

ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαινό τε·

αὐτὰρ ὁ εἶδωλον τεύξ' ἀργυρότοξος Ἀπόλλων

αὐτῷ τ' Αἰνείᾳ ἵκελον καὶ τεύχεσι τοῖον, 450

ἀμφὶ δ' ἄρ' εἰδῶλφ Τρῶες καὶ δῖοι Ἀχαιοὶ

δῆρουν ἀλλήλων ἀμφὶ στήθεσσι βοείας

ἀσπίδας εὐκύκλους λαισῆϊά τε περρόεντα.

δὴ τότε θοῦρον Ἄρηα προσηύδα Φοῖβος Ἀπόλλων·

“Ἄρες Ἄρες βροτολογιέ, μαιφόνε, τειχεσιπλῆτα, 455

οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθών,

Τυδεΐδην, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο ;

Κύπριδα μὲν πρῶτα σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,

αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος."

ᾧς εἰπὼν αὐτὸς μὲν ἐφέζετο Περγάμῳ ἄκρῃ, 460

Τρῳᾶς δὲ στίχας οὖλος Ἄρης ὥτρυνε μετελθών,

εἰδόμενος Ἀκάμαντι θοῷ ἡγήτορι Ὀρηκῶν

νιάσι δὲ Πριάμοιο διοτρεφέεσσι κέλευεν·

“ὦ νιεῖς Πριάμοιο, διοτρεφέος βασιλῆος, 465

ἔς τί ἔτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς ;

ἦ εἰς ὃ κεν ἀμφὶ πύλης εὐποιήτησι μάχωνται ;

κεῖται ἀνὴρ ὃν τ' ἴσον ἐτίμεν Ἔκτορι δῖφ,

Αἰνείας, υἱὸς μεγαλήτορος Ἀγχίσαιο·

ἀλλ' ἄγετ' ἐκ φλοίσβοιο σαώσομεν ἐσθλὸν ἑταῖρον."

ᾧς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστον. 470

ἐνθ' αὖ Σαρπηδὼν μάλα νείκεσεν Ἔκτορα δῖον·

“Ἔκτορ, πῇ δὴ τοι μένος οἴχεται ὃ πρὶν ἔχεσκες ;

φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἡδ' ἐπικούρων
 οἶος, σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσι.
 τῶν νῦν οὐ τίς ἐγὼν ἰδέειν δύναμ' οὐδὲ νοῆσαι, 475
 ἀλλὰ καταπτώσσουσι κύνες ὥς ἀμφὶ λέοντα·
 ἡμεῖς δ' αὖ μαχόμεσθ', οἳ πέρ τ' ἐπίκουροι ἐνείμεν.
 καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μάλα τηλόθεν ἤκω·
 τηλοῦ γὰρ Λυκίῃ, Ξάνθῳ ἐπι δινῆεντι,
 ἐνθ' ἄλοχόν τε φίλην ἔλιπον καὶ νῆπιον υἱόν, 480
 καὶ δὲ κτήματα πολλά, τά τ' ἔλδεται ὅς κ' ἐπιδευής.
 ἀλλὰ καὶ ὥς Λυκίους ὀτρύνω καὶ μέμον' αὐτοὺς
 ἀνδρὶ μαχήσασθαι· ἀτὰρ οὐ τί μοι ἐνθάδε τοῖον
 οἶόν κ' ἦε φέροιεν Ἀχαιοὶ ἢ κεν ἄγοιεν·
 τῦνη δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις 485
 λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὥρεσσι.
 μή πως, ὥς ἀψῖσι λίνου ἀλόντε πανάγρον,
 ἀνδράσι δυσμενέεσσιν ἔλωρ καὶ κύρμα γέννησθε·
 οἱ δὲ τάχ' ἐκπέρσουσ' εὖ ναιομένην πόλιν ὑμήν.
 σοὶ δὲ χρή τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ, 490
 ἀρχοὺς λισσομένῃς τηλεκλειτῶν ἐπικούρων
 νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπήν."

*Ὡς φάτο Σαρπηδῶν, δάκε δὲ φρένας Ἐκτορι μῦθος·
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
 πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὄχκετο πάντη, 495
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνῆν.
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἀργεῖοι δ' ὑπέμειναν ἀολλέες οὐδ' ἐφόβηθεν.
 ὥς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἁλῶας
 ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ 500
 κρίνῃ ἐπειγομένων ἀνέμων καρπὸν τε καὶ ἄχνας,
 αἱ δ' ὑπολευκαίνονται ἀχυρμιαί· ὥς τότε Ἀχαιοὶ
 λευκοὶ ὑπερθε γέγοντο κοινισάλῳ, ὃν ῥα δι' αὐτῶν
 οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες Ἰππων,

ἄψ ἐπιμισγομένων ὑπὸ δ' ἔστρεφον ἥνιοχῆες. 505
 οἱ δὲ μένος χειρῶν ἰθὺς φέρον· ἀμφὶ δὲ νύκτα
 θούρος Ἄρης ἐκάλυψε μάχη Τρώεσιν ἀρήγων,
 πάντοσ' ἐποιοχόμενος· τοῦ δ' ἐκραλαινεν ἐφετμὰς
 Φοῖβου Ἀπόλλωνος χρυσαόρου, ὃς μιν ἀνώγει
 Τρωσὶν θυμὸν ἐγείρει, ἐπεὶ ἴδε Παλλὰδ' Ἀθήνην 510
 οἰχομένην· ἥ γάρ ῥα πέλεν Δαναοῖσιν ἀρηγών.
 αὐτὸς δ' Αἰνείαν μάλα πόνος ἐξ ἀδύτοιο
 ἦκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.
 Αἰνείας δ' ἐτάροισι μεθίστατο· τοὶ δ' ἐχάρησαν,
 ὥς εἶδον ζῶν τε καὶ ἀρτεμέα προσιόντα 515
 καὶ μένος ἐσθλὸν ἔχοντα· μετάλλησάν γε μὲν οὐ τι.
 οὐ γὰρ ἕα πόνος ἄλλος, ὃν ἀργυρότοξος ἐγειρεν
 Ἄρης τε βροτολοιγὸς Ἔρις τ' ἄμοτον μεμαυῖα.
 Τοὺς δ' Αἶαντε δύω καὶ Ὀδυσσεὺς καὶ Διομήδης
 ὤτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ 520
 οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκάς,
 ἀλλ' ἔμενον νεφέλῃσιν ἐοικότες, ἃς τε Κρονίων
 νηνεμῆς ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσιν
 ἀτρέμας, ὅφρ' εὖδῃσι μένος Βορέας καὶ ἄλλων
 ἰαχρῶν ἀνέμων, οἳ τε νέφεα σκιάοντα 525
 πνοῇσιν λιγυρῇσι διασκιδνᾷσιν ἀέντες·
 ὧς Δαναοὶ Τρώας μένον ἔμπεδον οὐδ' ἐφέβοντο.
 Ἀτρεΐδης δ' ἀν' ὄμιλον ἐφοίτα πολλὰ κελεύων·
 “ὦ φίλοι, ἀνέρες ἔστε καὶ ἄλκιμον ἦτορ ἔλεσθε,
 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμῖνας· 530
 αἰδομένων ἀνδρῶν πλέονες σόοι ἢ ἐπέφανται·
 φευγόντων δ' οὐτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή.”
 Ἦ, καὶ ἀκόντισε δουρὶ θοῶς, βάλε δὲ πρόμον ἄνδρα,
 Αἰνείω ἔταρον μεγαθύμου, Δηϊκόωντα
 Περγασίδην, ὃν Τρώες ὁμῶς Πριάμοιο τέκεσσι 535
 τίον, ἐπεὶ θοδὸς ἔσκε μετὰ πρῶτοισι μάχεσθαι.

τόν ῥα κατ' ἀσπίδα δονρὶ βάλε κρείων Ἀγαμέμνων·
 ἢ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἴσατο χαλκός,
 νειάρῃ δ' ἐν γαστρὶ διὰ ζωστήρος ἔλασσε·
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 540

Ἐνθ' αὖτ' Αἰνείας Δαναῶν ἔλεν ἄνδρας ἀρίστους,
 νῆε Διοκλῆος, Κρήθωνά τε Ὀρσίλοχόν τε,
 τῶν ῥα πατήρ μὲν ἔναιεν εὐκτιμένη ἐνὶ Φηρή,
 ἀφνειὸς βιότοιο, γένος δ' ἦν ἐκ ποταμοῖο
 Ἀλφειοῦ, ὅς τ' εὐρὸν ῥέει Πυλίων διὰ γαίης, 545
 ὅς τέκετ' Ὀρσίλοχον πολέεσσ' ἄνδρεσσιν ἄνακτα·
 Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάλθυμον,
 ἐκ δὲ Διοκλῆος διδυμάουε παῖδε γενέσθην,
 Κρήθων Ὀρσίλοχός τε, μάχης εὖ εἰδότε πάσης.
 τῷ μὲν ἄρ' ἡβήσαντε μελαινῶν ἐπὶ νηῶν 550
 Ἴλιον εἰς εὐπωλον ἄμ' Ἀργείοισιν ἐπέσθην,
 τιμὴν Ἀτρεΐδης, Ἀγαμέμνονι καὶ Μενελάφ,
 ἀρνυμένω· τῷ δ' αὖθι τέλος θανάτοιο κάλυψεν.
 οἷω τῷ γε λέοντε δύω ὄρεος κορυφῇσιν
 ἔτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης· 555
 τῷ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἴφια μῆλα
 σταθμοὺς ἀνθρώπων κερατίζετον, ὄφρα καὶ αὐτῷ
 ἀνδρῶν ἐν παλάμησι κατέκταθεν ὀξείῃ χαλκῷ·
 τοῖω τῷ χεῖρεσσιν ὑπ' Αἰνείας δαμέντε
 καππεσέτην, ἐλάττησιν ἐοικότες ὑψηλῇσι. 560

Τὼ δὲ πεσόντ' ἐλέησεν ἀρηϊφίλος Μενέλαος,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἰθοπι χαλκῷ,
 σείων ἐγχέειν τοῦ δ' ὤτρυνεν μένος Ἄρης,
 τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνείας δαμείη.
 τὸν δ' ἶδεν Ἀντίλοχος, μεγαθύμου Νέστορος υἱός, 565
 βῆ δὲ διὰ προμάχων· περὶ γὰρ δῖε ποιμένι λαῶν,
 μή τι πάθοι, μέγα δέ σφας ἀποσφῆλειε πόνοιο.
 τῷ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὀξυόεντα

αντίον ἀλλήλων ἐχέτην μεμαῶτε μάχεσθαι·
 Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν. 570
 Αἰνείας δ' οὐ μείνε, θεός περ ἔων πολεμιστής,
 ὥς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένουντε.
 οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,
 τὼ μὲν ἄρα δειλῶ βαλέτην ἐν χερσὶν ἑταίρων,
 αὐτῷ δὲ στρεφθέντε μετὰ πρώτοισι μαχέσθην. 575

Ἐνθα Πυλαιμένεα ἐλέτην ἀτάλαντον Ἀρηϊ,
 ἀρχὸν Παφλαγόνων μεγαθύμων ἀσπιστάων.
 τὸν μὲν ἄρ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος
 ἔσταότ' ἔγχεϊ νύξε κατὰ κληῖδα τυχήσας·
 Ἀντίλοχος δὲ Μύδωνα βάλ', ἡνίοχον θεράποντα, 580
 ἔσθλόν Ἀτυμνιάδην—ὁ δ' ὑπέστρεφε μώνυχας ἵππους—
 χερμαδίῳ ἀγκῶνα τυχὼν μέσον· ἐκ δ' ἄρα χειρῶν
 ἡνία λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίῃσιν.
 Ἀντίλοχος δ' ἄρ' ἐπαΐξας ξίφει ἤλασε κάρσην·
 αὐτὰρ ὁ γ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου 585
 κύμβαχος ἐν κονίῃσιν ἐπὶ βρεχμὸν τε καὶ ὤμους.
 δηθὰ μάλ' ἐστήκει—τύχε γάρ ῥ' ἀμάθοιο βαθείης—
 ὄφρ' ἵππῳ πλήξαντε χαμαὶ βάλλον ἐν κονίῃσι·
 τοὺς ἵμας Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλας Ἀχαιῶν.

Τοὺς δ' Ἔκτωρ ἐνόησε κατὰ στίχας, ὦρτο δ' ἐπ' αὐτοὺς
 κεκληγώς· ἅμα δὲ Τρώων εἶποντο φάλαγγες 591
 καρτεραί· ἦρχε δ' ἄρα σφιν Ἀρης καὶ πότνι Ἐννώ,
 ἥ μὲν ἔχουσα Κυδοιμὸν ἀναιδέα δηϊοτήτος,
 Ἀρης δ' ἐν παλάμῃσι πελώριον ἔγχος ἐνώμα,
 φοῖτα δ' ἄλλοτε μὲν πρόσθ' Ἔκτορος, ἄλλοτ' ὀπισθε.

Τὸν δὲ ἰδὼν ῥίγησε βοήν ἀγαθὸς Διομήδης· 596
 ὥς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,
 στήνῃ ἐπ' ὠκυρόῳ ποταμῷ ἄλαδε προρέοντι,
 ἀφρῷ μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω,
 ὥς τότε Τυδεΐδης ἀνεχάζετο, εἶπέ τε λαῷ· 600

“ὦ φίλοι, οἷον δὴ θαυμάζομεν Ἑκτορα δῖον
 αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν
 τῷ δ' αἰεὶ πάρα εἰς γε θεῶν, ὃς λοιγὸν ἀμύνει·
 καὶ νῦν οἱ πάρα κείνος Ἄρης, βροτῷ ἀνδρὶ ἔοικώς.
 ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰὲν ὅπισσῳ 605
 εἴκετε, μὴδὲ θεοῖς μενεαινέμεν ἱφί μάχεσθαι.”

ἌΩς ἄρ' ἔφη, Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.
 ξυθ' Ἑκτωρ δύο φῶτε κατέκτανεν εἰδότε χάρμης,
 εἷν ἐνὶ δόφρῳ ἑόντε, Μενέσθην Ἀγχιάλόν τε.
 τῷ δὲ πεσόντ' ἐλέησε μέγας Τελαμώνιος Αἴας 610
 στή δὲ μάλ' ἐγγυὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ,
 καὶ βάλεν Ἀμφιον, Σελάγου νιόν, ὃς ῥ' ἐνὶ Παισῷ
 ναίει πολυκτῆμων πολυλήϊος· ἀλλὰ ἔ μοῖρα
 ἦγ' ἐπικουρήσουντα μετὰ Πριάμῳ τε καὶ υἱας.
 τὸν ῥα κατὰ ζωστήρα βάλεν Τελαμώνιος Αἴας, 615
 νειαίρῃ δ' ἐν γαστρὶ πάγῃ δολιχόσκιον ἔγχος,
 δούπησεν δὲ πεσών· ὁ δ' ἐπέδραμε φαίδιμος Αἴας
 τεύχεα συλήσων· Τρῶες δ' ἐπὶ δούρατ' ἔχευαν
 ὀξέα παμφανόωντα· σάκος δ' ἀνεδέξατο πολλά.
 αὐτὰρ ὁ λαὸς προσβὰς ἐκ νεκροῦ χάλκεον ἔγχος 620
 ἐσπάσατ'· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ
 ὦμοιιν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσι.
 δεῖσε δ' ὃ γ' ἀμφίβασιν κρατερὴν Τρώων ἀγερώχων,
 οἱ πολλοὶ τε καὶ ἑσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες,
 οἳ ἔ μέγαν περ ἑόντα καὶ ἱφθιμον καὶ ἀγανὸν 625
 ὦσαν ἀπὸ σφελίων· ὁ δὲ χασσάμενος πελεμήχθη.

ἌΩς οἱ μὲν πονέοντο κατὰ κρατερὴν ὕσμίνην·
 Τληπόλεμον δ' Ἡρακλείδην ἦν τε μέγαν τε,
 ὥρσεν ἐπ' ἀντιθέῳ Σαρπηδόνι μοῖρα κραταιή.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 630
 υἱὸς θ' υἱωνός τε Διδὸς νεφεληγερέταο,
 τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπε·

“Σαρπηδὸν, Λυκίων βουληφόρε, τίς τοι ἀνάγκη
 πτώσσειν ἐνθαδ’ ἐόντι μάχης ἀδαήμονι φωτὶ ;
 ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο 635
 εἶναι, ἐπεὶ πολλὸν κέλων ἐπιδεύεαι ἀνδρῶν
 οἱ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων,
 ἀλλ’ οἷόν τινά φασι βίην Ἑρακληεῖην
 εἶναι, ἔμδν πατέρα θρασυμέμνονα θυμολέοντα·
 ὅς ποτε δεῦρ’ ἐλθὼν ἔνεχ’ Ἰππων Λαομέδοντος 640
 ἐξ οἷης σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν
 Ἰλίου ἐξαλάπαξε πόλιν, χήρωσε δ’ ἀγνιάς·
 σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί.
 οὐδέ τί σε Τρώεσσιν ὀτομαι ἄλκαρ ἔσεσθαι
 ἐλθόντ’ ἐκ Λυκίης, οὐδ’ εἰ μάλα καρτερός ἐσσι, 645
 ἀλλ’ ὑπ’ ἐμοὶ δμηθέντα πύλας Ἀῖδαο περήσειν.”

Τὸν δ’ αὖ Σαρπηδὼν Λυκίων ἀγὸς ἀντίον ἦδα·
 “Τληπόλεμ’, ἦ τοι κείνος ἀπώλεσεν Ἴλιον ἱρήν
 ἀνέρος ἀφραδίησιν ἀγαυοῦ Λαομέδοντος,
 ὅς ῥά μιν εὖ ἔρξαντα κακῷ ἠνίπαπε μύθῳ, 650
 οὐδ’ ἀπέδωχ’ Ἰππους, ὧν εἵνεκα τηλόθεν ἦλθε.
 σοὶ δ’ ἐγὼ ἐνθαδὲ φημὶ φόνον καὶ κῆρα μέλαιναν
 ἐξ ἐμέθεν τεύξεσθαι, ἐμῷ δ’ ὑπὸ δουρὶ δαμέντα
 εὖχος ἐμοὶ δώσειν, ψυχὴν δ’ Ἀῖδι κλυτοπόλῳ.”

ὣς φάτο Σαρπηδὼν, ὃ δ’ ἀνέσχετο μείλινον ἔγχος 655
 Τληπόλεμος· καὶ τῶν μὲν ἁμαρτῇ δούρατα μακρὰ
 ἐκ χειρῶν ἦϊξαν· ὃ μὲν βάλεν αὐχένα μέσσον
 Σαρπηδὼν, αἰχμὴ δὲ διαμπερὲς ἦλθ’ ἀλεγεινὴ·
 τὸν δὲ κατ’ ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυνε.
 Τληπόλεμος δ’ ἄρα μηρὸν ἀριστερὸν ἔγχεϊ μακρῷ 660
 βεβλήκειν, αἰχμὴ δὲ διέσσυτο μαιμώωσα,
 ὅστ’ ἐφ’ ἐγχριμφθεῖσα, πατὴρ δ’ ἔτι λαιγὸν ἄμυνεν.

Οἱ μὲν ἄρ’ ἀντίθεον Σαρπηδόνα δῖοι ἑταῖροι
 ἐξέφερον πολέμοιο· βάρυε δέ μιν δόρυ μακρὸν

ἐλκόμενον· τὸ μὲν οὖν τις ἐπεφράσατ' οὐδ' ἐνόησε, 665
 μηροῦ ἐξερύσαι δόρυ μείλινον, ὄφρ' ἐπιβαίῃ,
 σπενδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.

Τληπόλεμον δ' ἐτέρωθεν ἐϋκνήμιδες Ἀχαιοὶ
 ἐξέφερον πολέμοιο· νόησε δὲ δῖος Ὀδυσσεὺς
 τλήμονα θυμὸν ἔχων, μαίμησε δέ οἱ φίλον ἦτορ· 670
 μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
 ἧ προτέρω Διὸς υἱὸν ἐριγδούποιο διώκοι,
 ἧ δ' γε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο.
 οὐδ' ἄρ' Ὀδυσσῆϊ μεγαλήτορι μόρσιμον ἦεν
 ἴφθιμον Διὸς υἱὸν ἀποκτάμεν ὀξείῃ χαλκῷ· 675
 τῷ ῥα κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήνη.
 ἐνθ' ὃ γε Κοῖρανον εἶλεν Ἀλάστορά τε Χρομίον τε
 Ἀλκανδρόν θ' Ἀλιόν τε Νοήμονά τε Πρύτανιν τε.
 καὶ νύ κ' ἔτι πλέονας Λυκίων κτάνε δῖος Ὀδυσσεύς,
 εἰ μὴ ἄρ' ὀξὺ νόησε μέγας κορυθαίολος Ἔκτωρ· 680
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,
 δεῖμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιόντι
 Σαρπηδὼν Διὸς υἱός, ἔπος δ' ὀλοφυνδὸν ἔειπε·
 “Πριαμίδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἑάσης
 κείσθαι, ἀλλ' ἐπάμυννον· ἔπειτά με καὶ λίποι αἰὼν 685
 ἐν πόλει ὑμετέρῃ, ἐπεὶ οὐκ ἄρ' ἐμελλον ἔγωγε
 νοστήσας οἰκόνδε φίλῃν ἐς πατρίδα γαίαν
 εὐφρανέειν ἄλοχόν τε φίλῃν καὶ νήπιον υἱόν.”

Ἄς φάτο, τὸν δ' οὐ τι προσέφη κορυθαίολος Ἔκτωρ,
 ἀλλὰ παρήϊξεν, λελημένος ὄφρα τάχιστα 690
 ὥσαιτ' Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.
 οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἐταῖροι
 εἶσαν ὑπ' αἰγιόχοιο Διὸς περικαλλεῖ φηγῷ·
 ἐκ δ' ἄρα οἱ μηροῦ δόρυ μείλινον ὥσε θύραζε
 ἴφθιμος Πελάγων, ὃς οἱ φίλος ἦεν ἐταῖρος. 695
 τὸν δ' ἔλιπε ψυχή, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς·

αὐτῖς δ' ἐμπνύνθη, περὶ δὲ πνοῇ Βορέαιο
ζώγρει ἐπιπνέουσα κακῶς κεκαφηότα θυμόν.

Ἄργεῖοι δ' ὑπ' Ἀρηϊ καὶ Ἑκτορι χαλκοκορυστῇ
οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν
οὔτε ποτ' ἀντεφέροντο μάχῃ, ἀλλ' αἶεν ὅπισσω
χάζονθ', ὥς ἐπύθοντο μετὰ Τρώεσσιν Ἀρηα.

700

Ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξαν
Ἑκτωρ τε Πριάμοιο πάϊς καὶ χάλκεος Ἀρης ;
ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην,
Τρῆχόν τ' αἰχμητὴν Αἰτώλιον Οἰνόμαόν τε,
Οἰνοπίδην θ' Ἑλενον καὶ Ὀρέσβιον αἰολομίτρην,
ὅς ῥ' ἐν Ὑλῃ ναίεσκε μέγα πλούτοιο μεμηλώς,
λίμνη κεκλιμένος Κηφισίδι· παρ δέ οἱ ἄλλοι
ναῖον Βοιωτοὶ μάλα πλοῖνα δῆμον ἔχοντες.

705

710

Τοὺς δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη
Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὕσμινῃ,
αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
“ὦ πόποι, αἰγίοχοιο Διὸς τέκος, Ἀτρυτώνη,
ἦ ῥ' ἄλιον τὸν μῦθον ὑπέστημεν Μενελάω,
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
εἰ οὕτω μαίνεσθαι ἐάσομεν οὐλον Ἀρηα.
ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.”

715

ὣς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
ἦ μὲν ἐποικομένη χρυσάμπυκας ἔντυεν ἵππους
Ἥρη, πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνοιο·
Ἥβη δ' ἄμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,
χάλκεα ὀκτάκνημα, σιδηρέφ' ἄξονι ἄμφις.
τῶν ἦ τοι χρυσῆ ἵτυς ἄφθιτος, αὐτὰρ ὕπερθε
χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ἰδέσθαι·
πλήμναι δ' ἀργύρου εἰσὶ περιδρομοὶ ἀμφοτέρωθεν·
δίφρος δὲ χρυσέοισι καὶ ἀργυρέοισιν ἱμάσιν
ἐντέταται, δοιαί δὲ περιδρομοὶ ἀντυγές εἰσι.

720

725

τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῳ
 δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαθνα
 καλ' ἔβαλε χρύσει'· ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη
 ἵππους ὠκύποδας, μεμαυῖ' ἔριδος καὶ αὐτῆς.

730

Αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
 πέπλον μὲν κατέχευεν ἑαυτὸν πατρὸς ἐπ' οὔδει,
 ποικίλον, οὗ ῥ' αὐτῇ ποιήσατο καὶ κάμε χερσίν·
 ἥ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετ' αἰγίδα θυσσανόεσσα
 δεινὴν, ἣν περὶ μὲν πάντῃ φόβος ἐστεφάνωται,
 ἐν δ' Ἔρις, ἐν δ' Ἀλκή, ἐν δὲ κρυόεσσα Ἴωκή,
 ἐν δέ τε Γοργεῖη κεφαλῇ δεινοῖο πελώρου,
 δεινὴ τε σμερδνὴ τε, Διὸς τέρας αἰγιόχοιο.
 κρατὶ δ' ἐπ' ἀμφίβαλον κυνέην θέτο τετραφάλῃρου
 χρυσεῖην, ἑκατὸν πολλῶν πρυλέεσσ' ἀραρυῖαν·
 ἐς δ' ὄχρα φλόγεα ποσὶ βήσετο, λάζετο δ' ἔγχος
 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.
 Ἥρη δὲ μᾶστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὠραι,
 τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλυμπός τε,
 ἡμὲν ἀνακλίνει πυκινὸν νέφος ἠδ' ἐπιθεῖναι.
 τῇ ῥα δι' αὐτῶν κεντρηνεκέας ἔχον ἵππους·
 εὖρον δὲ Κρονίωνα θεῶν ἄτερ ἤμενον ἄλλων
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
 ἔνθ' ἵππους στήσασα θεὰ λευκώλενος Ἥρη
 Ζῆν' ὑπατον Κρονίδην ἐξείρετο καὶ προσέειπε·
 “Ζεῦ πάτερ, οὐ νεμεσίξῃ Ἄρῃ τάδε καρτερὰ ἔργα,
 ὀσσάτιόν τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ' ἄχος, οἱ δὲ ἔκῃλοι
 τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων,

735

740

745

750

755

760

ἄφρονα τοῦτον ἀνέντες, δς οὐ τινα οἶδε θέμιστα ;
 Ζεῦ πάτερ, ἡ ῥά τί μοι κεχολώσεται, αἶ κεν Ἄρῃα
 λυγρῶς πεπληγυῖα μάχης ἐξ ἀποδῶμαι ;”

Τὴν δ’ ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 “ἄγρει μάν οἱ ἔπορσον Ἀθηναίην ἀγκλείην, 765
 ἢ ἔ μάλιστ’ εἴωθε κακῆς ὀδύνησι πελάζειν.”

ἌΩς ἔφατ’, οὐδ’ ἀπίθῃσε θεὰ λευκώλενος Ἥρῃ,
 μάλιστα δ’ ἵππους· τῷ δ’ οὐκ ἀέκοντε πετέσθην
 μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
 ὅσπον δ’ ἡεροιίδες ἀνὴρ ἴδεν ὀφθαλμοῖσιν 770
 ἦμενος ἐν σκοπιῇ, λεύσσων ἐπὶ οἶνοπα πόντον,
 τόσπον ἐπιθρώσκουσι θεῶν ὑψηχέες ἵπποι.
 ἀλλ’ ὅτε δὴ Τροίην ἴξον ποταμῷ τε ῥέοντε,
 ἦχι ῥοὰς Σιμόεις συμβάλλετον ἡδὲ Σκάμανδρος,
 ἐνθ’ ἵππους ἔστησε θεὰ λευκώλενος Ἥρῃ 775
 λύσας· ἐξ ὀχέων, περὶ δ’ ἡέρα πουλὺν ἔχευε·
 τοῖσιν δ’ ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.

Αἱ δὲ βάτην τρήρωσι πελειάσιν ἰθμαθ’ ὁμοῖαι,
 ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμανῖαι·
 ἀλλ’ ὅτε δὴ ῥ’ ἴκανον ὅθι πλείστοι καὶ ἄριστοι 780
 ἕστασαν, ἀμφὶ βίην Διομήδεος ἵπποδάμοιο
 εἰλόμενοι, λείουσιν ἑοικότες ὠμοφάγοισιν
 ἢ συσὶ κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν,
 ἐνθα στᾶσ’ ἦϋσε θεὰ λευκώλενος Ἥρῃ,
 Στέντορι εἰσαμένη μεγαλήτορι χαλκεοφώνῳ, 785
 ὅς τόσπον αὐδήσασχ’ ὅσον ἄλλοι πεντήκοντα·
 “αἰδώς, Ἀργεῖοι, κάκ’ ἐλέγχεα, εἶδος ἀγητοί·
 ὄφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,
 οὐδέ ποτε Τρῶες πρὸ πυλάων Δαρδανιάων
 οἴχνεσκον· κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχος· 790
 νῦν δὲ ἐκὰς πόλιος κόλῃς ἐπὶ νηυσὶ μάχονται.”

ἌΩς εἰποῦσ’ ὥτρυνε μένος καὶ θυμὸν ἐκάστου.

Τυδείδῃ δ' ἐπόρουσε θεὰ γλαυκῶπις Ἀθήνη·
 εὔρε δὲ τόν γε ἀνακτα παρ' ἵπποισιν καὶ ὄχεσφιν
 ἔλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰφ.
 ἰδρὼς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος
 ἀσπίδος εὐκύκλου· τῷ τείρετο, κάμνε δὲ χεῖρα,
 ἂν δ' ἴσχων τελαμῶνα κελαινεφές αἰμ' ἀπομόργνυ.
 ἱππέου δὲ θεὰ ζυγοῦ ἥψατο φώνησέν τε·

795

800

“ἦ ὀλίγον οἱ παῖδα ξοικότα γείνατο Τυδεύς.
 Τυδεύς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητῆς·
 καὶ ῥ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἴασκον
 οὐδ' ἐκπαιδάσσειν, ὅτε τ' ἤλυθε νόσφιν Ἀχαιῶν
 ἄγγελος ἐς Θήβας πολέας μετὰ Καδμείωνας·
 δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἔκηλον·
 αὐτὰρ ὁ θυμὸν ἔχων ὃν καρτερόν, ὥς τὸ πάρος περ,
 κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνίκα
 [ῥῆϊδίως· τοίη οἱ ἐγὼν ἐπιτάρροθος ἦα].
 σοὶ δ' ἦ τοι μὲν ἐγὼ παρά θ' ἴσταμαι ἠδὲ φυλάσσω,
 καὶ σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι·
 ἀλλὰ σευ ἡ κάματος πολυαῖξ γυῖα δέδυκεν,
 ἦ νύ σέ που δέος ἴσχει ἀκήριον· οὐ σύ γ' ἔπειτα
 Τυδέος ἔκγονός ἐσσι δαΐφρονος Οἰνείδαο.”

805

810

Τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·
 “γιγνώσκω σε, θεά, θύγατερ Διὸς αἰγιόχοιο·
 τῷ τοι προφρονέως ἔρέω ἔπος οὐδ' ἐπικεύσω.
 οὔτε τί με δέος ἴσχει ἀκήριον οὔτε τις ὄκνος,
 ἀλλ' ἔτι σέων μέμνημαι ἐφετμέων, ἃς ἐπέτειλας.
 οὐ μ' εἰς μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
 ἔλθῃσ' ἐς πόλεμον, τήν γ' οὐτάμεν ὀξεῖ χαλκῷ.
 τοῦνεκα νῦν αὐτός τ' ἀναχάζομαι ἠδὲ καὶ ἄλλους
 Ἀργεῖους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·
 γιγνώσκω γὰρ Ἀρηα μάχην ἀνὰ κοιρανέοντα.”

815

820

- Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 825
 “Τυδεΐδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
 μήτε σύ γ' Ἄρῃα τό γε δείδιθι μήτε τιν' ἄλλον
 ἀθανάτων· τοίῃ τοι ἐγὼν ἐπιτάρροθός εἰμι·
 ἀλλ' ἄγ' ἐπ' Ἀρῇ πρώτῳ ἔχε μώνυχας ἵππους,
 τύψον δὲ σχεδὴν μηδ' ἄξιο θοῦρον Ἄρῃα, 830
 τοῦτον μαινόμενον, τυκτὸν κακόν, ἄλλοπρόσαλλον,
 δς πρώην μὲν ἐμοί τε καὶ Ἑρῇ στεῦτ' ἀγορεύων
 Τρῳσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν,
 νῦν δὲ μετὰ Τρῳέεσσιν ὁμιλεῖ, τῶν δὲ λέλασται.”
- ἌΩς φαμένη Σθένελον μὲν ἀφ' ἵππων ὥσε χαμᾶζε, 835
 χειρὶ πάλιν ἐρύσασ', ὁ δ' ἄρ' ἐμπαπέως ἀπόρουσεν·
 ἢ δ' ἐς δίφρον ἔβαινε παρὰ Διομήδεα δῖον
 ἐμμεμανῖα θεά· μέγα δ' ἔβραχε φήγινος ἄξων
 βριθοσύνη· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα τ' ἄριστον.
 λάξετο δὲ μᾶστιγα καὶ ἥνυα Παλλὰς Ἀθήνη· 840
 αὐτίκ' ἐπ' Ἀρῇ πρώτῳ ἔχε μώνυχας ἵππους.
 ἦ τοι ὁ μὲν Περίφαντα πελώριον ἐξενάριζεν,
 Αἰτωλῶν ὄχ' ἄριστον, Ὀχησίον ἀγλαὸν νιόν·
 τὸν μὲν Ἀρῆς ἐνάριζε μαιαιφόνος· αὐτὰρ Ἀθήνη
 δύν' Αἴδος κυνέην, μή μιν ἴδοι ὄβριμος Ἀρῆς. 845
- ἌΩς δὲ ἶδε βροτολοιγὸς Ἀρῆς Διομήδεα δῖον,
 ἦ τοι ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασε
 κεῖσθαι, ὅθι πρῶτον κτείνων ἐξαίνυτο θυμόν,
 αὐτὰρ ὁ βῆ ῥ' ἰθὺς Διομήδεος ἵπποδάμοιο.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 850
 πρόσθεν Ἀρῆς ὠρέξαθ' ὑπὲρ ζυγὸν ἥνυα θ' ἵππων
 ἔγχεϊ χαλκείῳ, μεμαῶς ἀπὸ θυμόν ἐλέσθαι·
 καὶ τό γε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη
 ὥσεν ὑπὲκ δίφροιο ἐτώσιον αἰχθῆναι.
 δεύτερος αὖθ' ὥρματο βοῇν ἀγαθὸς Διομήδης 855
 ἔγχεϊ χαλκείῳ· ἐπέρεισε δὲ Παλλὰς Ἀθήνη

νείατον ἐς κενεῶνα, ὅθι ζωννύσκετο μήτρην·
 τῇ ῥά μιν οὔτα τυχάν, διὰ δὲ χροά καλὸν ἔδαψεν,
 ἐκ δὲ δόρυ σπάσεν αὐτῖς· ὁ δ' ἔβραχε χάλκεος Ἄρης,
 ὅσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι 860
 ἀνέρες ἐν πολέμῳ ἔριδα ξυνάγοντες Ἄρης.
 τοὺς δ' ἄρ' ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε Τρῳάς τε
 δείσαντας· τόσον ἔβραχ' Ἄρης ἄτος πολέμοιο.

Οἷη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀὴρ
 καύματος ἕξ ἀνέμοιο δυσάεος ὀρνυμένιοι, 865
 τοῖος Τυδεΐδῃ Διομήδεϊ χάλκεος Ἄρης
 φαίνεθ' ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.
 καρπαλίμως δ' ἔκανε θεῶν ἔδος, αἰπὺν Ὀλυμπον,
 παρ δὲ Διὶ Κρονίῳνι καθέζετο θυμὸν ἀχεύων,
 δείξεν δ' ἄμβροτον αἶμα καταρρέον ἐξ ὠτειλῆς, 870
 καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
 “Ζεῦ πάτερ, οὐ νεμεσίζη ὀρῶν τάδε καρτερὰ ἔργα·
 αἰεὶ τοι ῥίγιστα θεοὶ τετληότες εἰμὲν
 ἀλλήλων ἰότητι, χάριν ἄνδρεσσι φέροντες.
 σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην, 875
 σὺλομένην, ἣ τ' αἶν ἀήσυλα ἔργα μέμηλεν.
 ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ,
 σοὶ τ' ἐπιπείθονται καὶ δεδμήμεσθα ἕκαστος·
 ταύτην δ' οὔτ' ἔπει προτιβάλλεαι οὔτε τι ἔργῳ,
 ἀλλ' ἀνιείς, ἐπεὶ αὐτὸς ἐγείναο παῖδ' αἰδήλον· 880
 ἣ νῦν Τυδέος υἱόν, ὑπερφίαλον Διομήδεα,
 μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσι.
 Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,
 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος·
 ἀλλὰ μ' ὑπήνεικαν ταχέες πόδες· ἣ τέ κε δηρὸν 885
 αὐτοῦ πῆματ' ἔπασχον ἐν αἰνῇσιν νεκάδεσσιν,
 ἣ κε ζῶς ἀμεινυδὲς ἔα χαλκοῖο τυπῆσι.”

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς·

“μή τί μοι, ἄλλοπρόσαλλε, παρεζόμενος μινύριζε.
 ἔχθιστος δέ μοί ἐσσι θεῶν οἱ Ὀλυμπον ἔχουσιν” 890
 αἶεϊ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
 μητρός τοι μένος ἐστὶν ἀάσχετον, οὐκ ἐπιεικτόν,
 Ἥρης· τὴν μὲν ἐγὼ σπουδῇ δάμνημ’ ἐπέεσσι
 τῷ σ’ ὅτω κείνης τάδε πάσχειν ἐννεσίσῃσιν.
 ἀλλ’ οὐ μάν σ’ ἔτι δηρὸν ἀνέξομαι ἄλγε’ ἔχοντα” 895
 ἐκ γὰρ ἐμεῦ γένος ἐσσί, ἐμοὶ δέ σε γέινατο μήτηρ·
 εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένεν ᾧδ’ αἰδήλος,
 καὶ κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανιῶνων.”
 Ὡς φάτο, καὶ Παιήον’ ἀνώγει ἰήσασθαι·
 τῷ δ’ ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσων 900
 ἠκέσας· οὐ μὲν γάρ τι καταβνητός γ’ ἐτέτυκτο.
 ὥς δ’ ὅτ’ ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν
 ὕγρὸν ἐόν, μάλα δ’ ὦκα περιτρέφεται κυκώωντι,
 ὥς ἄρα καρπαλίμως ἰήσατο θοῦρον Ἄρηα.
 τὸν δ’ Ἥβη λούσεν, χαρίεντα δὲ εἴματα ἔσσε· 905
 παρ δὲ Διὶ Κρονίῳ καθέζετο κύδει γαίῳν.
 Αἰ δ’ αὖτις πρὸς δῶμα Διὸς μέγαλοιο νέοντο,
 Ἥρη τ’ Ἀργεῖη καὶ Ἀλακκομενηὶς Ἀθήνη,
 παύσασαι βροτολοιγὸν Ἄρην ἀνδροκτασιάν.

ΙΛΙΑΔΟΣ Ζ.

Ἕκτορος καὶ Ἀνδρομάχης ὁμιλία.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνὴ·
πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἵθυσε μάχη πεδίοιο,
ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,
μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων.

Αἴας δὲ πρῶτος Τελαμώνιος, ἕρκος Ἀχαιῶν,
Τρώων ῥῆξε φάλαγγα, φόως δ' ἐτάροισιν ἔθηκεν,
ἄνδρα βαλὼν ὃς ἄριστος ἐνὶ Θρήκεσσι τέτυκτο,
υἱὸν Εὐσσώρου, Ἀκάμαντ' ἦν τε μέγαν τε·
τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω
αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν.

Ἄξυλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης
Τευθρανίδην, ὃς ἔναιεν ἔκτιμένη ἐν Ἀρίσβῃ
ἄφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισι·
πάντας γὰρ φιλέεσκεν ὁδῶ ἔπι οἰκία ναίων.
ἀλλὰ οἱ οὐ τις τῶν γε τότε ἤρκεσε λυγρὸν ὄλεθρον
πρόσθεν ὑπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπηύρα,
αὐτὸν καὶ θεράποντα Καλήσιον, ὃς ῥα τότε ἵππων
ἔσκεν ὑψηλόχος· τὼ δ' ἄμφω γαίαν ἐδύτην.

Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξε·
βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὓς ποτε νύμφῃ
νῆϊς Ἀβαρβαρέῃ τέκ' ἀμύμονι Βουκολίῳ.
Βουκολίων δ' ἦν υἱὸς ἀγανοῦ Λαομέδοντος

πρεσβύτατος γενεῇ, σκότιον δέ ἐ γείνατο μήτηρ·
 ποιμαίνων δ' ἐπ' ὅεσσι μίγῃ φιλότῃτι καὶ εὐνῇ, 25
 ἥ δ' ὑποκυσαμένη διδυμᾶονε γείνατο παῖδε.
 καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γνῖα
 Μηκιστηϊάδης καὶ ἀπ' ὤμων τεύχε' ἐσῦλα.

Ἄστυαλον δ' ἄρ' ἐπεφνε μενεπτόλεμος Πολυποίτης·
 Πιδύτην δ' Ὀδυσσεὺς Περκώσιον ἐξενάριξεν 30
 ἔγχεϊ χαλκείῳ, Τεῦκρος δ' Ἀρετάονα δῖον.
 Ἀντίλοχος δ' Ἀβληρον ἐνῆρατο δουρὶ φαεινῷ
 Νεστορίδης, Ἐλατον δὲ ἀναξ ἀνδρῶν Ἀγαμέμνων·
 ναῖε δὲ Σατυνιόεντος ἐϋρρείταιο παρ' ὄχθας
 Πήδασον αἰπεινῇν. Φύλακον δ' ἔλε Λήϊτος ἥρως 35
 φεύγοντ'. Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.

Ἄδρηστον δ' ἄρ' ἔπειτα βοῆν ἀγαθὸς Μενέλαος
 ζῶν ἔλ'. Ἴππῳ γάρ οἱ ἀτυζομένῳ πεδίῳιο,
 ὄζῳ ἐνὶ βλαφθέντε μυρικίνῳ, ἀγκύλον ἄρμα
 ἄξαντ' ἐν πρώτῳ ῥυμῷ αὐτῷ μὲν ἐβήτην 40
 πρὸς πόλιν, ἥ περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,
 αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη
 πρηνῆς ἐν κούρησιν ἐπὶ στόμα· παρ δέ οἱ ἔστη
 Ἀτρεΐδης Μενέλαος, ἔχων δολιχόσκιον ἔγχος.
 Ἄδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσετο γούνων 45
 “ζῶγρει, Ἀτρέος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα·
 πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κεῖται,
 χαλκὸς τε χρυσὸς τε πολύκμητός τε σίδηρος,
 τῶν κέν τοι χαρίσαιο πατὴρ ἀπερείσι' ἄποινα,
 εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.” 50

Ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθε·
 καὶ δὴ μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
 δώσειν ᾧ θεράποντι καταξέμεν' ἄλλ' Ἀγαμέμνων
 ἀντίος ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ἤῤα·
 “ὦ πέπον, ὦ Μενέλαε, τίη δὲ σὺ κήδεαι οὕτως 55

ἀνδρῶν ; ἥ σοὶ ἄριστα πεποίηται κατὰ οἶκον
 πρὸς Τρώων· τῶν μὴ τις ὑπεκφύγοι αἰπὺν ὄλεθρον
 χεῖράς θ' ἡμετέρας, μηδ' ὄν τινα γαστέρι μήτηρ
 κοῦρον ἔοντα φέροι, μηδ' ὃς φύγοι, ἀλλ' ἅμα πάντες
 Ἴλίου ἐξαπολοῖατ' ἀκήδεστοι καὶ ἀφαντοί.” 60

ἌΩς εἰπὼν ἔτρεψεν ἀδελφειοῦ φρένας ἥρωες,
 αἷσιμα παρειπών· ὁ δ' ἀπὸ ἔθεν ὥσατο χειρὶ
 ἥρῳ· Ἀδρηστον· τὸν δὲ κρείων Ἀγαμέμνων
 οὔτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', Ἀτρεΐδης δὲ
 λαῖξ ἐν στήθεσι βᾶς ἐξέσπασε μέλινον ἔγχος. 65

Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν αὖσας·
 “ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρηος,
 μὴ τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθε
 μιμνέτω, ὥς κε πλεῖστα φέρων ἐπὶ νῆας ἱκῆται,
 ἀλλ' ἄνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἔκηλοι 70
 νεκροὺς ἅμ πεδῖλον συλήσετε τεθνηῶτας.”

ἌΩς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου.
 ἔνθα κεν αὖτε Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν
 Ἴλιον εἰσανέβησαν ἀναλκείησι δαμέντες,
 εἰ μὴ ἄρ' Αἰνεία τε καὶ Ἑκτορι εἶπε παραστὰς 75
 Πριαμίδης Ἑλένος, οἰωνοπόλων ὄχ' ἄριστος·
 “Αἰνεία τε καὶ Ἑκτορ, ἐπεὶ πόνος ὕμμι μάλιστα
 Τρώων καὶ Λυκίων ἐγκέκλιται, οὐνεκ' ἄριστοι
 πᾶσαν ἐπ' ἰθὺν ἔστε μᾶχεσθαί τε φρονέειν τε,
 στήτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων 80
 πάντῃ ἐποιχόμενοι, πρὶν αὖτ' ἐν χερσὶ γυναικῶν
 φεύγοντας πεσέειν, δῆτοισι δὲ χάρμα γενέσθαι.
 αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,
 ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὐθι μένοντες,
 καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπείγει· 85
 Ἑκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπέ δ' ἔπειτα
 μητέρι σῇ καὶ ἐμῇ· ἥ δὲ ξυνάγουσα γεραιὰς

νηδὺν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρῃ,
 οἷξασα κληίδι θύρας ἱεροῖο δόμοιο,
 πέπλον, ὅς οἱ δοκέει χαριέστατος ἥδὲ μέγιστος 90
 εἶναι ἐνὶ μεγάρῳ καὶ οἱ πολὺ φίλτατος αὐτῇ,
 θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἡϋκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηΨ
 ἦνις ἡκέστας ἱερευσέμεν, αἶ κ' ἐλεήσῃ
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα, 95
 αἶ κεν Τυδέος νιδὺν ἀπόσχη Ἰλίου ἱρῆς,
 ἄγριον αἰχμητὴν, κρατερὸν μῆστωρα φόβοιο,
 ὃν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημι γενέσθαι.
 οὐδ' Ἀχιλλῆά ποθ' ὥδέ γ' ἐδειδιμεν, ὄρχαμον ἀνδρῶν,
 ὅν περ φασὶ θεῶς ἐξ ἔμμεναι· ἀλλ' ὅδε λίην 100
 μαίνεται, οὐδέ τίς οἱ δύναται μένος ἰσοφαρίζειν."

Ὡς ἔφαθ', Ἐκτωρ δ' οὐ τι κασιγνήτῳ ἀπίθησεν.
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
 πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὥχετο πάντη,
 στρῦνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν. 105
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν
 Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο,
 φὰν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
 Τρωσὶν ἀλεξήσουτα κατελθέμεν, ὥς ἐλελίχθεν.
 Ἐκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὔσας 110
 "Τρώες ὑπέρθυμοι τηλεκλειτοὶ τ' ἑπικούροι,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
 ὅφρ' ἂν ἐγὼ βῆω προτὶ Ἴλιον, ἥδὲ γέρουσιν
 εἶπω βουλευτῆσι καὶ ἡμετέρῃς ἀλόχοισι
 δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἐκατόμβας." 115

Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἐκτωρ
 ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν,
 αὐτοῦξ ἢ πυμάτῃ θέεν ἀσπίδος ὀμφαλοέσσης.

Γλαῦκος δ' Ἰππολόχοιο παῖς καὶ Τυδέος νιδὺς

ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι. 120
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης·
 “ τίς δὲ σύ ἐσσι, φέριστε, καταθυητῶν ἀνθρώπων;
 οὐ μὲν γάρ ποτ' ὄπωπα μάχῃ ἐνὶ κυδιανείρῃ
 τὸ πρὶν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων 125
 σῶ θάρσει, ὃ τ' ἐμὸν δολιχόσκιον ἐγχος ἔμεινας·
 δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιόωσιν.
 εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
 οὐκ ἂν ἐγωγε θεοῖσιν ἐπουρανίοισι μαχοίμην.
 οὐδὲ γὰρ οὐδὲ Δρύαντος υἱός, κρατερὸς Λυκόοργος, 130
 δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν·
 ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας
 σέυε κατ' ἡγάθεον Νυσήϊον· αἱ δ' ἅμα πᾶσαι
 θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούργου
 θεινόμεναι βουπλήγι· Διώνυσος δὲ φοβηθεὶς 135
 δύσεθ' ἄλδος κατὰ κῦμα, Θέτις δ' ὑπεδέξατο κόλπῳ
 δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλή.
 τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ῥεῖα ζῶοντες,
 καί μιν τυφλὸν ἔθηκε Κρόνου παῖς· οὐδ' ἄρ' ἔτι δὴν
 ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν· 140
 οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
 εἰ δέ τίς ἐσσι βροτῶν, οἱ ἀρούρης καρπὸν ἔδουσιν,
 ἄσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἴκηαι.”

Τὸν δ' αὖθ' Ἴππολόχοιο προσηύδα φαίδιμος υἱός·
 “ Τυδεΐδῃ μεγάρυμε, τίη γενεὴν ἐρεεῖνεις; 145
 οἷη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν.
 φύλλα τὰ μὲν τ' ἀνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
 τηλεθόωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρῃ·
 ὥς ἀνδρῶν γενεὴ ἢ μὲν φύει ἢ δ' ἀπολήγει.
 εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' εὖ εἰδῆς 150
 ἡμετέρεν γενεήν, πολλοὶ δέ μιν ἄνδρες ἴσασιν·

ἔστι πόλις Ἐφύρη μυχῶ Ἄργεος ἱποβότοιο,
 ξυθα δὲ Σίσυφος ἔσκεν, δ' κέρδιστος γένετ' ἀνδρῶν,
 Σίσυφος Αἰολίδης· ὁ δ' ἄρα Γλαῦκον τέκεθ' υἱόν,
 αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην 155
 τῷ δὲ θεοὶ κάλλος τε καὶ ἡνωρέην ἐρατεινὴν
 ὦπασαν· αὐτὰρ οἱ Προῖτος κακὰ μήσατο θυμῷ,
 ὅς ῥ' ἐκ δήμου ἔλασσε, ἐπεὶ πολὺ φέρτερος ἦεν,
 Ἄργεϊων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσε.
 τῷ δὲ γυνὴ Προΐτου ἐπεμήνατο, δι' Ἄντεια, 160
 κρυπταδὴν φιλότῃ μιγήμεναι· ἀλλὰ τὸν οὐ τι
 πεῖθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.
 ἡ δὲ ψευσαμένη Προΐτον βασιλῆα προσηύδα·
 ' τεθναίης, ὦ Προΐτ', ἡ κάκτανε Βελλεροφόντην,
 ὅς μ' ἔθελεν φιλότῃ μιγήμεναι οὐκ ἐβελούσῃ.' 165
 ὣς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν οἶον ἄκουσε·
 κτεῖναι μὲν ῥ' ἄλείεινε, σεβάσσατο γὰρ τό γε θυμῷ,
 πέμπε δὲ μιν Λυκίηνδε, πόρεν δ' ὃ γε σήματα λυγρά,
 γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλὰ,
 δεῖξαι δ' ἡνώγειν ᾧ πενθερῷ, ὅφρ' ἀπόλοιτο. 170
 αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.
 ἀλλ' ὅτε δὴ Λυκίην ἔξε Ξάνθον τε ρέοντα,
 προφρονέως μιν τίεν ἀναξ Λυκίης εὐρείης·
 ἐννηήμαρ ξείνισσε καὶ ἐννέα βοῦς ἰέρευσεν.
 ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος Ἥως, 175
 καὶ τότε μιν ἐρέεινε καὶ ᾗτε σῆμα ἰδέσθαι,
 ὅττι ῥά οἱ γαμβροῖο πάρα Προΐτοιο φέροιτο.
 αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
 πρῶτον μὲν ῥα Χίμαιραν ἀμμαιμακέτην ἐκέλευσε
 πεφνέμεν· ἡ δ' ἄρ' ἔην θεῖον γένος, οὐδ' ἀνθρώπων, 180
 πρόσθε λέων, ὅπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,
 δεινὸν ἀποπνέουσα πυρὸς μένος αἰθομένοιο,
 καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας·

δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισι·
 καρτίστην δὴ τὴν γε μάχην φάτο δύμεναι ἀνδρῶν. 185
 τὸ τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
 τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὑφαίνει·
 κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
 εἶσε λόχον· τοὶ δ' οὐ τι πάλιν οἰκόνδε νέοντο·
 πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης. 190
 ἀλλ' ἔτε δὴ γίγνωσκε θεοῦ γόνον ἦδ' ἐόντα,
 αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν,
 δῶκε δέ οἱ τιμῆς βασιληίδος ἥμισυ πάσης·
 καὶ μὲν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,
 καλὸν φυταλιῆς καὶ ἀρούρης, ὄφρα νέμοιτο. 195
 ἦ δ' ἔτεκε τρία τέκνα δαΐφρονι Βελλεροφόντη,
 Ἴσωνδρόν τε καὶ Ἰππόλοχον καὶ Λαοδάμειαν.
 Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεὺς,
 ἦ δ' ἔτεκ' ἀντίθεον Σαρπηδόνα χαλκοκορυστήν.
 ἀλλ' ὅτε δὴ καὶ κείνος ἀπήχθετο πᾶσι θεοῖσιν, 200
 ἦ τοι ὁ καὶ πεδίον τὸ Ἀλγῆιον οἶος ἀλάτο,
 δν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων,
 Ἴσωνδρον δέ οἱ υἱὸν Ἄρης ἄτος πολέμοιο
 μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισι,
 τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα. 205
 Ἰππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημί γενέσθαι·
 πέμπε δέ μ' ἐς Τροίην, καὶ μοι μάλα πόλλ' ἐπέτελλεν,
 αἶεν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
 μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ' ἀριστοὶ
 ἔν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ. 210
 ταύτης τοι γενεῆς τε καὶ αἵματος εὖχομαι εἶναι.”
 Ὡς φάτο, γήθησεν δὲ βοῇν ἀγαθὸς Διομήδης·
 ἔγχεος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,
 αὐτὰρ ὁ μελιχίοισι προσηύδα ποιμένα λαῶν·
 “ἦ ῥά νύ μοι ξείνος πατρώϊός ἐσσι παλαιός· 215

Ὀϊνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
 ξείνισ' ἐνὶ μεγάροισιν ἐείκοσιν ἤματ' ἐρύξας·
 οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλὰ·
 Οἶνεὺς μὲν ζωστήρα δίδου φοίνικι φαεινόν,
 Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον, 220
 καὶ μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσι.
 Τυδεΐα δ' οὐ μέμνημαι, ἐπεὶ μ' ἔτι τυτθὸν ἐόντα
 κάλλιψ', ὅτ' ἐν Θήβησιν ἀπώλετο λαὸς Ἀχαιῶν.
 τῷ νῦν σοὶ μὲν ἐγὼ ξείνος φίλος Ἀργεῖ μέσσω
 εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι. 225
 ἔγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὀμίλου·
 πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοὶ τ' ἐπίκουροι,
 κτείνειν ὅν κε θεὸς γε πόρῃ καὶ ποσσὶ κιχέω,
 πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν ὅν κε δύνηαι.
 τεύχεα δ' ἀλλήλοισι ἐπαμείβομεν, ὅφρα καὶ οἶδε 230
 γνῶσιν ὅτι ξεῖνοι πατρῷοι εὐχόμεθ' εἶναι."

Ὡς ἄρα φωνήσαντε, καθ' ἵππων ἀΐξαντε,
 χεῖράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο·
 ἔνθ' αὖτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεὺς,
 ὃς πρὸς Τυδεΐδην Διομήδεα τεύχε' ἄμειβε 235
 χρύσεια χαλκείων, ἐκατόμβοι' ἐννεαβοίων.

Ἐκτωρ δ' ὥς Σκαιάς τε πύλας καὶ φηγὸν ἴκανε,
 ἀμφ' ἄρα μιν Τρώων ἄλοχοι θεὸν ἠδὲ θύγατρες
 εἰρόμεναι παῖδός τε κασιγνήτους τε ἕτας τε
 καὶ πόσιας· ὁ δ' ἔπειτα θεοῖς εὐχέσθαι ἀνώγει 240
 πάσας ἐξείης· πολλῇσι δὲ κήδε' ἐφῆπτο.

Ἄλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἴκανε,
 ξεστῆς αἰθούσῃσι τετυγμένον—αὐτὰρ ἐν αὐτῷ
 πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
 πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες 245
 κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισι·
 κουράων δ' ἐτέρωθεν ἐναντίοι ἐνδοθεν αὐλῆς

δώδεκ' ἔσαν τέγεοι θάλαμοι ξεστοῖο λίθοιο,
 πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ
 κοιμῶντο Πριάμοιο παρ' αἰδοίης ἀλόχοισιν. 250
 ἔνθα οἱ ἡπιόδωρος ἐναντίη ἦλυθε μήτηρ
 Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην·
 ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 “ τέκνον, τίπτε λιπῶν πόλεμον θρασὺν εἰλήλουθας ;
 ἦ μάλα δὴ τείρουσι δυσώνυμοι υἱες Ἀχαιῶν 255
 μαρναμένοι περὶ ἄστυ· σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν
 ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.
 ἀλλὰ μέν', ὄφρα κέ τοι μελιηδέα οἶνον ἐνείκω,
 ὥς σπείσης Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισι
 πρῶτον, ἔπειτα δὲ καὐτὸς ὀνήσῃαι, αἶ κε πίησθα. 260
 ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
 ὥς τύνῃ κέκμηκας ἀμύνων σοῖσιν ἔτῃσι.”
 Τὴν δ' ἡμέλβετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ·
 “ μή μοι οἶνον ἄειρε μελίφρονα, πότνια μήτηρ,
 μή μ' ἀπογυνώσῃς, μένεος δ' ἀλκῆς τε λάθωμαι· 265
 χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἶθοπα οἶνον
 ἄζομαι· οὐδέ πη ἔστι κελαينهφείῃ Κρονίωνι
 αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάσθαι.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
 ἔρχεο σὺν θυέεσσιν, ἀολλίσσασα γεραιάς· 270
 πέπλον δ', ὅς τις τοι χαριέστατος ἦδὲ μέγιστος
 ἔστιν ἐνὶ μεγάρῳ καὶ τοι πολὺ φίλτατος αὐτῇ,
 τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἠῦκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηῷ
 ἦνις ἡκέστας ἱερευσέμεν, αἶ κ' ἐλεήσῃ 275
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νῆπια τέκνα,
 αἶ κεν Τυδέος υἱὸν ἀπόσχη' Ἴλιου ἱρῆς,
 ἄγριον αἰχμητὴν, κρατερὸν μήστωρα φόβοιο.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης

ἔρχεν, ἐγὼ δὲ Πάριν μετελεύσομαι, ὄφρα καλέσσω, 280
αἱ κ' ἐθέλῃσ' εἰπόντος ἀκουέμεν· ὥς κέ οἱ αὖθι
γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
Τρωσὶ τε καὶ Πριάμφῳ μεγαλήτορι τοῖό τε παισίν.
εἰ κεῖνόν γε ἴδοιμι κατελθόντ' Ἀἶδος εἴσω,
φαίην κε φρέν' ἀτέρπου διζύος ἐκλελαθέσθαι." 285

“Ὡς ἔφαθ', ἡ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισι
κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστν γεραιάς.
αὐτῇ δ' ἐς θάλαμον κατεβήσето κηῶντα,
ἐνθ' ἔσαν οἱ πέπλοι παμποῖκιλοι, ἔργα γυναικῶν
Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς 290
ἦγαγε Σιδονίηθεν, ἐπιπλῶς εὐρέα πόντον,
τὴν ὁδὸν ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν·
τῶν ἐν' ἀειραμένη Ἑκάβη φέρε δῶρον Ἀθήνῃ,
ὃς κάλλιστος ξην ποικίλμασιν ἠδὲ μέγιστος,
ἄστῃρ δ' ὥς ἀπέλαμπεν· ἔκειτο δὲ νεάτος ἄλλων. 295
βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.

Αἱ δ' ὅτε νηὸν ἱκανοὺς Ἀθήνης ἐν πόλει ἄκρῃ,
τῇσι θύρας ὥϊξε Θεανῶ καλλιπάρῃος,
Κισσηΐς, ἄλοχος Ἀντήνορος ἵπποδάμοιο·
τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἱέριαν. 300
αἱ δ' ὀλολυγῇ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον·
ἡ δ' ἄρα πέπλον ἐλοῦσα Θεανῶ καλλιπάρῃος
θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠῦκόμοιο,
εὐχομένη δ' ἡρᾶτο Διὸς κούρῃ μεγάλῳ·
“ πότνι' Ἀθηναίη, ῥυσίπτολι, δῖα θεάων, 305
ἄξον δὴ ἐγχος Διομήδεος, ἠδὲ καὶ αὐτὸν
πρηνέα δὸς πεσείην Σκαιῶν προπάροιθε πυλάων,
ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βοῦς ἐνὶ νηφῇ
ἦνις ἡκέστας ἱερεύσομεν, αἱ κ' ἐλεήσῃς
ἄστν τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα.” 310

“Ὡς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.

ὅς αἱ μὲν ῥ' εὖχοντο Διὸς κούρη μέγαλοιο,
 Ἔκτωρ δὲ πρὸς δῶματ' Ἀλεξάνδροιο βεβήκει
 καλά, τὰ ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν οἱ τότε ἄριστοι
 ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες, 315
 οἳ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλήν
 ἐγγύθι τε Πριάμοιο καὶ Ἑκτορος, ἐν πόλει ἄκρῃ.
 ἔνθ' Ἑκτωρ εἰσῆλθε διίφίλος, ἐν δ' ἄρα χειρὶ
 ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς
 αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης. 320
 τὸν δ' εὖρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἔποντα,
 ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἀφώοντα·
 Ἀργεῖή δ' Ἑλένη μετ' ἄρα δμωῆσι γυναιξίν
 ἦστο, καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευε.
 τὸν δ' Ἑκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσιν· 325
 “δαιμόνι, σὺ μὲν καλὰ χόλον τόνδ' ἔνθεο θυμῷ.
 λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τείχος
 μαρνάμενοι· σέο δ' εἵνεκ' αὕτῃ τε πτόλεμός τε
 ἄστυ τόδ' ἀμφιδέδηε· σὺ δ' ἂν μαχέσαιο καὶ ἄλλω,
 ὃν τινά που μεθιέντα ἴδοις στυγεροῦ πολέμοιο. 330
 ἀλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δηϊοιο θέρηται.”

Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
 “Ἑκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
 τοῦνεκά τοι ἔρέω· σὺ δὲ σύνθεο καὶ μεν ἄκουσον·
 οὗ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι 335
 ἤμην ἐν θαλάμῳ, ἔθελον δ' ἄχρ' προτραπέσθαι.
 νῦν δέ με παρειποῦς ἄλοχος μαλακοῖς ἐπέεσσιν
 ὥρμησ' ἔς πόλεμον· δοκέει δέ μοι ὧδε καὶ αὐτῷ
 λῳῖον ἔσσεσθαι· νίκη δ' ἐπαμείβεται ἄνδρας.
 ἀλλ' ἄγε νῦν ἐπίμεινον, Ἀρήϊα τεύχεα δύω· 340
 ἦ ἴθ', ἐγὼ δὲ μέτειμι· κινήσεσθαι δέ σ' οἶω.”

Ὡς φάτο, τὸν δ' οὗ τι προσέφη κορυθαίολος Ἑκτωρ·
 τὸν δ' Ἑλένη μύθοισι προσηύδα μελιχλοῖσι·

“δᾶερ ἐμείο κυνὸς κακομηχάνου ὀκρυόεσσης,
 ὥς μ’ ὄφελ’ ἤματι τῷ ὅτε με πρῶτον τέκε μήτηρ 345
 οἷχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα
 εἰς ὄρος ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης,
 ἔνθα με κῦμ’ ἀπόερσε πάρος τάδε ἔργα γενέσθαι.
 αὐτὰρ ἐπεὶ τάδε γ’ ὦδε θεοὶ κακὰ τεκμήρατο,
 ἀνδρὸς ἔπειτ’ ὠφελλον ἀμείνονος εἶναι ἄκοιτις, 350
 ὃς ἤδη νέμεσίν τε καὶ αἴσχεα πόλλ’ ἀνθρώπων.
 τοῦτ’ οὐτ’ ἄρ νῦν φρένες ἔμπεδοι οὐτ’ ἄρ’ ὀπίσσω
 ἔσσονται· τῷ καὶ μιν ἐπαυρήσεσθαι ὀϊω.
 ἀλλ’ ἄγε νῦν εἰσελθε καὶ ἔξεο τῷδ’ ἐπὶ δίφρῳ,
 δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν 355
 εἵνεκ’ ἐμείο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ’ ἄτης,
 οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὥς καὶ ὀπίσσω
 ἀνθρώποισι πελώμεθ’ ἀοίδιμοι ἔσσομένοισι.”

Τὴν δ’ ἡμείβετ’ ἔπειτα μέγας κορυθαίολος Ἔκτωρ·
 “μή με κάθιζ’, Ἑλένη, φιλέουσά περ· οὐδέ με πείσεις· 360
 ἥδη γάρ μοι θυμὸς ἐπέσσεται ὄφρ’ ἐπαμύνω
 Τρώεσσ’, οἳ μέγ’ ἐμείο ποθὴν ἀπεόντος ἔχουσιν.
 ἀλλὰ σύ γ’ ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,
 ὥς κεν ἐμ’ ἐντοσθεν πόλιος καταμάρψῃ ἔοντα.
 καὶ γὰρ ἐγὼν οἰκόνδ’ ἐσελεύσομαι, ὄφρα ἴδωμαι 365
 οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἷόν.
 σὺ γάρ τ’ οἶδ’ εἰ ἔτι σφιν ὑπότροπος ἴξομαι αὐτῖς,
 ἢ ἥδη μ’ ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν.”

Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ·
 αἶψα δ’ ἔπειθ’ ἱκανε δόμους εὖ ναιετάοντας, 370
 οὐδ’ εὖρ’ Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
 ἀλλ’ ἢ γε ξύν παιδὶ καὶ ἀμφιπόλῳ εὐπέπλῳ
 πύργῳ ἐφεστήκει γοώσά τε μυρομένη τε.
 Ἔκτωρ δ’ ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
 ἔσση ἐπ’ οὐδὸν ἰών, μετὰ δὲ δμῳῇσιν ἔειπεν· 375

“ εἰ δ’ ἄγε μοι, δμῳαί, νημερτέα μυθήσασθε
 πῇ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο ;
 ἥέ πη ἐς γαλόων ἢ εἰνατέρων ἐϋπέπλων,
 ἢ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῳαὶ ἐϋπλόκαμοι δεινὴν θεὸν ἰλάσκονται ; 380

Τὸν δ’ αὖτ’ ὀτρηρὴ ταμίη πρὸς μῦθον ἔειπεν·
 “ Ἐκτορ, ἐπεὶ μάλ’ ἀνωγας ἀληθέα μυθήσασθαι,
 οὔτε πη ἐς γαλόων οὔτ’ εἰνατέρων ἐϋπέπλων
 οὔτ’ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῳαὶ ἐϋπλόκαμοι δεινὴν θεὸν ἰλάσκονται, 385
 ἀλλ’ ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὐνεκ’ ἄκουσε
 τεῖρεσθαι Τρῳᾶς, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
 ἢ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,
 μαινομένη εἰκυῖα· φέρει δ’ ἅμα παῖδα τιθήνη.”

Ἡ ῥα γυνὴ ταμίη, ὃ δ’ ἀπέσσυτο δώματος Ἐκτωρ 390
 τὴν αὐτὴν ὁδὸν αὐτὶς ἐϋκτιμένas κατ’ ἀγυιάς.

εὔτε πύλας ἴκανε διερχόμενος μέγα ἄστυ
 Σκαιάς, τῇ ἄρ’ ἔμελλε διεξίμεναι πεδίονδε,
 ἔνθ’ ἄλοχος πολύδωρος ἐναντίη ἦλθε θέουσα
 Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος, 395

Ἡετίων, ὃς ἐναιεν ὑπὸ Πλάκῳ ὑληέσση,
 Θήβῃ Ὑποπλακίῃ, Κιλίκεσσ’ ἀνδρεσσιν ἀνάσσω·
 τοῦ περ δὴ θυγάτηρ ἔχεθ’ Ἐκτορι χαλκοκορυστῇ.
 ἦ οἱ ἔπειτ’ ἦντησ’, ἅμα δ’ ἀμφίπολος κίεν αὐτῇ
 παῖδ’ ἐπὶ κόλπῳ ἔχουσ’ ἀταλάφρονα, νήπιον αὐτῶς, 400

Ἐκτορίδην ἀγαπητόν, ἀλγικιον ἀστέρι καλῷ,
 τόν ῥ’ Ἐκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
 Ἀστυνάκτ’· οἷος γὰρ ἐρύετο Ἴλιον Ἐκτωρ.

ἦ τοι ὃ μὲν μείδῃσεν ἰδὼν ἐς παῖδα σιωπῇ·
 Ἀνδρομάχη δέ οἱ ἄγχι παρίστατο δάκρυ χέουσα, 405

ἔν τ’ ἄρα οἱ φῦ χειρὶ ἔπος τ’ ἔφατ’ ἐκ τ’ ὀνόμαζε·
 “ δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ’ ἐλεαίρεις

παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἣ τάχα χήρη
 σεῦ ἔσομαι· τάχα γάρ σε κατακτενέουσιν Ἀχαιοὶ
 πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἶη 410
 σεῦ ἀφαμαρτούση χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
 ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπης,
 ἀλλ' ἄχέ'· οὐδέ μοι ἔστι πατήρ καὶ πότνια μήτηρ.
 ἦ τοι γὰρ πατέρ' ἄμδν ἀπέκτανε διὸς Ἀχιλλεύς,
 ἐκ δὲ πόλιν πέρσεν Κιλικῶν εὖ ναιετάωσαν, 415
 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,
 οὐδέ μιν ἐξενάριξε, σεβάσσατο γὰρ τό γε θυμῷ,
 ἀλλ' ἄρα μιν κατέκχε σὺν ἔντεσι δαιδαλέοισιν
 ἦδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
 νύμφαι ὄρεστιάδες, κοῦραι Διὸς αἰγιόχοιο. 420
 οἳ δέ μοι ἑπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,
 οἳ μὲν πάντες ἰῶ κλον ἥματι Ἀϊδὸς εἴσω·
 πάντας γὰρ κατέπεφνε ποδάρκης διὸς Ἀχιλλεύς
 βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς ὄτεσσι.
 μητέρα δ', ἣ βασίλευεν ὑπὸ Πλάκῃ ὑλήεσση, 425
 τὴν ἐπεὶ ἄρ' δεῦρ' ἦγαγ' ἄμ' ἄλλοισι κτεάτεσσιν,
 ἄψ' ὃ γε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἀποινα,
 πατὴρ δ' ἐν μεγάροισι βάλ' Ἀρτεμις ἰοχέαιρα.
 Ἔκτορ, ἀτὰρ σύ μοι ἔσσι πατήρ καὶ πότνια μήτηρ
 ἦδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης· 430
 ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
 μὴ παῖδ' ὄρφανικὸν θήῃς χήρην τε γυναικα·
 λαὸν δὲ στῆσον παρ' ἐρινεόν, ἔνθα μάλιστα
 ἀμβατός ἐστι πόλις καὶ ἐπίδρομον ἔπλετο τείχος.
 τρὶς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἳ ἄριστοι 435
 ἀμφ' Αἴαντε δῦω καὶ ἀγακλυτὸν Ἴδομενῆα
 ἦδ' ἀμφ' Ἀτρεΐδαν καὶ Τυδέος ἄλκιμον υἱόν·
 ἦ πού τίς σφιν ἐνισπε θεοπροπίων εὖ εἰδώς,
 ἦ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει."

Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ· 440
 “ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
 αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους,
 αἷ κε κακὸς ὥς νόσφιν ἀλυσκάζω πολέμοιο·
 οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
 αἰεὶ καὶ πρώτοισι μετὰ Τρώεσσι μάχεσθαι, 445
 ἀρνύμενος πατρός τε μέγα κλέος ἧδ' ἐμὸν αὐτοῦ.
 εὔ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμᾶρ ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
 καὶ Πριάμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.
 ἄλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω, 450
 οὔτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἀνακτος
 οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
 ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
 ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
 δακρυόεσσαν ἄγῃται, ἐλεύθερον ἡμᾶρ ἀπούρας· 455
 καὶ κεν ἐν Ἀργεὶ ἐοῦσα πρὸς ἄλλης ἱστὸν ὑφαίνοις,
 καὶ κεν ὕδωρ φορέοις Μεσσηΐδος ἢ Ὑπερείης
 πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικέλσεται ἀνάγκη·
 καὶ ποτὲ τις εἴπησιν ἰδὼν κατὰ δάκρυ χέουσαν·
 “Ἔκτορος ἦδε γυνή, ὅς ἀριστεύεσκε μάχεσθαι 460
 Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.”
 ὥς ποτὲ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
 χήτεϊ τοιοῦδ' ἀνδρὸς ἀμύνειν δούλιον ἡμᾶρ.
 ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτει,
 πρὶν γέ τι σῆς τε βοῆς σοῦ θ' ἐλκηθμοῖο πυθέσθαι.” 465
 Ὡς εἰπὼν οὗ παιδὸς ὀρέξατο φαίδιμος Ἔκτωρ·
 ἄψ δ' ὁ πᾶϊς πρὸς κόλπον ἐϋζώνοιο τιθήνης
 ἐκλίνθη ἰάχων, πατρὸς φίλου ὅψιν ἀτυχεῖς,
 ταρβήσας χαλκὸν τε ἰδὲ λόφον ἵππιοχαίτην,
 δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας. 470
 ἐκ δ' ἐγέλασσε πατὴρ τε φίλος καὶ πότνια μήτηρ·

αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἑκτωρ,
καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν·
αὐτὰρ ὃ γ' ὃν φίλον υἱὸν ἐπεὶ κύσε πῆλὲ τε χερσίν,
εἶπεν ἐπευξάμενος Δίί τ' ἄλλοισιν τε θεοῖσι·

475

“Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
παῖδ' ἐμόν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσι,
ὦδε βίην τ' ἀγαθόν, καὶ Ἴλιον Ἰφι ἀνάσσειν·
καὶ ποτέ τις εἴποι ‘πατρός γ' ὄδε πολλὸν ἀμείνων’
ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα
κτείνας δῆϊον ἄνδρα, χαρεῖν δὲ φρένα μήτηρ.”

480

“Ὡς εἰπὼν ἀλόχοιο φίλης ἐν χερσίν ἔθηκε
παῖδ' ἐόν· ἥ δ' ἄρα μιν κηῶδεϊ δέξατο κόλπῳ
δακρυόεν γελάσασα· πόσις δ' ἐλέησε νοήσας,
χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε·

485

“δαιμονίη, μή μοί τι λίην ἀκαχίξω θυμῷ·
οὐ γάρ τίς μ' ὑπὲρ αἶσαν ἀνὴρ Ἀἴδι προῖάψει·
μοῖραν δ' οὐ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.
ἄλλ' εἰς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμιζε,
ἱστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
ἔργον ἐποίχεσθαι· πόλεμος δ' ἀνδρεσσι μελήσει
πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλίῳ ἐγγεγάασιν.”

490

“Ὡς ἄρα φωνήσας κόρυθ' εἴλετο φαίδιμος Ἑκτωρ
ἵππουριν· ἄλοχος δὲ φίλῃ οἰκόνδε βεβήκει
ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.
αἶψα δ' ἔπειθ' ἴκανε δόμους εὐ ναιετάοντας
Ἑκτορος ἀνδροφόνιοι, κιχήσατο δ' ἐνδοθὶ πολλὰς
ἀμφιπόλους, τῆσιν δὲ γόον πάσῃσιν ἐνῶρσεν.
αἶ μὲν ἔτι ζῶν γόον Ἑκτορα ᾗ ἐνὶ οἴκῳ·
οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
ἵεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

500

Οὐδὲ Πάρις δῆθ' οὐκ ἐν ὑψηλοῖσι δόμοισιν,

ἀλλ' ὃ γ', ἐπεὶ κατέδυν κλυτὰ τεύχεα, ποικίλα χαλκῶ,
 σεύατ' ἔπειτ' ἀνὰ ἄστυ, ποσὶ κραιπνοῖσι πεποιθώς. 505
 ὥς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτῃ,
 δεσμὸν ἀπορρήξας θείῃ πεδίοιο κροαίνων,
 εἰωθὼς λούεσθαι ἐϋρρείῳ ποταμοῖο,
 κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαίται
 ὦμοις ἀΐσσονται· ὃ δ' ἀγλαΐῃφι πεποιθώς, 510
 ῥίμφα ἐ γούνα φέρει μετὰ τ' ἥθεα καὶ νομὸν ἵππων·
 ὥς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἀκρῆς
 τεύχεσι παμφαίνων ὥς τ' ἡλέκτωρ ἐβεβήκει
 καγχαλῶν, ταχέες δὲ πόδες φέρον· αἶψα δ' ἔπειτα
 "Ἐκτορα δῖον ἔτετμεν ἀδελφεόν, εὖτ' ἄρ' ἔμελλε 515
 στρέψεσθ' ἐκ χώρης ὅθι ἦ δάριζε γυναικί.
 τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής·
 "ἦθεῖ", ἦ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω
 δητύνων, οὐδ' ἦλθον ἐναΐσιμον, ὥς ἐκέλευες;"

Τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἔκτωρ·
 "δαιμόνι', οὐκ ἂν τίς τοι ἀνὴρ, ὃς ἐναΐσιμος εἴη, 521
 ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι·
 ἀλλὰ ἐκὼν μεθιείς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ
 ἄχνηται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω
 πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἴνεκα σείο. 525
 ἀλλ' ἴομεν· τὰ δ' ὅπισθεν ἀρεσσόμεθ', αἱ κέ ποθι Ζεὺς
 δῶῃ ἐπουρανίοισι θεοῖς αἰειγενέτησι
 κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,
 ἐκ Τροίης ἐλάσαντας ἐϋκνήμιδας Ἀχαιούς."

ΙΛΙΑΔΟΣ Η.

Ἔκτορος καὶ Αἴαντος μονομαχία. Νεκρῶν
ἀναίρεσις.

Ὡς εἰπὼν πυλέων ἐξέσσυτο φαίδιμος Ἔκτωρ,
τῷ δ' ἄμ' Ἀλέξανδρος κί' ἀδελφεός· ἐν δ' ἄρα θυμῷ
ἀμφότεροι μέμασαν πολεμίζειν ἢ δὲ μάχεσθαι.
ὥς δὲ θεὸς ναύτησιν ἐελδομένοισιν ἔδωκεν
σῶσιν, ἐπεὶ κε κάμωσιν ἐϋξέστης ἐλάτῃσι
πόντον ἐλαύνοντες, καμάτῳ δ' ὑπὸ γυῖα λέλυνται,
ὥς ἄρα τὼ Τρῶεσσιν ἐελδομένοισι φανήτην.

5

Ἐνθ' ἐλέτην ὁ μὲν νιδὼν Ἀρηϊθόοιο ἀνακτος,
Ἄρηι ναιετάοντα Μενέσθιον, δὴ κορυνήτης
γεῖνατ' Ἀρηϊθοῦς καὶ Φυλομέδουσα βοῶπις·
Ἔκτωρ δ' Ἡϊονῆα βάλ' ἔγχρ' ὀξυόεντι
αὐχέν' ὑπὸ στεφάνῃς εὐχάλκον, λῦσε δὲ γυῖα.
Γλαῦκος δ' Ἴππολόχοιο πᾶϊς, Λυκίων ἀγὸς ἀνδρῶν,
Ἰφίνουον βάλε δουρὶ κατὰ κρατερὴν ὕσμίνην
Δεξιιάδην, ἵππων ἐπιάλμενον ὠκείων,
ῶμον· ὁ δ' ἐξ ἵππων χαμάδις πέσε, λύντο δὲ γυῖα.

10

15

Τοὺς δ' ὥς οὖν ἐνόησε θεὰ γλαυκῶπις Ἀθήνη
Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὕσμίνῃ,
βῆ ῥα κατ' Οὐλύμποιο καρήνων ἀΐξασα
Ἴλιον εἰς ἱερήν· τῇ δ' ἀντίος ὦρνυτ' Ἀπόλλων
Περγάμου ἐκκατιδών, Τρῶεσσι δὲ βούλετο νίκην
ἀλλήλοισι δὲ τῷ γε συναντέσθην παρὰ φηγῷ.
τὴν πρότερος προσέειπεν ἀναξ Διὸς υἱὸς Ἀπόλλων·

20

“τίπτε σὺ δὴ αὖ μεμαυία, Διὸς θύγατερ μέγαλοιο,
 ἦλθες ἀπ’ Οὐλύμποιο, μέγας δέ σε θυμὸς ἀνῆκεν ; 25
 ἦ ἵνα δὴ Δαναοῖσι μάχης ἑτεραλκέα νίκην
 δῶς ; ἐπεὶ οὐ τι Τρῶας ἀπολλυμένους ἐλεαίρεις.
 ἀλλ’ εἴ μοί τι πίθοιο, τό κεν πολὺ κέρδιον εἴη·
 νῦν μὲν παύσωμεν πόλεμον καὶ δηϊοτῆτα
 σήμερον· ὕστερον αὖτε μαχήσονται, εἰς ὃ κε τέκμωρ 30
 Ἴλιον εὖρωσιν, ἐπεὶ ὥς φίλον ἔπλετο θυμῷ
 ὑμῖν ἀθανάτησι, διαπραθέειν τόδε ἄστυ.”

Τὸν δ’ αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 “ὦδ’ ἔστω, ἐκάεργε· τὰ γὰρ φρονέουσα καὶ αὐτὴ
 ἦλθον ἀπ’ Οὐλύμποιο μετὰ Τρῶας καὶ Ἀχαιοὺς. 35
 ἀλλ’ ἄγε, πῶς μέμονας πόλεμον καταπαυσέμεν ἀνδρῶν ;”

Τὴν δ’ αὖτε προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων·
 “Ἔκτορος ὄρωμεν κρατερὸν μένος ἵπποδάμοιο,
 ἦν τινα πού Δαναῶν προκαλέσσεται οἴοθεν οἶος
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτῆτι, 40
 οἱ δέ κ’ ἀγασσάμενοι χαλκοκνήμιδες Ἀχαιοὶ
 οἶον ἐπόρσειαν πολεμίζειν Ἔκτορι δίψ.”

“Ὡς ἔφατ’, οὐδ’ ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 τῶν δ’ Ἑλένος, Πριάμοιο φίλος παῖς, σύνθετο θυμῷ
 βουλήν, ἣ ῥα θεοῖσιν ἐφήνδανε μητιώσι· 45
 στῇ δὲ παρ’ Ἔκτορ’ ἰὼν καὶ μιν πρὸς μῦθον ἔειπεν·
 “Ἔκτορ, υἱὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε,
 ἦ ῥά νύ μοί τι πίθοιο, κασίγνητος δέ τοί εἰμι·
 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
 αὐτὸς δὲ προκαλέσσαι Ἀχαιῶν ὅς τις ἄριστος 50
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτῆτι·
 οὐ γάρ πώ τοι μοῖρα θανεῖν καὶ πότμον ἐπισπεῖν·
 ὥς γὰρ ἐγὼν ὅπ’ ἄκουσα θεῶν αἰειγενετῶν.”

“Ὡς ἔφαθ’, Ἔκτωρ δ’ αὖτ’ ἐχάρη μέγα μῦθον ἀκούσας,
 καὶ ῥ’ ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας, 55

μέσσου δουρὸς ἐλών· οἱ δ' ἰδρύνθησαν ἅπαντες.
 καὶ δ' Ἀγαμέμνων εἰσεν ἐϋκνήμιδας Ἀχαιοὺς·
 καὶ δ' ἄρ' Ἀθηναίη τε καὶ ἀργυρότοξος Ἀπόλλων
 ἐξέστην ὄρνισιν ἑοικότες αἰγυπιοῖσι

φηγῶ ἐφ' ὑψηλῇ πατρὸς Διὸς αἰγινόχοιο, 60

ἀνδράσι τερπόμενοι· τῶν δὲ στίχες ἦτο πυκναί,
 ἀσπίσι καὶ κορύθεσσι καὶ ἔγχεσι πεφρικυῖαι.

οἷη δὲ Ζεφύροιο ἐχεύατο πόντον ἐπὶ φρίξ
 ὄρνυμένοιο νέον, μελάνει δέ τε πόντος ὑπ' αὐτῆς,

τοῖαι ἄρα στίχες ἦατ' Ἀχαιῶν τε Τρώων τε 65

ἐν πεδίῳ· Ἔκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπε·

“ κέκλυτέ μεν, Τρῶες καὶ ἐϋκνήμιδες Ἀχαιοί,

ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.

ὄρκια μὲν Κρονίδης ὑψίζυγος οὐκ ἐτέλεσσεν,

ἀλλὰ κακὰ φρονέων τεκμαίρεται ἀμφοτέροισιν, 70

εἰς ὃ κεν ἡ ὑμεῖς Τροίην εὐπυργον ἔλητε,

ἢ αὐτοὶ παρὰ νηυσὶ δαμήετε ποντοπόροισιν.

ὑμῖν δ' ἐν γὰρ ἔασιν ἀριστῆες Παναχαιῶν·

τῶν νῦν ὃν τινα θυμὸς ἔμοι μαχέσασθαι ἀνώγει,

δεῦρ' ἴτω ἐκ πάντων πρόμος ἔμμεναι Ἐκτορι δίῳ. 75

ᾧδε δὲ μυθέομαι, Ζεὺς δ' ἅμμ' ἐπιμάρτυρος ἔστω·

εἰ μὲν κεν ἐμὲ κείνος ἔλῃ ταναήκει χαλκῶ,

τεύχεα συλήσας φερέτω κοίλας ἐπὶ νῆας,

σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρός με

Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα. 80

εἰ δέ κ' ἐγὼ τὸν ἔλω, δώῃ δέ μοι εὖχος Ἀπόλλων,

τεύχεα σύλησας οἴσω προτὶ Ἴλιον ἱρήν,

καὶ κρεμόω προτὶ νηὸν Ἀπόλλωνος ἐκάτοιο,

τὸν δὲ νέκυν ἐπὶ νῆας ἐϋστέλμους ἀποδώσω,

ὄφρα ἐταρχύσωσι κάρη κομόωντες Ἀχαιοί,

σῆμά τε οἱ χεύωσιν ἐπὶ πλατεῖ Ἑλλησπόντῳ. 85

καὶ ποτέ τις εἴπησι καὶ ὀψιγόνων ἀνθρώπων,

νηϊ πολυκλήϊδι πλέων ἐπὶ οἴνοπα πόντον·
 ἄνδρὸς μὲν τόδε σῆμα πάλαι κατατεθνηῶτος,
 οὐν ποτ' ἀριστεύοντα κατέκτανε φαίδιμος Ἑκτωρ.⁹⁰
 ὥς ποτέ τις ἐρέει· τὸ δ' ἐμὸν κλέος οὐ ποτ' ὀλεῖται."
 Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·
 αἰδέσθην μὲν ἀνήμασθαι, δεῖσαν δ' ὑποδέχθαι·
 ὄψε δὲ δὴ Μενέλαος ἀνίστατο καὶ μετέειπε
 νείκει δρυειδίζων, μέγα δὲ στεναχίζετο θυμῷ·⁹⁵
 "ὦ μοι, ἀπειλητῆρες, Ἀχαιῖδες, οὐκέτ' Ἀχαιοί·
 ἦ μὲν δὴ λώβῃ τάδε γ' ἔσσεται αἰνόθεν αἰνῶς,
 εἰ μή τις Δαναῶν νῦν Ἑκτορος ἀντίος εἴσιν.
 ἀλλ' ὑμεῖς μὲν πάντες ὕδωρ καὶ γαῖα γένοισθε,
 ἥμενοι αὖθι ἕκαστοι ἀκήριοι, ἀκλεῆς αὖτως·¹⁰⁰
 τῷδε δ' ἐγὼν αὐτὸς θωρήξομαι· αὐτὰρ ὕπερθε
 νίκης πείρατ' ἔχονται ἐν ἀθανάτοισι θεοῖσιν."
 Ὡς ἄρα φωνήσας κατεδύσετο τεύχεα καλά.
 ἔνθα κέ τοι, Μενέλαε, φάνη βιότοιο τελευτῇ
 Ἑκτορος ἐν παλάμῃσιν, ἐπεὶ πολὺν φέρτερος ἦεν,¹⁰⁵
 εἰ μὴ ἀναΐξαντες ἔλον βασιλῆες Ἀχαιῶν,
 αὐτὸς τ' Ἀτρεΐδης εὐρυκρέων Ἀγαμέμνων,
 δεξιτερῆς ἔλε χειρὸς ἔπος τ' ἔφατ' ἕκ τ' ὀνόμαζεν·
 "ἀφραίνεις, Μενέλαε διοτρεφές, οὐδέ τί σε χρὴ
 ταύτης ἀφροσύνης· ἀνὰ δὲ σῆο κηδόμενός περ,¹¹⁰
 μηδ' ἔθειλ' ἐξ ἔριδος σεῦ ἀμείνουνι φωτὶ μάχεσθαι,
 Ἑκτορι Πριαμίδῃ, τόν τε στυγέουσι καὶ ἄλλοι.
 καὶ δ' Ἀχιλεὺς τούτῳ γε μάχῃ ἐνὶ κυδιανείρῃ
 ἔρριγ' ἀντιβολῆσαι, ὃ περ σέο πολλὸν ἀμείνων.
 ἀλλὰ σὺ μὲν νῦν ἴζεν ἰὼν μετὰ ἔθνος ἐταίρων,¹¹⁵
 τούτῳ δὲ πρόμον ἄλλον ἀναστήσουσιν Ἀχαιοί.
 εἰ περ ἀδειῆς τ' ἐστὶ καὶ εἰ μόθου ἔστ' ἀκόρητος,
 φημί μιν ἀσπασίως γόνυ κάμψειν· αἶ κε φύγησι
 δηῖον ἐκ πολέμοιο καὶ αἰνῆς δηϊότητος."

ὣς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἥρως 120
 αἴσιμα παρειπῶν, ὃ δ' ἐπείθετο· τοῦ μὲν ἔπειτα
 γηθόσυνοι θεράποντες ἀπ' ὤμων τεύχε' ἔλοντο·
 Νέστορ δ' Ἀργείοισιν ἀνίστατο καὶ μετέειπεν·
 "ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει.
 ἦ κε μεγ' οἰμῶξει γέρων ἱππηλάτα Πηλεὺς, 125
 ἔσθλός Μυρμιδόνων βουληφόρος ἦδ' ἀγορητής,
 ὅς ποτέ μ' εἰρόμενος μέγ' ἐγήθεεν ᾧ ἐνὶ οἴκῳ,
 πάντων Ἀργείων ἐρέων γενεήν τε τόκον τε.
 τοὺς νῦν εἰ πτώσσουντας ὑφ' Ἑκτορι πάντας ἀκούσαι,
 πολλά κεν ἀθανάτοισι φίλας ἀνὰ χεῖρας αἶραι, 130
 θυμὸν ἀπὸ μελέων δῦναι δόμον Ἀῖδος εἶσω.
 αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,
 ἥβῳμ' ὥς ὄτ' ἐπ' ὠκυρόφῳ Κελάδοντι μάχοντο
 ἀγρόμενοι Πύλιοί τε καὶ Ἀρκάδες ἐγχεσίμωροι,
 Φειᾶς παρ τείχεσσιν, Ἰαρδάνου ἀμφὶ ῥέεθρα. 135
 τοῖσι δ' Ἐρευθαλίῳ πρόμος ἴστατο, ἰσόθεος φῶς,
 τεύχε' ἔχων ὤμοισιν Ἀρηϊθόοιο ἀνακτος,
 δίου Ἀρηϊθόου, τὸν ἐπὶ κλησιν κορυνήτην
 ἄνδρες κίκησκον καλλίζωνοί τε γυναικες,
 οὐνεκ' ἄρ' οὐ τόξοισι μαχέσκετο δουρὶ τε μακρῷ, 140
 ἀλλὰ σιδηρεῖη κορύνη ῥήγνυσκε φάλαγγας.
 τὸν Λυκόοργος ἔπεφνε δόλφ, οὗ τι κράτεϊ γε,
 στενωπῷ ἐν ὁδῷ, ὅθ' ἄρ' οὐ κορύνη οἱ ὄλεθρον
 χραῖσμε σιδηρεῖη· πρὶν γὰρ Λυκόοργος ὑποφθὰς
 δουρὶ μέσον περόνησεν, ὃ δ' ὕπτιος οὐδεὶ ἐρείσθη· 145
 τεύχεα δ' ἐξενάριξε, τὰ οἱ πόρε χάλκεος Ἄρης.
 καὶ τὰ μὲν αὐτὸς ἔπειτα φόρει μετὰ μῶλον Ἄρης·
 αὐτὰρ ἐπεὶ Λυκόοργος ἐνὶ μεγάροισιν ἐγήρα,
 δῶκε δ' Ἐρευθαλίῳ φίλῳ θεράποντι φορῆναι·
 τοῦ ὃ γε τεύχε' ἔχων προκαλίζετο πάντας ἀρίστους. 150
 οἱ δὲ μάλ' ἐτρώμεον καὶ ἐδείδισαν, οὐδέ τις ἔτλη·

ἀλλ' ἐμὲ θυμὸς ἀνῆκε πολυτλήμων πολεμίζειν
 θάρσει φ'. γενεῇ δὲ νεώτατος ἔσκον ἀπάντων
 καὶ μαχόμεν οἱ ἐγώ, δῶκεν δέ μοι εὖχος Ἀθήνη.
 τὸν δὴ μήκιστον καὶ κάρτιστον κτάνον ἄνδρα· 155
 πολλὸς γάρ τις ἔκειτο παρήγορος ξυθα καὶ ξυθα.
 εἴθ' ὥς ἡβώοιμι, βίη δέ μοι ἔμπεδος εἴη·
 τῷ κε τάχ' ἀντήσειε μάχης κορυθαίολος Ἔκτωρ.
 ὑμέων δ' οἷ περ ἔασιν ἀριστῆες Παναχαιῶν,
 οὐδ' οἷ προφρονέως μέμαθ' Ἑκτορος ἀντίον ἐλθεῖν." 160

Ὡς νείκεσσ' ὁ γέρων, οἱ δ' ἐννέα πάντες ἀνέστησαν.
 ὦρτο πολὺν πρῶτος μὲν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 τῷ δ' ἐπὶ Τυδεΐδης ὦρτο κρατερὸς Διομήδης,
 τοῖσι δ' ἐπ' Αἴαντες, θοῦριν ἐπιειμένοι ἀλκήν,
 τοῖσι δ' ἐπ' Ἴδομενεὺς καὶ δῶαυ Ἴδομενῆος, 165
 Μηριόνης, ἀτάλαντος Ἐυναλίῳ ἀνδρεϊφόντῃ,
 τοῖσι δ' ἐπ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,
 ἂν δὲ Θόας Ἀνδραϊμονίδης καὶ δῖος Ὀδυσσεύς·
 πάντες ἄρ' οἷ γ' ἔθελον πολεμίζειν Ἑκτορι δίφ.
 τοῖς δ' αὖτις μετέειπε Γερήνιος ἱππότης Νέστωρ· 170
 "κλήρῳ νῦν πεπάλασθε διαμπερές, ὅς κε λάχῃσιν"
 οὗτος γὰρ δὴ ὀνήσει ἐϋκνήμιδας Ἀχαιοὺς,
 καὶ δ' αὐτὸς δν θυμὸν ὀνήσεται, αἶ κε φύγῃσι
 δηῖου ἐκ πολέμοιο καὶ αἰνῆς δηϊότητος."

Ὡς ἔφαθ', οἱ δὲ κλῆρον ἐσημήναντο ἕκαστος, 175
 ἐν δ' ἔβαλον κυνέη Ἀγαμέμνωνος Ἀτρεΐδαιο.
 λαοὶ δ' ἡρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
 ὦδε δὲ τις εἶπεσκεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 "Ζεῦ πάτερ, ἦ Αἴαντα λαχεῖν, ἦ Τυδέος υἱόν,
 ἦ αὐτὸν βασιλῆα πολυχρῦσοιο Μυκῆνης." 180

Ὡς ἄρ' ἔφαν, πάλιν δὲ Γερήνιος ἱππότης Νέστωρ,
 ἐκ δ' ἔθορε κλῆρος κυνέης, δν ἄρ' ἤθελον αὐτοί,
 Αἴαντος· κῆρυξ δὲ φέρων ἂν ὄμιλον ἀπάντη

δείξ' ἐνδέξια πᾶσιν ἀριστήεσσιν Ἀχαιῶν.
 οἱ δ' οὐ γινώσκοντες ἀπηνήναντο ἕκαστος. 185
 ἀλλ' ὅτε δὴ τὸν ἴκανε φέρων ἄν' ὄμιλον ἀπάντη,
 ὅς μιν ἐπιγράψας κυνέη βάλε, φαίδιμος Αἴας,
 ἥ τοι ὑπέσχεθε χεῖρ', ὁ δ' ἄρ' ἔμβαλεν ἄγχι παραστάς,
 γυνῶ δὲ κλήρου σῆμα ἰδὼν, γήθησε δὲ θυμῷ.
 τὸν μὲν παρ πόδ' ἐὼν χαμάδις βάλε φώνησέν τε· 190
 “ὦ φίλοι, ἥ τοι κλήρος ἔμός, χαίρω δὲ καὶ αὐτὸς
 θυμῷ, ἐπεὶ δοκέω νικησέμεν Ἑκτορα δῖον.
 ἀλλ' ἄγετ', ὅφρ' ἂν ἐγὼ πολεμήϊα τεύχεα δύω,
 τόφρ' ὑμεῖς εὐχεσθε Διὶ Κρονίῳνι ἄνακτι,
 σιγῇ ἐφ' ὑμείων, ἵνα μὴ Τρῳῆς γε πύθωνται, 195
 ἥε καὶ ἀμφοδῆην, ἐπεὶ οὐ τινα δείδιμεν ἔμπης·
 οὐ γάρ τίς με βίη γε ἐκὼν ἀέκοντα δίηται,
 οὐδέ τι ἰδρεῖη, ἐπεὶ οὐδ' ἐμὲ νῆϊδά γ' οὕτως
 ἔλπομαι ἐν Σαλαμῖνι γενέσθαι τε τραφέμεν τε.”
 ὧς ἔφαθ', οἱ δ' εὐχοντο Διὶ Κρονίῳνι ἄνακτι· 200
 ὦδε δέ τις εἵπεςκεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 “Ζεῦ πάτερ, Ἰδῆθεν μεδέων, κύδιστε μέγιστε,
 δὸς νίκην Αἴαντι καὶ ἀγλαὸν εὖχος ἀρέσθαι·
 εἰ δὲ καὶ Ἑκτορά περ φιλέεις καὶ κήδεαι αὐτοῦ,
 ἴσῃν ἀμφοτέροισι βίην καὶ κῦδος ὅπασσον.” 205
 ὧς ἄρ' ἔφην, Αἴας δὲ κορύσσετο νώροπι χαλκῷ.
 αὐτὰρ ἐπειδὴ πάντα περὶ χροῖ ἔσσατο τεύχεα,
 σεύατ' ἐπειθ' οἷός τε πελώριος ἔρχεται Ἄρης,
 ὅς τ' εἰσιν πόλεμόνδε μετ' ἀνέρας, οὓς τε Κρονίων
 θυμοβόρου ξριδος μένεϊ ξυνέηκε μάχεσθαι. 210
 τοῖος ἄρ' Αἴας ὦρτο πελώριος, ἔρκος Ἀχαιῶν,
 μειδιῶν βλοσυροῖσι προσώπασι· νέρθε δὲ ποσσὶν
 ἥϊε μακρὰ βιβάς, κραδᾶων δολιχόσκιον ἔγχος.
 τὸν δὲ καὶ Ἀργεῖοι μὲν ἐγήθηον εἰσορόωντες,
 Τρῳᾶς δὲ τρόμος αἰνὸς ὑπήλυθε γυνίᾳ ἕκαστον, 215

Ἐκτορί τ' αὐτῷ θυμὸς ἐνὶ στήθεσσι πάτασσε·
 ἀλλ' οὐ πως ἔτι εἶχεν ὑποτρέσαι οὐδ' ἀναδύναι
 ἄψ λαῶν ἐς ὄμιλον, ἐπεὶ προκαλέσσατο χάρμη.
 Αἴας δ' ἐγγύθεν ἦλθε φέρων σάκος ἥτε πύργον,
 χάλκεον ἑπταβόειον, ὃ οἱ Τυχίος κάμε τεύχων, 220
 σκυτοτόμων ὄχ' ἄριστος, ὅτλη ξυι οἰκία ναίων,
 ὃς οἱ ἐποίησεν σάκος αἰόλον ἑπταβόειον
 ταύρων ζατρεφίων, ἐπὶ δ' ὄγδοον ἤλασε χαλκόν.
 τὸ πρόσθε στέρνοιο φέρων Τελαμώνιος Αἴας
 στή ῥα μάλ' Ἐκτορος ἐγγύς, ἀπειλήσας δὲ προσηύδα· 225
 “Ἐκτορ, νῦν μὲν δὴ σάφα εἴσεαι οἰόθεν οἶος
 οἶοι καὶ Δαναοῖσιν ἀριστῆες μετέασι,
 καὶ μετ' Ἀχιλλῆα ῥήξήνορα θυμολέοντα.
 ἀλλ' ὃ μὲν ἐν νῆεσσι κορωνίσσι ποντοπόροισι
 κεῖτ' ἀπομνηύσας Ἀγαμέμνονι, ποιμένι λαῶν 230
 ἡμεῖς δ' εἰμὲν τοιοῖοι οἳ ἂν σέθεν ἀντιάσαιμεν
 καὶ πολέες· ἀλλ' ἄρχε μάχης ἠδὲ πτολέμοιο.”

Τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἐκτωρ·
 “Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,
 μή τί μεν ἥτε παιδὸς ἀφανροῦ πειρήτιζε, 235
 ἢ γυναικός, ἢ οὐκ οἶδεν πολεμήϊα ἔργα.
 αὐτὰρ ἐγὼν εὖ οἶδα μάχας τ' ἀνδροκτασίας τε·
 οἷδ' ἐπὶ δεξιᾷ, οἷδ' ἐπ' ἀριστερὰ νωμῆσαι βῶν
 ἄζαλέην, τό μοι ἔστι ταλαύρινον πολεμίζειν·
 οἶδα δ' ἐπαῖξαι μόθον ἱππῶν ὤκειάων 240
 οἶδα δ' ἐνὶ σταδίῃ δηῖφ μέλπεσθαι Ἀρηϊ.
 ἀλλ' οὐ γάρ σ' ἐθέλω βαλέειν τοιοῦτον ἔοντα
 λάθρη ὀπιπεύσας, ἀλλ' ἀμφαδόν, αἶ κε τύχωμι.”

Ἦ ῥα, καὶ ἀμπεπαλὼν προῖει δολιχόσκιον ἔγχος,
 καὶ βάλεν Αἴαντος δεινὸν σάκος ἑπταβόειον 245
 ἀκρότατον κατὰ χαλκόν, ὃς ὄγδοος ἦεν ἐπ' αὐτῷ.
 ἐξ δὲ διὰ πτύχας ἦλθε δαΐζων χαλκὸς ἀτειρής,

ἐν τῇ δ' ἐβδομάτῃ ρινῶ σχέτο· δεύτερος αὐτε
 Αἴας διογενῆς προτεῖ δολιχόσκιον ἔγχος,
 καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἔτην. 250
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
 καὶ διὰ θώρηκος πολυδαίδαλου ἡρήρειστο·
 ἀντικρὺ δὲ παραλ λαπάρην διάμησε χιτῶνα
 ἔγχος· ὃ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν.
 τῷ δ' ἐκσπασσαμένω δολίχ' ἔγχεα χερσὶν ἄμ' ἄμφω 255
 σὺν ῥ' ἔπεσον λείουσιν ἑοικότες ὠμοφάγοισιν,
 ἦ συσὶ κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν.
 Πριαμίδης μὲν ἔπειτα μέσον σάκος οὔτασε δουρί,
 οὐδ' ἔρρηξεν χαλκόν, ἀνεγνάμφθη δέ οἱ αἰχμή.
 Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος· ἡ δὲ διαπρὸ 260
 ἦλυθεν ἐγχείῃ, στυφέλιξε δέ μιν μεμαῶτα,
 τμήδην δ' αὐχέν' ἐπῆλθε, μέλαν δ' ἀνεκῆκιν αἷμα.
 ἀλλ' οὐδ' ὥς ἀπέληγε μάχης κορυθαίολος Ἔκτωρ,
 ἀλλ' ἀναχασσάμενος λίθον εἴλετο χειρὶ παχείῃ
 κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε μέγαν τε· 265
 τῷ βάλεν Αἴαντος δεινὸν σάκος ἐπταβόειον
 μέσσον ἐπομφάλιον· περιήχησεν δ' ἄρα χαλκός.
 δεύτερος αὐτ' Αἴας πολὺ μείζονα λῶαν ἀέφρας
 ἦκ' ἐπιδιμήσας, ἐπέρεισε δὲ ἱν' ἀπέλεθρον,
 εἴσω δ' ἀσπιδ' ἔαξε βαλὼν μυλοειδέϊ πέτρῳ, 270
 βλάψε δέ οἱ φίλα γούναθ'· ὃ δ' ὕπτιος ἔξετανύσθη
 ἀσπίδι ἐγχριμφθείς· τὸν δ' αἰψ' ὠρθωσεν Ἀπόλλων.
 καὶ νύ κε δὴ ξιφέεσσ' αὐτοσχεδὸν οὐτάζοντο,
 εἰ μὴ κήρυκες, Διὸς ἄγγελοι ἦδὲ καὶ ἀνδρῶν,
 ἦλθον, ὃ μὲν Τρώων, ὃ δ' Ἀχαιῶν χαλκοχιτώνων, 275
 Ταλθύβιός τε καὶ Ἰδαῖος, πεπνυμένω ἄμφω·
 μέσσω δ' ἀμφοτέρων σκῆπτρα σχέθον, εἶπέ τε μῦθον
 κῆρυξ Ἰδαῖος, πεπνυμένα μῆδεα εἰδώς·
 “μηκέτι, παῖδε φίλω, πολεμίζετε μηδὲ μάχεσθον”

ἀμφοτέρω γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεὺς, 280
 ἄμφω δ' αἰχμητά· τό γε δὴ καὶ ἴδμεν ἅπαντες.
 νῦν δ' ἥδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι."

Τὸν δ' ἀπαμειβόμενος προσέφη Τελαμώνιος Αἴας· 285
 "Ἰδαῖ, Ἔκτορα ταῦτα κελεύετε μυνθήσασθαι·
 αὐτὸς γὰρ χάρμη προκαλέσσατο πάντας ἀρίστους.
 ἀρχέτω· αὐτὰρ ἐγὼ μάλα πείσομαι ἢ περ ἂν οὗτος."

Τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ· 290
 "Αἴαν, ἐπεὶ τοι δῶκε θεὸς μέγεθός τε βίην τε
 καὶ πινυτήν, περὶ δ' ἔγχει Ἀχαιῶν φέρτατός ἐσσι,
 νῦν μὲν παυσώμεσθα μάχης καὶ δηϊοτήτος 295
 σήμερον· ὕστερον αὖτε μαχησόμεθ', εἰς ὃ κε δαίμων
 ἄμμε διακρίνη, δῶή δ' ἐτέροισί γε νίκην.
 νῦν δ' ἥδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι,
 ὥς σύ τ' ἐϋφρήνης πάντας παρὰ νηυσὶν Ἀχαιοῦς,
 σούς τε μάλιστα ἔτας καὶ ἑταίρους, οἳ τοι ἔασιν· 300
 αὐτὰρ ἐγὼ κατὰ ἄστρῳ μέγα Πριάμοιο ἄνακτος
 Τρῶας ἐϋφρανέω καὶ Τρῳάδας ἐλκεσιπέπλους,
 αἳ τέ μοι εὐχόμεναι θεῖον δύσονται ἀγῶνα.
 δῶρα δ' ἄγ' ἀλλήλοισι περικλυτὰ δώομεν ἄμφω,
 ὅφρα τις ᾧδ' εἴπησιν Ἀχαιῶν τε Τρώων τε· 305
 "ἡμὲν ἐμαρνάσθην ξριδος πέρι θυμοβόροιο,
 ἦδ' αὖτ' ἐν φιλότῃ διέτμαγεν ἀρθμήσαντε."

*Ὡς ἄρα φωνήσας δῶκε ξίφος ἀργυρόηλον,
 σὺν κολεῷ τε φέρων καὶ ἐϋτμήτῳ τελαμῶνι· 310
 Αἴας δὲ ζωστήρα δίδου φοίνικι φαεινόν.
 τῷ δὲ διακρινθέντε ὁ μὲν μετὰ λαὸν Ἀχαιῶν
 ἦι, ὁ δ' ἐς Τρώων ὄμαδον κίε· τοὶ δ' ἐχάρησαν,
 ὥς εἶδον ζῶόν τε καὶ ἀρτεμέα προσιόντα,
 Αἴαντος προφυγόντα μένος καὶ χεῖρας ἀάπτους·
 καὶ ῥ' ἦγον προτὶ ἄστρῳ, ἀελπτέοντες σόον εἶναι.
 Αἴαντ' αὖθ' ἐτέρωθεν ἐϋκνήμιδες Ἀχαιοὶ

εἰς Ἀγαμέμνονα δῖον ἄγον, κεχαρηότα νίκη.

Οἱ δ' ὅτε δὴ κλισίῃσιν ἐν Ἀτρεΐδαο γέγοντο,
τοῖσι δὲ βοῦν ἱέρευσεν ἀναξ ἀνδρῶν Ἀγαμέμνων
ἄρσενα πενταέτηρον ὑπερμενεί Κρονίωνι. 315

τὸν δέρον ἀμφὶ θ' ἔπον, καὶ μιν διέχευαν ἅπαντα,
μίστυλλον τ' ἄρ' ἐπισταμένως πείραν τ' ὀβελοῖσιν,
ᾧπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔτισης 320

πῶτοισιν δ' Αἴαντα διηνεκέεσσι γέraitεν
ἥρωες Ἀτρεΐδης, εὐρυκρέων Ἀγαμέμνων.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν
Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνεται βουλή· 325

ὃ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν
“Ἀτρεΐδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαϊῶν,
πολλοὶ γὰρ τεθνῶσι κάρη κομόωντες Ἀχαιοί,
τῶν νῦν αἶμα κελαινὸν ἐύρροον ἀμφὶ Σκάμανδρον
ἔσκέδασ' ὄξυς Ἄρης, ψυχὰ δ' Αἰδόσδε κατήλθον 330

τῷ σε χρή πόλεμον μὲν ἅμ' ἡοὶ παῦσαι Ἀχαιῶν,
αὐτοὶ δ' ἀγρόμενοι κυκλήσομεν ἐνθάδε νεκροὺς
βουσι καὶ ἡμιόνοισιν· ἀτὰρ κατακόμεν αὐτοὺς
τυτθὸν ἀποπρὸ νεῶν, ὥς κ' ὁστέα παισὶν ἕκαστος
οἴκαδ' ἄγῃ, ὅτ' ἂν αὐτε νεώμεθα πατρίδα γαίαν. 335

τύμβον δ' ἀμφὶ πυρὴν ξνα χεύομεν ἐξαγαγόντες
ἄκριτον ἐκ πεδίου· ποτὶ δ' αὐτὸν δείμομεν ὧκα
πύργους ὑψηλοὺς, εἴλαρ νηῶν τε καὶ αὐτῶν.
ἐν δ' αὐτοῖσι πύλας ποιήσομεν εὖ ἀραρυίας,
ᾠφρα δι' αὐτῶν ἱππηλασίῃ ὁδοῖς εἴη· 340

ἔκτοσθεν δὲ βαθεῖαν ὀρύξομεν ἐγγυθὶ τάφρον,
ἣ χ' ἵππους καὶ λαὸν ἐρυκάκοι ἀμφὶς ἐοῦσα,
μή ποτ' ἐπιβρίση πόλεμος Τρώων ἀγερώχων.”

Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνησάν βασιλῆες.
 Τρώων αὖτ' ἀγορὴ γένητ' Ἰλίου ἐν πόλει ἄκρῃ, 345
 δεινὴ τετρηχυῖα, παρὰ Πριάμοιο θύρῃσι·
 τοῖσιν δ' Ἀντήνωρ πεπνυμένος ἦρχ' ἀγορεύειν·
 “κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ' ἐπίκουροι,
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 δεῦτ' ἄγετ', Ἀργεῖην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ 350
 δώομεν Ἀτρεΐδῃσιν ἄγειν· νῦν δ' ὄρκια πιστὰ
 ψευδάμενοι μαχόμεσθα· τῷ οὗ νύ τι κέρδιον ἡμῖν
 [ἔλπομαι ἐκτελέεσθαι, ἵνα μὴ ῥέξομεν ὧδε].”

Ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο· τοῖσι δ' ἀνέστη
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἡϋκόμοιο, 355
 ὃς μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
 “Ἀντήνωρ, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις·
 οἶσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.
 εἰ δ' ἔτεόν δὴ τοῦτον ἀπὸ σπονδῆς ἀγορεύεις,
 ἐξ ἄρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί. 360
 αὐτὰρ ἐγὼ Τρῶεσσι μεθ' ἵπποδάμοις ἀγορεύσω·
 ἀντικρὺ δ' ἀπόφῃμι, γυναῖκα μὲν οὐκ ἀποδώσω·
 κτήματα δ' ὅσσ' ἀγόμεν ἐξ Ἀργεος ἡμέτερον δῶ
 πάντ' ἐθέλω δόμεναι καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιθεῖναι.”

Ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο· τοῖσι δ' ἀνέστη
 Δαρδανίδης Πρίαμος, θεόφιν μῆστωρ ἀτάλαντος, 366
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπε·
 “κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ' ἐπίκουροι,
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 νῦν μὲν δόρπον ἔλεσθε κατὰ πτόλιν, ὥς τὸ πάρος περ,
 καὶ φυλακῆς μνήσασθε καὶ ἐγρήγορθε ἕκαστος· 371
 ἡῶθεν δ' Ἰδαῖος ἴτω κοίλας ἐπὶ νῆας
 εἰπόμεν Ἀτρεΐδης, Ἀγαμέμνονι καὶ Μενελάῳ,
 μῦθον Ἀλεξάνδροιο, τοῦ εἴνεκα νείκος ὄρωρε·
 καὶ δὲ τόδ' εἰπόμεναι πυκινὸν ἔπος, αἶ κ' ἐθέλωσι 375

παύσασθαι πολέμδιο δυσηχέος, εἰς δ' κε νεκροὺς
κῆομεν· ὕστερον αὐτε μαχησόμεθ', εἰς δ' κε δαίμων
ἄμμε διακρίνη, δῶή δ' ἐτέροισί γε νίκην."

^αΩς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἦδ' ἐπίθοντο,
[δόρπον· ἔπειθ' ἐδλοντο κατὰ στρατὸν ἐν τελέεσσιν·] 380
ἦῶθεν δ' Ἰδαῖος ἔβη κοίλας ἐπὶ νῆας·

τοὺς δ' εὐρ' εἰν ἀγορῇ Δαναοὺς θεράποντας Ἄρηος
νῆϊ πάρα πρύμνῃ Ἀγαμέμνονος· αὐτὰρ ὁ τοῖσι
στὰς ἐν μέσσοισιν μετεφώνεεν ἡπύτα κῆρυξ·

"Ἄτρεΐδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν, 385

ἠνώγει Πρίαμός τε καὶ ἄλλοι Τρῶες ἀγαυοὶ
εἰπεῖν, αἱ κέ περ ὕμμι φίλον καὶ ἦδὺν γένοιτο,
μῦθον Ἀλεξάνδριοι, τοῦ εἵνεκα νεῖκος ὄρωρε·

κτῆματα μὲν ὅσ' Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν
ἠγάγετο Τροίηνδ'—ὥς πρὶν ὤφελλ' ἀπολέσθαι— 390

πάντ' ἐθέλει δόμεναι καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιθεῖναι·

κουριδίην δ' ἄλοχον Μενελάου κυδαλίμοιο

οὔ φησιν δώσειν· ἡ μὲν Τρῶές γε κέλονται.

καὶ δὲ τόδ' ἠνώγεον εἰπεῖν ἔπος, αἱ κ' ἐθέλῃτε
παύσασθαι πολέμοιο δυσηχέος, εἰς δ' κε νεκροὺς 395

κῆομεν· ὕστερον αὐτε μαχησόμεθ', εἰς δ' κε δαίμων
ἄμμε διακρίνη, δῶή δ' ἐτέροισί γε νίκην."

^αΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·
ὄψ' δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·

"μήτ' ἄρ' τις νῦν κτήματ' Ἀλεξάνδριοι δεχέσθω 400

μήθ' Ἐλένην· γνωτὸν δὲ καὶ ὅς μάλα νήπιός ἐστιν,
ὥς ἦδη Τρῶεσσιν ὀλέθρου πείρατ' ἐφήπται."

^αΩς ἔφαθ', οἱ δ' ἄρα πάντες ἐπίαχον υἱες Ἀχαιῶν,
μῦθον ἀγασσάμενοι Διομήδεος ἱπποδάμοιο·

καὶ τότε ἄρ' Ἰδαῖον προσέφη κρείων Ἀγαμέμνων 405

"Ἰδαί', ἡ τοι μῦθον Ἀχαιῶν αὐτὸς ἀκούεις,
ὥς τοι ὑποκρίνονται· ἐμοὶ δ' ἐπιανδάνει οὕτως.

ἀμφὶ δὲ νεκροῖσιν κατακαίμεν οὐ τι μεγάλρω·
 οὐ γάρ τις φειδῶ νεκύων κατατεθνηώτων
 γίγνεται, ἐπεὶ κε θάνωσι, πυρὸς μείλισσέμεν ὦκα. 410
 ὄρκια δὲ Ζεὺς ἴστω, ἐρίγδουπος πόσις Ἑρῆς.”

Ἄς εἰπὼν τὸ σκῆπτρον ἀνέσχεθε πᾶσι θεοῖσιν,
 ἄψορρον δ' Ἰδαίος ἔβη προτὶ Ἴλιον ἱρήν.
 οἱ δ' ἔατ' εἰν ἀγορῇ Τρῶες καὶ Δαρδανίωνες,
 πάντες ὁμηγερέες, ποτιδέγμενοι ὀππότ' ἄρ' ἔλθοι 415
 Ἰδαίος· ὁ δ' ἄρ' ἦλθε καὶ ἀγγελίην ἀπέειπε
 στὰς ἐν μέσσοισιν· τοὶ δ' ὠπλίζοντο μάλ' ὦκα,
 ἀμφότερον, νέκυσ τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην·
 Ἀργεῖοι δ' ἐτέρωθεν ἐϋσσέλμων ἀπὸ νηῶν
 ὀτρύνοντο νέκυσ τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην. 420

Ἥελιος μὲν ἔπειτα νέον προσέβαλλεν ἀρούρας,
 ἐξ ἀκαλαρρεΐταιο βαθυρρόου Ὠκεανοῖο
 οὐρανὸν εἰσανιών· οἱ δ' ἦντεον ἀλλήλοισιν.
 ἔνθα διαγνῶναι χαλεπῶς ἦν ἄνδρα ἕκαστον·
 ἀλλ' ὕδατι νίζοντες ἀπο βρότον αἱματόεντα, 425
 δάκρυα θερμὰ χέοντες ἀμαξάων ἐπάειραν.
 οὐδ' εἴα κλαίειν Πρίαμος μέγας· οἱ δὲ σιωπῇ
 νεκροὺς πυρκαϊῆς ἐπενήνεον ἀχνύμενοι κῆρ,
 ἐν δὲ πυρὶ πρήσαντες ἔβαν προτὶ Ἴλιον ἱρήν.
 ὥς δ' αὐτως ἐτέρωθεν ἐϋκνήμιδες Ἀχαιοὶ 430
 νεκροὺς πυρκαϊῆς ἐπενήνεον ἀχνύμενοι κῆρ,
 ἐν δὲ πυρὶ πρήσαντες ἔβαν κοίλας ἐπὶ νῆας.

Ἥμος δ' οὐτ' ἄρ πω ἠώς, ἔτι δ' ἀμφιλύκη νύξ,
 τῆμος ἄρ' ἀμφὶ πυρὴν κριτὸς ἔγρετο λαὸς Ἀχαιῶν,
 τύμβον δ' ἀμφ' αὐτὴν ἔνα ποίεον ἐξαγαγόντες 435
 ἄκριτον ἐκ πεδίου, ποτὶ δ' αὐτὸν τεῖχος ἔδειμαν
 πύργους θ' ὑψηλοὺς, εἴλαρ νηῶν τε καὶ αὐτῶν.
 ἐν δ' αὐτοῖσι πύλας ἐνεποίεον εὖ ἀραρυίας,
 ὄφρα δι' αὐτάων ἱππηλασίῃ ὁδὸς εἴη·

ἔκτοσθεν δὲ βαθεῖαν ἐπ' αὐτῷ τάφρον ὄρυξαν, 440
εὐρείαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξαν.

ᾧ οἱ μὲν πονέοντο κάρη κομόωντες Ἀχαιοί·
οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἀστεροπητῇ
θηεῦντο μέγα ἔργον Ἀχαιῶν χαλκοχιτώνων.
τοῖσι δὲ μύθων ἦρχε Ποσειδάων ἐνοσίχθων 445
“Ζεῦ πάτερ, ἡ ῥά τίς ἐστι βροτῶν ἐπ' ἀπείρουνα γαίαν
ὅς τις ἔτ' ἀθανάτοισι νόον καὶ μῆτιν ἐνίψει ;
οὐχ ὁράς ὅτι δὴ αὐτε κάρη κομόωντες Ἀχαιοὶ
τείχος ἔτειχίσσαντο νεῶν ὑπερ, ἀμφὶ δὲ τάφρον
ἤλασαν, οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας ; 450
τοῦ δ' ἡ τοι κλέος ἔσται ὅσον τ' ἐπικίδνυται ἡώς·
τοῦ δ' ἐπιλήσονται τὸ ἐγὼ καὶ Φοῖβος Ἀπόλλων
ἦρω Λαομέδοντι πολίσσαμεν ἀθλήσαντε.”

Τὸν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
“ὦ πόποι, ἐννοσίγαι' εὐρυσθενές, οἶον ξείπες. 455
ἄλλος κέν τις τοῦτο θεῶν δαίσειε νόημα,
ὅς σέο πολλὸν ἀφαιρότερος χεῖράς τε μένος τε·
σὸν δ' ἡ τοι κλέος ἔσται ὅσον τ' ἐπικίδνυται ἡώς.
ἄγρει μάν, ὅτ' ἂν αὐτε κάρη κομόωντες Ἀχαιοὶ
οἴχωνται σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν, 460
τείχος ἀναρρήξας τὸ μὲν εἰς ἅλα πᾶν καταχεύαι,
αὐτὶς δ' ἡϊόνα μεγάλην ψαμάθοισι καλύψαι,
ὥς κέν τοι μέγα τεῖχος ἀμαλδύνηται Ἀχαιῶν.”

ᾧ οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
δύσσετο δ' ἥελιος, τετέλεστο δὲ ἔργον Ἀχαιῶν, 465
βουφόμεον δὲ κατὰ κλισίας καὶ δόρπον ἔλοντο.
νῆες δ' ἐκ Λήμνοιο παρέστασαν οἶνον ἄγουσαι
πολλαί, τὰς προέηκεν Ἰησονίδης Εὐνῆος,
τόν ῥ' ἔτεχ' Ὑψιπύλη ὑπ' Ἰήσωνι, ποιμένι λαῶν.
χωρὶς δ' Ἀτρεΐδης, Ἀγαμέμνονι καὶ Μενελάῳ, 470
θῶκεν Ἰησονίδης ἀγέμεν μέθυ, χίλια μέτρα.

ἔνθεν ἄρ' οἰνίζονται κάρη κομόωντες Ἀχαιοί,
ἄλλοι μὲν χαλκῷ, ἄλλοι δ' αἰθωνι σιδήρῳ,
ἄλλοι δὲ ῥινοῖς, ἄλλοι δ' αὐτῇσι βόεσσιν,
ἄλλοι δ' ἀνδραπόδεσσι· τίθεντο δὲ daίτα θάλειαν. 475
παννύχιοι μὲν ἔπειτα κάρη κομόωντες Ἀχαιοὶ
δαίνυντο, Τρῶες δὲ κατὰ πτόλιν ἥδ' ἐπίκουροι·
παννύχιος δέ σφιν κακὰ μῆδετο μητίετα Ζεὺς
σμερδαλέα κτυπέων· τοὺς δὲ χλωρὸν δέος ἦρει·
οἶνον δ' ἐκ δεπάων χαμάδις χέον, οὐδέ τις ἔτλη 480
πρὶν πιέειν, πρὶν λείψαι ὑπερμενέϊ Κρονίῳ.
κοιμήσαντ' ἄρ' ἔπειτα καὶ ὕπνου δῶρον ἔλοντο.

ΙΛΙΑΔΟΣ Θ.

Κόλος μάχη.

Ἦὼς μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν,
Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο τερπικέραννος
ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο·
αὐτὸς δέ σφ' ἀγόρευε, θεοὶ δ' ὑπὸ πάντες ἄκουον·
“ κέκλυτέ μεν, πάντες τε θεοὶ πᾶσαί τε θέαιναι, 5
ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
μήτε τις οὖν θήλεια θεὸς τό γε μήτε τις ἄρσιν
πειράτῳ διακέρσαι ἐμὸν ἔπος, ἀλλ' ἅμα πάντες
αἰνεῖτ', ὄφρα τάχιστα τελευτήσω τάδε ἔργα.
δν δ' ἂν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα νοήσω 10
ἐλθόντ' ἢ Τρώεσσιν ἀρηγέμεν ἢ Δαναοῖσι,
πληγείς οὐ κατὰ κόσμον ἐλεύσεται Οὐλυμπόνδε
ἢ μιν ἐλὼν ῥίψω ἐς Τάρταρον ἡερόεντα,
τῆλε μάλ', ἦχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον,
ἔνθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδός, 15
τόσσον ἔνερθ' Ἀΐδεω ὅσον οὐρανός ἐστ' ἀπὸ γαίης·
γνώσεται ἔπειθ' ὅσον εἰμὶ θεῶν κάρτιστος ἀπάντων.
εἰ δ' ἄγε πειρήσασθε, θεοί, ἵνα εἴδετε πάντες·
σειρὴν χρυσεῖην ἐξ οὐρανόθεν κρεμάσαντες
πάντες τ' ἐξάπτεσθε θεοὶ πᾶσαί τε θέαιναι· 20
ἀλλ' οὐκ ἂν ἐρύσαιτ' ἐξ οὐρανόθεν πεδίοις
Ζῆν' ὑπατον μήστωρ, οὐδ' εἰ μάλα πολλὰ κάμοιτε.
ἀλλ' ὅτε δὴ καὶ ἐγὼ πρόφρων ἐθέλοιμι ἐρύσσαι,

αὐτῇ κεν γαίῃ ἐρύσαιμ' αὐτῇ τε θαλάσσῃ·
σειρὴν μὲν κεν ἔπειτα περὶ ῥίον Οὐλύμπιοιο
δησαίμην, τὰ δέ κ' αὐτε μετήορα πάντα γένοιτο.
τόσσον ἐγὼ περὶ τ' εἰμὶ θεῶν περὶ τ' εἰμὶ ἀνθρώπων.¹⁹

ᾧς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ
μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσεν.
ὄψε δὲ δὴ μετέειπε θεὰ γλαυκῶπις Ἀθήνη·

“ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,
εὖ νυ καὶ ἡμεῖς ἴδμεν ὅ τοι σθένος οὐκ ἐπιεικτόν·
ἄλλ' ἔμπης Δαναῶν ὀλοφνρόμεθ' αἰχμητῶν,
οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται.
ἄλλ' ἢ τοι πολέμου μὲν ἀφεξόμεθ', ὥς σὺ κελεύεις·
βουλὴν δ' Ἀργείοις ὑποθησόμεθ', ἣ τις ὀνήσει,
ὥς μὴ πάντες ὄλωνται ὀδυσσαμένοιο τεοῖο.”

Τὴν δ' ἐπιμειδίσας προσέφη νεφεληγερέτα Ζεὺς·
“θάρσει, Τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ
πρόφρονι μυθέομαι, ἐθέλω δέ τοι ἥπιος εἶναι.”

ᾧς εἰπὼν ὑπ' ὄχεσφι τιτύσκετο χαλκόποδ' ἵππω,
ὦκυπέτα, χρυσέησιν ἐθείρησιν κομόωντε,
χρυσὸν δ' αὐτὸς ἔδυνε περὶ χροῖ, γέντο δ' ἱμάσθλην
χρυσείην εὐτυκτον, ἐοῦ δ' ἐπεβήσετο δίφρου,
μάστιξεν δ' ἐλάαν· τῷ δ' οὐκ ἀέκοντε πετέσθη
μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.

Ἰδὼν δ' Ἰκανεν πολυπίδακα, μητέρα θηρῶν,
Γάργαραν· ἔνθα δέ οἱ τέμενος βωμός τε θυήεις.
ἔνθ' ἵππους ἔστησε πατὴρ ἀνδρῶν τε θεῶν τε
λύσας ἐξ ὀχέων, κατὰ δ' ἡέρα πουλὺν ἔχευεν.
αὐτὸς δ' ἐν κορυφῇσι καθέζετο κύδεϊ γαίῳν,
εἰσορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν.

Οἱ δ' ἄρα δειπνον ἔλοντο κάρη κομόωντες Ἀχαιοὶ
ρίμφα κατὰ κλισίας, ἀπὸ δ' αὐτοῦ θωρήσσοιτο.
Τρώες δ' αὖθ' ἐτέρωθεν ἀνὰ πτόλιν ὠπλίζοντο,

παυρότεροι· μέμασαν δὲ καὶ ὧς ὑσμῖνι μάχεσθαι,
 χρειοὶ ἀναγκαίῃ, πρό τε παίδων καὶ πρὸ γυναικῶν.
 πᾶσαι δ' ὠτέγγυντο πύλαι, ἐκ δ' ἔσσυντο λαός,
 πεῖσοι θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὁρώρει.

Οἱ δ' ὅτε δὴ ῥ' ἐς χῶρον ξνα ξυνιόντες ἴκοντο, 60
 σὺν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 ἔπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὁρώρει.
 ἐνθα δ' ἄμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα. 65

*Οφρα μὲν ἧὼς ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,
 τύφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός.
 ἦμος δ' Ἡέλιος μέσον οὐρανὸν ἀμφιβεβήκει,
 καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα·
 ἐν δ' ἐτίθει δύο κῆρε ταηλεγέος θανάτοιο, 70
 Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
 ἔλακε δὲ μέσσα λαβῶν· ῥέπε δ' αἵσιμον ἦμαρ Ἀχαιῶν.
 αἶ μὲν Ἀχαιῶν κῆρες ἐπὶ χθονὶ πουλυβοτείρῃ
 ἐξέσθην, Τρώων δὲ πρὸς οὐρανὸν εὐρὺν ἄερθεν·
 αὐτὸς δ' ἐξ Ἰδης μεγάλ' ἔκτυπε, δαιόμενον δὲ 75
 ἦκε σέλας μετὰ λαὸν Ἀχαιῶν· οἱ δὲ ἰδόντες
 θάμβησαν, καὶ πάντας ὑπὸ χλωρὸν δέος εἶλεν.

*Εὐθ' οὕτ' Ἰδομενεὺς τλῆ μίμνειν οὕτ' Ἀγαμέμνων,
 οὔτε δὴ Αἴαντες μενέτην, θεράποντες Ἄρῃος·
 Νέστωρ οἷος ἔμιμνε Γερήνιος, οὔρος Ἀχαιῶν, 80
 αὐτὶ ἐκόν, ἀλλ' ἵππος ἐτείρετο, τὸν βάλεν ἰφ
 θεὸς Ἀλέξανδρος, Ἑλένης πόσις ἡὔκόμοιο,
 ἄκρην κακ κορυφήν, ὅθι τε πρῶται τρίχες ἵππων
 κρανίῳ ἐμπεφύασι, μάλιστα δὲ καίριόν ἐστιν.
 ἀλγήςσας δ' ἀνέπαλτο, βέλος δ' εἰς ἐγκέφαλον δῦ, 85
 σὺν δ' ἵππους ἐτάραξε κυλινδόμενος περὶ χαλκῷ.
 ὄφρ' ὁ γέρων ἵπποιο παρηορίας ἀπέταμνε

φασγάνῳ ἀΐσσω, τόφρ' Ἑκτορος ὠκέες ἵπποι
 ἦλθον ἀν' ἰωχμὸν θρασὺν ἡνίοχον φορέοντες
 Ἑκτορα· καὶ νῦ κεν ἔνθ' ὁ γέρων ἀπὸ θυμὸν ὄλεσσειν, 90
 εἰ μὴ ἄρ' ὄξυ νόησε βοὴν ἀγαθὸς Διομήδης·
 σμερδαλέον δ' ἐβόησεν ἐποτρύνων Ὀδυσῆα·
 “διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 πῇ φεύγεις μετὰ νῶτα βαλὼν κακὸς ὥς ἐν ὁμίλῳ ;
 μή τις τοι φεύγοντι μεταφρένῳ ἐν δόρῳ πῆξῃ. 95
 ἀλλὰ μέν', ὅφρα γέροντος ἀπώσομεν ἄγριον ἄνδρα.”

“Ὡς ἔφατ', οὐδ' ἐσάκουσε πολὺτλας δῖος Ὀδυσσεύς,
 ἀλλὰ παρήϊξεν κοίλας ἐπὶ νῆας Ἀχαιῶν.
 Τυδείδης δ' αὐτὸς περ ἔων προμάχοισιν ἐμίχθη,
 στῇ δὲ πρόσθ' ἵππων Νηληϊάδαο γέροντος, 100
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ὦ γέρον, ἡ μάλα δὴ σε νέοι τείρουσι μαχηταί,
 σῇ δὲ βίῃ λέλυται, χαλεπὸν δέ σε γῆρας ὀπάξει,
 ἡπεδανὸς δέ νῦ τοι θεράπων, βραδέες δέ τοι ἵπποι.
 ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσεο, ὅφρα ἴδῃαι 105
 οἴοι Τρώϊοι ἵπποι, ἐπιστάμενοι πεδίοιο
 κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκέμεν ἡδὲ φέβεσθαι,
 οὓς ποτ' ἀπ' Αἰνεΐαν ἐλόμην, μήστωρε φόβοιο.
 τοῦτ' ἄνθ' ἐμὸν ὄφρα θεράποντε κομείτων, τῷδε δὲ νῶϊ
 Τρῶσιν ἐφ' ἵπποδάμοις ἰθύνομεν, ὅφρα καὶ Ἑκτωρ 110
 εἴσεται εἰ καὶ ἐμὸν δόρυ μαίνεται ἐν παλάμῃσιν.”

“Ὡς ἔφατ', οὐδ' ἀπίθῃσε Γερῆνιος ἱππότης Νέστωρ.
 Νεστορέας μὲν ἔπειθ' ἵππους θεράποντε κομείτην
 ἰφθιμοί, Σθένελός τε καὶ Εὐρυμέδων ἀγαπήνωρ.
 τῷ δ' εἰς ἀμφοτέρῳ Διομήδεος ἄρματα βήτην· 115
 Νέστωρ δ' ἐν χεῖρεσσι λάβ' ἡνία σιγαλόεντα,
 μάστιξεν δ' ἵππους· τάχα δ' Ἑκτορος ἄγχι γένοντο.
 τοῦ δ' ἰὼν μεμαῶτος ἀκόντισε Τυδέος υἱός·
 καὶ τοῦ μὲν ῥ' ἀφάμαρτεν, ὁ δ' ἡνίοχον θεράποντα,

νίδν ὑπερθύμου ᾠθηβαίου Ἥνιοπῆα, 120
 ἵππων ἥν' ἔχοντα βάλε στῆθος παρὰ μαζόν.
 ἥριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
 ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.
 Ἔκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἡνιόχοιο·
 τὸν μὲν ἔπειτ' εἶασε, καὶ ἀχνύμενός περ ἐταίρου, 125
 κεῖσθαι, ὃ δ' ἡνίοχον μέθεπε θρασύν· οὐδ' ἄρ' ἔτι δὴν
 ἵππῳ δευέσθην σημάντορος· αἴψα γὰρ εὗρεν
 Ἴφιτίδην Ἀρχεπτόλεμον θρασύν, ὃν ῥα τόθ' ἵππῳ
 ὠκυπόδων ἐπέβησε, δίδου δέ οἱ ἡνία χερσίν.
 Ἔνθα κε λοιγὸς ἔην καὶ ἀμήχανα ἔργα γένοντο, 130
 καὶ νῦ κε σήκασθεν κατὰ Ἴλιον ἥύτε ἄρνες,
 εἰ μὴ ἄρ' ὄξυν νόησε πατὴρ ἀνδρῶν τε θεῶν τε·
 βροντήσας δ' ἄρα δεινὸν ἀφήκ' ἀργήτα κεραυνόν,
 καὶ δὲ πρόσθ' ἵππων Διομήδεος ἦκε χαμᾶζε·
 δεινὴ δὲ φλῶξ ὥρτο θεῆϊον καιομένοιο, 135
 τῷ δ' ἵππῳ δείσαντε καταπτῆτην ὑπ' ὄχεσφι·
 Νέστορα δ' ἐκ χειρῶν φύγον ἡνία σιγαλόεντα,
 δείσε δ' ὃ γ' ἐν θυμῷ, Διομήδεα δὲ προσέειπε·
 “Τυδεΐδη, ἄγε δὴ αὐτε φόβονδ' ἔχε μώνυχας ἵππους.
 ἦ οὐ γινώσκεις ὃ τοι ἐκ Διὸς οὐκ ἔπετ' ἀλήκη; 140
 νῦν μὲν γὰρ τούτῳ Κρονίδης Ζεὺς κύδος ὀπάξει
 σήμερον· ὕστερον αὖτε καὶ ἡμῖν, αἴ κ' ἐθέλῃσι,
 θώσει· ἀνὴρ δέ κεν οὐ τι Διὸς νόον εἰρύσσαιτο
 οὐδὲ μάλ' ἰφθίμος, ἐπεὶ ἦ πολλὸν φέρτερός ἐστι.”
 Τὸν δ' ἡμείβετ' ἔπειτα βοῇν ἀγαθὸς Διομήδης· 145
 “ναὶ δὴ ταυτὰ γε πάντα, γέρον, κατὰ μοῖραν ἔειπες·
 ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει·
 Ἔκτωρ γάρ ποτε φήσει ἐνὶ Τρώεσσ' ἀγορεύων·
 ‘Τυδεΐδης ὑπ' ἐμείο φοβεύμενος ἵκετο νῆας.’
 ὣς ποτ' ἀπειλήσει· τότε μοι χάνοι εὐρεῖα χθών.” 150
 Τὸν δ' ἡμείβετ' ἔπειτα Γερῆνιος ἱππότης Νέστωρ·

“ὦμοι, Τυδέος υἱὲ δαΐφρονος, οἷον ἔειπες.
εἷ περ γάρ σ’ Ἔκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει,
ἀλλ’ οὐ πείσονται Τρῶες καὶ Δαρδανίωνες
καὶ Τρώων ἄλοχοι μεγαθύμων ἀσπιστῶν,
τάων ἐν κονίησι βάλες θαλεροὺς παρακοίτας.”

165

ἌΩς ἄρα φωνήσας φύγαδ’ ἔτραπε μῶνυχας ἵππους
αὐτὶς ἂν ἰωχμόν· ἐπὶ δὲ Τρῶές τε καὶ Ἔκτωρ
ἡχῇ θεσπεσίῃ βέλεα στονόεντα χέοντο.
τῷ δ’ ἐπὶ μακρὸν ἄῤυσε μέγας κορυθαίολος Ἔκτωρ·
“Τυδεΐδη, περὶ μὲν σε τίον Δαναοὶ ταχύπωλοι
ἔδρη τε κρέασίν τε ἰδὲ πλείοις δεπάεσσι·
νῦν δέ σ’ ἀτιμήσουσι· γυναικὸς ἄρ’ ἀντὶ τέτυξο.
ἔρρε, κακὴ γλήνη, ἐπεὶ οὐκ εἴξαντος ἐμεῖο
πύργων ἡμετέρων ἐπιβήσεται, οὐδὲ γυναῖκας
ἄξεις ἐν νήεσσι· πάρος τοι δαίμονα δώσω.”

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165

ἌΩς φάτο, Τυδεΐδης δὲ διάνδιχα μερμήριξεν,
ἵππους τε στρέψαι καὶ ἐναντίβιον μαχέσασθαι.
τρεῖς μὲν μερμήριξε κατὰ φρένα καὶ κατὰ θυμόν,
τρεῖς δ’ ἄρ’ ἀπ’ Ἰδαίων ὀρέων κτύπε μητίετα Ζεὺς
σῆμα τιθεὶς Τρώεσσι, μάχης ἑτεραλκέα νίκην.
Ἔκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν ἄσας·
“Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
ἄνδρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.
γιγνώσκω δ’ ὅτι μοι πρόφρων κατένευσε Κρονίων
νίκην καὶ μέγα κῦδος, ἀτὰρ Δαναοῖσί γε πῆμα·
νήπιοι, οἳ ἄρα δὴ τάδε τείχεα μηχανόωντο
ἀβλήχρ’ οὐδενόσωρα· τὰ δ’ οὐ μένος ἄμὸν ἐρύξει·
ἵπποι δὲ ῥέα τάφρον ὑπερθορέονται ὀρυκτῆν.
ἀλλ’ ὅτε κεν δὴ νηυσὶν ἐπι γλαφυρῇσι γένωμαι,
μνημοσύνη τις ἔπειτα πυρὸς δηΐοιο γενέσθω,
ὥς πυρὶ νῆας ἐνιπρήσω, κτείνω δὲ καὶ αὐτοὺς
[Ἀργείους παρὰ νηυσὶν ἀνυζομένους ὑπὸ καπνοῦ].”

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180

ἄΩς εἰπὼν ἵπποισιν ἐκέκλετο φώνησέν τε·
 “Ξάνθε τε καὶ σύ, Πόδαργε, καὶ Αἰθων Λάμπε τε δῖε,
 νῦν μοι τὴν κομιδὴν ἀποτίνετον, ἣν μάλα πολλὴν 186
 Ἀνδρομάχῃ θυγάτηρ μεγαλήτορος Ἡετίωνος
 ὑμῖν παρ προτέροισι μελίσφρουνα πυρὸν ἔθηκεν
 οἶνόν τ’ ἐγκεράσασα πιεῖν, ὅτε θυμὸς ἀνώγοι,
 ἢ ἐμοί, ὅς περ οἱ θαλερὸς πόσις εὖχομαι εἶναι. 190
 ἀλλ’ ἐφομαρτεῖτον καὶ σπεύδετον, ὅφρα λάβωμεν
 ἀσπίδα Νεστορέην, τῆς νῦν κλέος οὐρανὸν ἵκει
 πᾶσαν χρυσεῖην ἔμεναι, κανόνας τε καὶ αὐτὴν,
 αὐτὰρ ἀπ’ ὧμοιν Διομήδεος ἵπποδάμοιο
 δαιδάλεον θώρηκα, τὸν Ἡφαιστος κάμε τεύχων. 195
 εἰ τούτῳ κε λάβοιμεν, ἐελποίμην κεν Ἀχαιοὺς
 αὐτοनुχὶ νηῶν ἐπιβησέμεν ὠκειάων.”

ἄΩς ἔφατ’ εὐχόμενος, νεμέσησε δὲ πότνια Ἥρη,
 σείσατο δ’ εἰνὶ θρόνῳ, ἐλέλιξε δὲ μακρὸν Ὀλυμπον,
 καὶ ῥα Ποσειδάωνα μέγαυ θεὸν ἀντίον ἦῦδα· 200
 “ὦ πόποι, ἐννοσίγαι’ εὐρυσθενές, οὐδέ νυ σοί περ
 ὀλλυμένων Δαναῶν ὀλοφύρεται ἐν φρεσὶ θυμός.
 οἱ δέ τοι εἰς Ἑλίκην τε καὶ Αἰγὰς δῶρ’ ἀνάγουσι
 πολλὰ τε καὶ χαρίεντα· σὺ δέ σφισι βούλεο νίκην.
 εἰ περ γάρ κ’ ἐθέλοιμεν, ὅσοι Δαναοῖσιν ἀρωγοί, 205
 Τρῶας ἀπώσασθαι καὶ ἐρυκέμεν εὐρύοπα Ζῆν,
 αὐτοῦ κ’ ἐνθ’ ἀκάχοιτο καθήμενος οἶος ἐν Ἰδῇ.”

Τὴν δὲ μέγ’ ὀχθήσας προσέφη κρείων ἐννοσίχθων·
 “Ἥρη ἀπτοεπές, ποῖον τὸν μῦθον ξειπες.
 οὐκ ἂν ἔγωγ’ ἐθέλοιμι Διὶ Κρονίῳνι μάχεσθαι 210
 ἡμέας τοὺς ἄλλους, ἐπεὶ ἢ πολὺν φέρτερός ἐστιν.”

ἄΩς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
 τῶν δ’ ὅσον ἐκ νηῶν ἀπὸ πύργου τάφρος ἔεργε,
 πληθεὺς ὁμῶς ἵππων τε καὶ ἀνδρῶν ἀσπιστάων
 εἰλομένων· εἴλει δὲ θοῶ ἀτάλαντος Ἀργεῖ 215

Ἔκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκε.
καὶ νύ κ' ἐνέπρησεν πυρὶ κηλέφ νῆας ἔϊσας,
εἰ μὴ ἐπὶ φρεσὶ θῆκ' Ἀγαμέμνονι πότνια Ἥρη
αὐτῷ ποιπνύσαντι θοῶς ὀτρῦναι Ἀχαιοὺς.

βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν
πορφύρεον μέγα φᾶρος ἔχων ἐν χειρὶ παχείῃ,
στῇ δ' ἐπ' Ὀδυσσῆος μεγακῆτεϊ νηὶ μελαίνῃ,
ἥ ῥ' ἐν μεσσάτῳ ἔσκε γεγωνέμεν ἀμφοτέρωσσε,
[ἦμὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδαο
ἡδ' ἐπ' Ἀχιλλῆος, τοί ῥ' ἔσχατα νῆας ἔϊσας
εἵρυσαν, ἡγορέῃ πύσυνοι καὶ κάρτεϊ χειρῶν·]
ἦῡσεν δὲ διαπρύσιον Δαναοῖσι γεγωνῶς·

“ αἰδῶς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί·
πῇ ἔβαν εὐχῶλαί, ὅτε δὴ φάμεν εἶναι ἄριστοι,
ἄς ὁπότ' ἐν Λήμνῳ κενεαυχέες ἡγοράασθε,
ἔσθοντες κρέα πολλὰ βοῶν ὀρθοκραιράων,
πίνοντες κρητῆρας ἐπιστεφέας οἶνοιο,
Τρώων ἄνθ' ἑκατόν τε διηκοσίῳ τε ἕκαστος
στήσεσθ' ἐν πολέμῳ· νῦν δ' οὐδ' ἐνὸς ἀξιοί εἰμεν
Ἔκτορος, ὃς τάχα νῆας ἐνιπρήσει πυρὶ κηλέφ.
Ζεὺ πάτερ, ἡ ῥά τιν' ἤδη ὑπερμενέων βασιλῆων
τῇδ' ἄτη ἄσας καὶ μιν μέγα κῦδος ἀπηύρας·
οὐ μὲν δὴ ποτέ φημι τεὸν περικαλλέα βωμόν
νηὶ πολυκλήϊδι παρελθέμεν ἐνθάδε ἔρρων,
ἀλλ' ἐπὶ πᾶσι βοῶν δημόν καὶ μηρί' ἔκηα,
ἰέμενος Τροίην εὐτείχεον ἑξαλαπάξαι.

ἀλλά, Ζεῦ, τόδε πέρ μοι ἐπικρήνην ἐέλδωρ·
αὐτοὺς δὴ περ ἕασον ὑπεκφυγέειν καὶ ἀλύξαι,
μηδ' οὕτω Τρώεσσιν ἕα δάμνασθαι Ἀχαιοὺς.”

Ὡς φάτο, τὸν δὲ πατὴρ ὀλοφύρατο δάκρυ χέοντα,
νεῦσε δέ οἱ λαὸν σῶν ἔμμεναι οὐδ' ἀπολέσθαι.
αὐτίκα δ' αἰετὸν ἦκε, τελειότατον πετεηνῶν,

νεβρὸν ἔχοντ' ὀνύχεσσι, τέκος ἐλάφοιο ταχείης·
 παρ δὲ Διὸς βωμῷ περικαλλεῖ κάββαλε νεβρόν,
 ἔνθα πανομφαίῳ Ζητὶ ῥέζεσκον Ἀχαιοί· 250
 οἱ δ' ὥς οὖν εἶδονθ' ὃ τ' ἄρ' ἐκ Διὸς ἤλυθεν ὄρνις,
 μᾶλλον ἐπὶ Τρώεσσι θόρον, μνήσαντο δὲ χάρμης.

Ἔνθ' οὗ τις πρότερος Δαναῶν, πολλῶν περ ἐόντων,
 εὗξάτο Τυδεΐδαο πάρος σχέμεν ὠκείας ἵππους
 τάφρου τ' ἐξελάσαι καὶ ἐναντίβιον μαχέσασθαι, 255
 ἀλλὰ πολὺ πρῶτος Τρώων ἔλεν ἄνδρα κορυστήν,
 Φραδμουίδην Ἀγέλαον· ὁ μὲν φύγαδ' ἔτραπεν ἵππους·
 τῷ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρυ πῆξεν
 ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν·
 ἤριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 260

Τὸν δὲ μετ' Ἀτρεΐδαι, Ἀγαμέμνων καὶ Μενέλαος,
 τοῖσι δ' ἐπ' Αἴαντες θοῦριν ἐπιειμένοι ἀλκήν,
 τοῖσι δ' ἐπ' Ἴδομενεὺς καὶ ὀπάων Ἴδομενῆος
 Μηριόνης, ἀτάλαντος Ἐνυαλίῳ ἀνδρεϊφόντῃ,
 τοῖσι δ' ἐπ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός· 265
 Τεῦκρος δ' εἵνατος ἦλθε, παλίντονα τόξα τιταίνων,
 στή δ' ἄρ' ὑπ' Αἴαντος σάκεϊ Τελαμωνιάδαο.
 ἔνθ' Αἴας μὲν ὑπεξέφερεν σάκος· αὐτὰρ ὃ γ' ἥρως
 παπτήνας, ἐπεὶ ἄρ τιν' δῖστεύσας ἐν ὀμίλῳ
 βεβλήκοι, ὁ μὲν αὖθι πεσὼν ἀπὸ θυμὸν ὄλεσκεν, 270
 αὐτὰρ ὁ αὖτις ἰὼν πάϊς ὥς ὑπὸ μητέρα δύσκειν
 εἰς Αἴανθ'· ὁ δέ μιν σάκεϊ κρύπτασκε φαεινῷ.

Ἔνθα τίνα πρῶτον Τρώων ἔλε Τεῦκρος ἀμύμων·
 Ὅρσίλοχον μὲν πρῶτα καὶ Ὅρμενον ἥδ' Ὁφελέστην 275
 Δαίτορά τε Χρομίον τε καὶ ἀντίθεον Λυκοφόντην
 καὶ Πολυαιμονίδην Ἀμοπάονα καὶ Μελάνιππον.
 [πάντας ἐπασσυντέρους πέλασε χθονὶ πουλυβοτείρῃ.]
 τὸν δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 τόξου ἄπο κρατεροῦ Τρώων ὀλέκοντα φάλαγγας·

στή δὲ παρ' αὐτὸν ἰὼν καὶ μιν πρὸς μῦθον ἔειπε· 280

“Τεῦκρε, φίλη κεφαλῇ, Τελαμώνιε, κοίρανε λαῶν,
βάλλ' οὕτως, αἶ κέν τι φόως Δαναοῖσι γένηαι
πατρὶ τε σῶ Τελαμῶνι, ὃ σ' ἔτρεφε τυτθὸν ἔοντα,
καὶ σε νόθον περ ἔοντα κομίσσατο ᾧ ἐνὶ οἴκῳ·
τὸν καὶ τηλόθ' ἔοντα ἐϋκλείης ἐπίβησον. 285

σοὶ δ' ἐγὼ ἐξερέω ὥς καὶ τετελεσμένον ἔσται·

αἶ κέν μοι δώῃ Ζεὺς τ' αἰγίοχος καὶ Ἀθήνη
Ἰλίου ἐξαλαπάξαι ἐϋκτίμενον πολλίεθρον,
πρώτῳ τοι μετ' ἐμὲ πρεσβήϊον ἐν χειρὶ θήσω,
ἧ τρίποδ' ἧὲ δύω ἵππους αὐτοῖσιν ὄχεσφιν 290
ἧὲ γυναῖχ', ἧ κέν τοι ὁμὸν λέχος εἰσαναβαῖνοι.”

Τὸν δ' ἀπαμειβόμενος προσεφώνεε Τεῦκρος ἀμύμων·

“Ἀτρεΐδῃ κύδιστε, τί με σπεύδοντα καὶ αὐτὸν
ὀτρύνεις; οὐ μέν τοι ὄση δύναμις γε πάρεστι
παύομαι, ἀλλ' ἐξ οὗ προτὶ Ἰλίον ὠσάμεθ' αὐτούς, 295
ἐκ τοῦ δὴ τόξοισι δεδεγμένος ἄνδρας ἐναίρω.
ὀκτῶ δὴ προέηκα τανυγλῶχιναις οἰστούς,
πάντες δ' ἐν χροῖ πῆχθεν ἀρηϊθίων αἰζηῶν·
τοῦτον δ' οὐ δύναμαι βαλέειν κύνα λυσσητῆρα.”

Ἦ ῥα, καὶ ἄλλον οἰστὸν ἀπὸ νευρῆφιν ἱαλλεν 300

Ἔκτορος ἀντικρὺ, βαλέειν δέ ἐῤετο θυμός·
καὶ τοῦ μέν ῥ' ἀφάμαρθ', ὃ δ' ἀμύμονα Γοργυθίωνα
υἷδν ἐν Πριάμοιο κατὰ στήθος βάλεν ἰῶ,
τόν ῥ' ἐξ Αἰσύμηθεν ὀπνιομένη τέκε μήτηρ
καλὴ Καστιάνεира δέμας ἔϊκυῖα θεῇσι. 305

μήκων δ' ὥς ἐτέρωσε κάρη βάλεν, ἧ τ' ἐνὶ κήπῳ,
καρπῶ βριθομένη νοτίησί τε εἰαρινῇσιν,
ὥς ἐτέρωσ' ἤμυσσε κάρη πῆληκι βαρυνθέν.

Τεῦκρος δ' ἄλλον οἰστὸν ἀπὸ νευρῆφιν ἱαλλεν

Ἔκτορος ἀντικρὺ, βαλέειν δέ ἐῤετο θυμός. 310

ἀλλ' ὃ γε καὶ τόθ' ἄμαρτε· παρέσφηλεν γὰρ Ἀπόλλων·

ἀλλ' Ἀρχεπτόλεμον, θρασὺν Ἑκτορος ἡνιοχῆα,
 ἰέμενον πόλεμόνδε βάλε στήθος παρὰ μαζόν·
 ἦριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
 ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε. 315
 Ἑκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἡνιόχοιο·
 τὸν μὲν ἔπειτ' εἶασε καὶ ἀχρύνεμός περ ἑταῖρον,
 Κεβριόνην δ' ἐκέλευσεν ἀδελφεὸν ἐγγὺς ἔοντα
 ἵππων ἡνί' ἐλεῖν· ὃ δ' ἄρ' οὐκ ἀπίθησεν ἀκούσας.
 αὐτὸς δ' ἐκ δίφροιο χαμαὶ θόρε παμφανώωντος 320
 σμερδαλέα ἰάχων· ὃ δὲ χερμάδιον λάβε χειρὶ,
 βῆ δ' ἰθὺς Τεύκρου, βαλέειν δέ ἐ θυμὸς ἀνώγει.
 ἦ τοι ὁ μὲν φαρέτρης ἐξείλετο πικρὸν δῖστόν,
 θῆκε δ' ἐπὶ νευρῇ· τὸν δ' αὖ κορυθαίολος Ἑκτωρ
 αὐερόντα παρ' ὦμον, ὅθι κληῖς ἀποέργει 325
 αὐχένα τε στήθός τε, μάλιστα δὲ καίριόν ἐστι,
 τῇ ῥ' ἐπὶ οἱ μεμαῶτα βάλεν λίθῳ ὀκρίδεντι,
 ῥῆξε δέ οἱ νευρὴν· νάρκησε δὲ χεὶρ ἐπὶ καρπῷ,
 στή δὲ γυνὴ ἐριπών, τόξον δέ οἱ ἔκπεσε χειρός.
 Αἴας δ' οὐκ ἀμέλησε κασιγνήτοιο πεσόντος, 330
 ἀλλὰ θεῶν περίβη καὶ οἱ σάκος ἀμφεκάλυψε.
 τὸν μὲν ἔπειθ' ὑποδύντε δῦω ἐρίηρες ἑταῖροι,
 Μηκιστεὺς Ἑχίοιο πάϊς καὶ δῖος Ἀλάστωρ,
 νῆας ἐπὶ γλαφυρὰς φερέτην βαρέα στενάχοντα.
 Ἀψ δ' αὖτις Τρώεσσιν Ὀλύμπιος ἐν μένος ὤρσεν· 335
 οἱ δ' ἰθὺς τάφροιο βαθείης ὤσαν Ἀχαιοὺς·
 Ἑκτωρ δ' ἐν πρῶτοισι κίε σθένει βλεμεαίνων.
 ὥς δ' ὅτε τίς τε κύων συδὸς ἀγρίου ἢ ἐ λέοντος
 ἀπτηται κατόπισθε, ποσὶν ταχέεσσι διώκων,
 ἰσχία τε γλοντούς τε, ἐλίσσόμενόν τε δοκεύει, 340
 ὥς Ἑκτωρ ὤπαζε κάρη κομόωντας Ἀχαιοὺς,
 αἰὲν ἀποκτείνων τὸν ὀπίστατον· οἱ δὲ φέβοντο.
 αὐτὰρ ἐπεὶ διὰ τε σκόλοπας καὶ τάφρον ἐβησαν

φεύγοντες, πολλοὶ δὲ δάμεν Τρώων ὑπὸ χερσίν,
οἱ μὲν δὴ παρὰ νηυσὶν ἐρητύοντο μένοντες,
ἀλλήλοισί τε κεκλόμενοι καὶ πᾶσι θεοῖσι
χείρας ἀνίσχοντες μεγάλ' εὐχετόωντο ἕκαστος·
Ἔκτωρ δ' ἀμφιπεριστρώφα καλλίτριχας ἵππους,
Γοργοῦς ὄμματ' ἔχων ἥδ' ἐβροτολογιοῦ Ἄρηος.

Τοὺς δὲ ἰδοῦσ' ἐλέησε θεὰ λευκώλενος Ἥρη,
αἶψα δ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
“ὦ πόποι, αἰγίοχοιο Διὸς τέκος, οὐκέτι νῶϊ
ὄλλυμένων Δαναῶν κεκαδησόμεθ' ὑστάτιόν περ ;
οἷ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλονται
ἄνδρὸς ἐνὸς ῥιπῇ, ὃ δὲ μάλινεται οὐκέτ' ἀνεκτῶς
Ἔκτωρ Πριαμίδης, καὶ δὴ κακὰ πολλὰ ἔοργε.”

Τὴν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
“καὶ λῆν οὗτός γε μένος θυμόν τ' ὀλέσειε,
χερσὶν ὑπ' Ἀργείων φθίμενος ἐν πατρίδι γαίῃ·
ἀλλὰ πατὴρ σὺμός φρεσὶ μάλινεται οὐκ ἀγαθῇσι,
σχέτλιος, αἰὲν ἀλιτρός, ἐμῶν μενέων ἀπερωεύς·
οὐδέ τι τῶν μέμνηται, ὃ οἱ μάλα πολλάκις νίδον
τειρόμενον σώεσκον ὑπ' Εὐρυσθήης ἀέθλων.
ἦ τοι ὃ μὲν κλαίεσκε πρὸς οὐρανόν, αὐτὰρ ἐμὲ Ζεὺς
τῷ ἐπαλεξήσουσαν ἀπ' οὐρανόθεν προΐαλλεν.
εἰ γὰρ ἐγὼ τάδε ἦδ' ἐνὶ φρεσὶ πευκαλίμησιν,
εὐτέ μιν εἰς Αἶδαο πυλάρταο προὔπεμψεν
ἐξ Ἑρέβους ἄξοντα κύνα στυγεροῦ Αἶδαο,
οὐκ ἂν ὑπεξέφυγε Στυγὸς ὕδατος αἰπὰ ῥέεθρα.
νῦν δ' ἐμὲ μὲν στυγείε, Θέτιδος δ' ἐξήνυσσε βουλὰς,
ἣ οἱ γούνατ' ἔκυσσε καὶ ἔλλαβε χειρὶ γενείου,
λίσσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον.
ἔσται μὰν ὅτ' ἂν αὖτε φίλην γλαυκῶπιδα εἶπῃ.
ἀλλὰ σὺ μὲν νῦν νῶϊν ἐπέντυε μώνυχας ἵππους,
ὄφρ' ἂν ἐγὼ καταδῦσα Διὸς δόμον αἰγίοχοιο

τεύχεσιν ἐς πόλεμον θωρήξομαι, ὅφρα ἴδωμαι
 ἢ νῶϊ Πριάμοιο πᾶϊς κορυθαίολος Ἑκτωρ
 γηθήσει προφανέντε ἀνὰ πτολέμοιο γεφύρας,
 ἢ τις καὶ Τρώων κορέει κύνας ἡδ' οἰωνοὺς
 θημῶ καὶ σάρκεσσι, πεσῶν ἐπὶ νηυσὶν Ἀχαιῶν.” 380

Ὡς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη.
 ἢ μὲν ἐποιομένη χρυσάμπυκας ἔντυεν ἵππους
 Ἥρη, πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνοιο·
 αὐτὰρ Ἀθηναίη κούρη Διὸς αἰγιόχοιο
 πέπλον μὲν κατέχευεν ἑαῖον πατρὸς ἐπ' οὔδει 385
 ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν,
 ἢ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.
 ἐς δ' ὄχρεα φλόγεα ποσὶ βήσετο, λάξετο δ' ἔγχος
 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν 390
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.
 Ἥρη δὲ μάστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὠραι,
 τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλυμπός τε,
 ἡμὲν ἀνακλίνει πυκινὸν νέφος ἡδ' ἐπιθίνειναι. 395
 τῇ ῥα δι' αὐτάων κεντρηνεκέας ἔχον ἵππους.

Ζεὺς δὲ πατὴρ Ἰδῆθεν ἐπεὶ ἴδε χώσατ' ἄρ' αἰνῶς,
 Ἴριν δ' ὥτρυνε χρυσόπτερον ἀγγελέουσας·
 “βάσκ' ἴθι, Ἴρι ταχεῖα, πάλιν τρέπε μῆδ' ἕα ἄντην
 ἔρχεσθ'· οὐ γὰρ καλὰ συνοισόμεθα πτόλεμόνδε. 400
 ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 γυνίσσω μὲν σφῶϊν ὑφ' ἄρμασιν ὠκέας ἵππους,
 αὐτὰς δ' ἐκ δίφρου βαλέω κατὰ θ' ἄρματα ἄξω·
 οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς
 ἔλκε' ἀπαλθήσεσθον, ἃ κεν μάρπτησι κεραυνός· 405
 ὅφρ' εἰδῇ γλαυκῶπις δῖ' ἄν φ' πατρὶ μάχεται.
 Ἥρη δ' οὐ τι τόσον νεμεσίζομαι οὐδὲ χολοῦμαι·

αἰεὶ γάρ μοι ἔωθεν ἐνικλᾶν ὅττι κεν εἴπω.”

ἌΩς ἔφατ', ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελεύουσα,
βῆ δ' ἐξ Ἰδαίων ὀρέων ἐς μακρὸν Ὀλύμπου.
πρώτησιν δὲ πύλῃσι πολυπτύχου Οὐλύμποιο
ἀντομένη κατέρυκε, Διὸς δέ σφ' ἐννεπε μῦθον·
“πῇ μέματον; τί σφῶϊν ἐνὶ φρεσὶ μαίνεται ἦτορ;
οὐκ ἑὰ Κρονίδης ἐπαμυνέμεν Ἀργείοισιν.

ᾧδε γὰρ ἠπέλιψε Κρόνου παῖς, ἥ τέλλει περ,
γυνώσκειν μὲν σφῶϊν ὑφ' ἄρμασιν ὠκέας ἵππους,
αὐτὰς δ' ἐκ δίφρου βαλέειν κατὰ θ' ἄρματα ἄξειν·
αὐδὲ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς
ἔλκε' ἀπαλθήσεσθον, ἃ κεν μάρπτῃσι κεραυνός·
ὄφρ' εἰδῆς, γλαυκῶπι, ὅτ' ἂν σῶ πατρὶ μάχῃαι.
Ἥρῃ δ' οὐ τι τόσον νεμεσίζεται οὐδὲ χολοῦται·
αἰεὶ γάρ οἱ ἔωθεν ἐνικλᾶν ὅττι κεν εἴπῃ·
ἀλλὰ σύ γ' αἰνοτάτῃ, κύον ἄδεές, εἰ ἑτεόν γε
τολμήσεις Διὸς ἄντα πελώριον ἔγχος ἀεῖραι.”

Ἥ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις,
αὐτὰρ Ἀθηναίην Ἥρῃ πρὸς μῦθον ἔειπεν·
“ὦ πόποι, αἰγιοόχοιο Διὸς τέκος, οὐκέτ' ἐγωγε
νῶϊ ἔῳ Διὸς ἄντα βροτῶν ἔνεκα πτολεμίζειν·
τῶν ἄλλος μὲν ἀποφθίσθω, ἄλλος δὲ βιώτω,
ὅς κε τύχη· κεῖνος δὲ τὰ ἃ φρονέων ἐνὶ θυμῷ
Τρωσὶ τε καὶ Δαναοῖσι δικαζέτω, ὥς ἐπιεικές.”

ἌΩς ἄρα φωνήσασα πάλιν τρέπε μώνυχας ἵππους·
τῇσιν δ' ὦραι μὲν λῦσαν καλλίτριχας ἵππους,
καὶ τοὺς μὲν κατέδησαν ἐπ' ἀμβροσίῃσι κᾶπῃσιν,
ἄρματα δ' ἐκλιναν πρὸς ἐνώπια παμφανόωντα·
αὐταὶ δὲ χρυσέοισιν ἐπὶ κλισμοῖσι καθίζον
μῖγδ' ἄλλοισι θεοῖσι, φίλον τετιημέναι ἦτορ.

Ζεὺς δὲ πατὴρ Ἰδῆθεν ἐϋτροχον ἄρμα καὶ ἵππους
Οὐλύμπόνδε δῖωκε, θεῶν δ' ἐξίκητο θώκους.

τῷ δὲ καὶ ἵππους μὲν λῦσε κλυτὸς ἐννοσίγαιος, 440
 ἄρματα δ' ἅμ βωμοῖσι τίθει, κατὰ λίτα πετάσσας·
 αὐτὸς δὲ χρύσειον ἐπὶ θρόνον εὐρύοπα Ζεὺς
 ἔζετο, τῷ δ' ὑπὸ ποσσὶ μέγας πελεμίζετ' Ὀλύμπος.
 αἱ δ' οἶαι Διὸς ἀμφὶς Ἀθηναίη τε καὶ Ἥρη
 ἦσθην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο· 445
 αὐτὰρ ὁ ἔγνω ἧσιν ἐνὶ φρεσὶ φώνησέν τε·
 “τίφθ' οὕτω τετίησθον, Ἀθηναίη τε καὶ Ἥρη·
 οὐ μὲν θην καμέτην γε μάχῃ ἐνὶ κυδιανείρῃ
 ὀλλῦσαι Τρῶας, τοῖσιν κότον αἰνὸν ἔθεσθε.
 πάντως, οἷον ἐμόν γε μένος καὶ χεῖρες ἄαπτοι, 450
 οὐκ ἄν με τρέψειαν ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ.
 σφῶϊν δὲ πρὶν περ τρόμος ἔλλαβε φαίδιμα γυῖα,
 πρὶν πόλεμόν τ' ἰδέειν πολέμοιό τε μέρμερα ἔργα.
 ὦδε γὰρ ἐξερέω, τὸ δέ κεν τετελεσμένον ἦεν·
 οὐκ ἄν ἐφ' ὑμετέρων ὀχέων πληγέντε κεραυνῷ 455
 ἅψ' ἐς Ὀλύμπου ἵκεσθον, ἵν' ἀθανάτων ἔδος ἐστίν.”
 ἌΩς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη·
 πλησίαι αἶ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
 ἦ τοι Ἀθηναίη ἀκέων ἦν οὐδέ τι εἶπε,
 σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ἦρει· 460
 Ἥρῃ δ' οὐκ ἔχαδε στήθος χόλον, ἀλλὰ προσηύδα·
 “αἰνότεατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.
 εἴ νυ καὶ ἡμεῖς ἴδμεν ὃ τοι σθένος οὐκ ἀλαπαδνόν·
 ἀλλ' ἔμπης Δαναῶν ὀλοφυρόμεθ' αἰχμητῶν,
 οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλονται. 465
 [ἀλλ' ἦ τοι πολέμου μὲν ἀφεξόμεθ', εἰ σὺ κελεύεις·
 βουλὴν δ' Ἀργείοις ὑποθησόμεθ', ἥ τις ὀνήσει,
 ὥς μὴ πάντες ὄλονται ὀδυσσαμένοιο τεοῖο.”]
 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 “ἦοὺς δὴ καὶ μᾶλλον ὑπερμενέα Κρονίωνα 470
 ὀψεται, αἶ κ' ἐθέλησθα, βοῶπις πότνια Ἥρη,

ὀλλύντ' Ἀργείων πουλὺν στρατὸν αἰχμητῶν·
οὐ γὰρ πρὶν πολέμου ἀποπαύσεται ὄβριμος Ἑκτωρ,
πρὶν ὄρθαι παρὰ ναῦφι ποδώκεα Πηλεΐωνα,
ἥματι τῷ ὅτ' ἂν οἱ μὲν ἐπὶ πρύμνησι μάχωνται 475
στεῖναι ἐν αἰνοτάτῳ περὶ Πατρόκλοιο θανόντος.
ὥς γὰρ θέσφατόν ἐστι· σέθεν δ' ἐγὼ οὐκ ἀλεγίζω
χωομένης, οὐδ' εἴ κε τὰ νείατα πείραθ' ἴκηαι
γαίης καὶ πόντοιο, ἴν' Ἰάπετός τε Κρόνος τε
ἦμενοι οὗτ' αὐγῆς Ὑπερίονος Ἡελίοιο 480
τέρποντ' οὗτ' ἀνέμοισι, βαθὺς δέ τε Τάρταρος ἀμφίς·
οὐδ' ἦν ἔνθ' ἀφίκηαι ἀλωμένη, οὐ σεῦ ἔγωγε
σκυζομένης ἀλέγω, ἐπεὶ οὐ σέο κύντερον ἄλλο."

*Ὡς φάτο, τὸν δ' οὐ τι προσέφη λευκώλενος Ἥρη.
ἐν δ' ἔπεσ' Ὠκεανῷ λαμπρὸν φάος ἠελίοιο, 485
ἔλκον νύκτα μέλαιναν ἐπὶ ζείδωρον ἄρουραν.
Τρωσὶν μὲν ῥ' ἀέκουσιν ἔδν φάος, αὐτὰρ Ἀχαιοῖς
ἀσπασίῃ τρῖλλιστος ἐπήλυθε νύξ ἐρεβεννή.

Τρώων αὐτ' ἀγορὴν ποιήσατο φαίδιμος Ἑκτωρ,
νόσφι νεῶν ἀγαγὼν ποταμῷ ἐπὶ δινῆεντι, 490
ἐν καθαρῷ, ὅθι δὴ νεκύων διεφαίνετο χῶρος.
ἐξ ἵππων δ' ἀποβάντες ἐπὶ χθόνα μῦθον ἄκουον,
τόν ῥ' Ἑκτωρ ἀγόρευε δίφιλος· ἐν δ' ἄρα χειρὶ
ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς
αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης, 495
τῷ δ' ὅ γ' ἐρεισάμενος ἔπεα Τρώεσσι μετηύδα·
“κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ' ἐπῖκουροι·
νῦν ἐφάμην νῆάς τ' ὀλέσας καὶ πάντας Ἀχαιοὺς
ἄψ ἀπονοστήσειν προτὶ Ἴλιον ἠνεμόεσσαν·
ἀλλὰ πρὶν κνέφας ἦλθε, τὸ νῦν ἐσάωσε μάλιστα 500
Ἀργείους καὶ νῆας ἐπὶ ῥηγμῖνι θαλάσσης.
ἀλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ
δόρπα τ' ἐφοπλισόμεσθα· ἀτὰρ καλλίτριχας ἵππους

λύσαθ' ὑπὲξ ὀχέων, παρὰ δέ σφισι βάλλετ' ἔδωδῆν·
 ἐκ πόλιος δ' ἄξεσθε βόας καὶ ἵφια μῆλα 505
 καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζεσθε
 σῆτόν τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγεσθε,
 ὥς κεν παννύχιοι μέσφ' ἠοῦς ἠριγενείης
 καίωμεν πυρὰ πολλὰ, σέλας δ' εἰς οὐρανὸν ἵκη,
 μή πως καὶ διὰ νύκτα κάρη κομόωντες Ἀχαιοὶ 510
 φεύγειν ὀρμήσωνται ἐπ' εὐρέα νῶτα θαλάσσης.
 μὴ μὰν ἀσπουδί γε νεῶν ἐπιβαῖεν ἔκηλοι,
 ἀλλ' ὥς τις τούτων γε βέλος καὶ οἴκοθι πέσση,
 βλήμενος ἢ ἰφ' ἢ ἔγχρ' ὀξυόεντι
 νηὸς ἐπιθρώσκων, ἵνα τις στυγέησι καὶ ἄλλος 515
 Τρῶσιν ἐφ' ἱπποδάμοισι φέρειν πολυδάκρυον Ἄρηα.
 κήρυκες δ' ἀνὰ ἄστρ' αἰετοὶ δῖοι ἀγγελόντων
 παῖδας πρωθήβας πολιοκροτάφους τε γέροντας
 λέξασθαι περὶ ἄστρ' θεοδμήτων ἐπὶ πύργων·
 θηλύτεραι δὲ γυναικες ἐνὶ μεγάροισιν ἐκάσθη 520
 πῦρ μέγα καϊόντων· φυλακὴ δέ τις ἔμπεδος ἔστω,
 μὴ λόχος εἰσέλθῃσι πόλιν λαῶν ἀπειόντων.
 ὦδ' ἔστω, Τρῶες μεγαλήτορες, ὥς ἀγορεύω·
 μῦθος δ' ὃς μὲν νῦν ὑγιῆς εἰρημένος ἔστω,
 τὸν δ' ἠοῦς Τρῶεσσι μεθ' ἱπποδάμοις ἀγορεύσω. 525
 εὐχομαι ἐλπόμενος Δί' ἃ τ' ἄλλοισιν τε θεοῖσιν
 ἐξελάαν ἐνθὲνδε κύνας κηρεσσιφορήτους,
 οὓς κῆρες φορέουσι μελαινάων ἐπὶ νηῶν.
 ἀλλ' ἢ τοι ἐπὶ νυκτὶ φυλάξομεν ἡμέας αὐτούς,
 πρῶϊ δ' ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες 530
 νηυσὶν ἐπὶ γλαφυρῇσιν ἐγείρομεν ὄξυν Ἄρηα.
 εἴσομαι ἢ κέ μ' ὁ Τυδεΐδης κρατερὸς Διομήδης
 παρ νηῶν πρὸς τεῖχος ἀπώσεται, ἢ κεν ἐγὼ τὸν
 χαλκῷ δηώσας ἔναρα βρατόευντα φέρωμαι.
 αὔριον ἦν ἀρετὴν διαείσεται, εἴ κ' ἐμὸν ἔγχος 535

μείλη ἐπερχόμενον· ἀλλ' ἐν πρώτοισιν, ὅτω,
 κείσεται οὔτηθείς, πολέες δ' ἄμφ' αὐτὸν ἑταῖροι,
 ἡέλιου ἀνιόντος ἐς αὔριον· εἰ γὰρ ἐγὼν ὥς
 εἶην ἀθάνατος καὶ ἀγήρως ἡματα πάντα,
 τιολίμην δ' ὥς τίετ' Ἀθηναίη καὶ Ἀπόλλων, 540
 ὥς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισιν·”

ἌΩς Ἑκτωρ ἀγόρευ', ἐπὶ δὲ Τρῶες κελάδησαν.
 οἱ δ' ἵππους μὲν λῦσαν ὑπὸ ζυγοῦ ἰδρώοντας,
 δῆσαν δ' ἱμάντεσσι παρ' ἄρμασιν οἷσιν ἕκαστος·
 ἐκ πόλιος δ' ἄξουντο βόας καὶ ἵφια μῆλα 545
 καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζοντο,
 σίτον τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγοντο.
 [ἔρδον δ' ἀθανάτοισι τεληέσσας ἐκατόμβας.]
 κυλίσην δ' ἐκ πεδίου ἄνεμοι φέρον οὐρανὸν εἴσω
 [ἡδέϊαν· τῆς δ' οὐ τι θεοὶ μάκαρες δατέοντο, 550
 οὐδ' ἔθελον· μάλα γάρ σφιν ἀπήχθετο Ἴλιος ἱρὴ
 καὶ Πριάμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.]

Οἱ δὲ μέγα φρονέοντες ἐπὶ πτολέμοιο γεφύρας
 ἦτο παννύχιοι, πυρὰ δέ σφισι καίετο πολλά.
 ὥς δ' ὅτ' ἐν οὐρανῷ ἄστρα φαεινὴν ἀμφὶ σελήνην 555
 φαίνεται ἀριπρεπέα, ὅτε τ' ἐπλετο νήνεμος αἰθήρ·
 ἐκ τ' ἔφανευ πᾶσαι σκοπιαὶ καὶ πρόνες ἄκροι
 ναὶ νάπαι· οὐρανόθεν δ' ἄρ' ὑπερράγη ἄσπετος αἰθήρ,
 πάντα δέ τ' εἶδεται ἄστρα, γέγηθε δέ τε φρένα πομπήν·
 τόσσα μεσηγὺ νεῶν ἦδὲ Ξάνθοιο ῥοάων 560
 Τρώων καίωντων πυρὰ φαίνεται Ἰλιόθι πρό.
 χίλι' ἄρ' ἐν πεδίῳ πυρὰ καίετο, πὰρ δὲ ἐκάστω
 ἦτο πεντήκοντα σέλαι πυρὸς αἰθομένοιο.
 ἵπποι δὲ κρὶ λευκὸν ἐρεπτόμενοι καὶ δλύρας
 ἐσταότες παρ' ὄχεσφιν ἐϋθρονον Ἡῶ μίμνον. 565

ΙΛΙΑΔΟΣ Ι.

Πρεσβεία πρὸς Ἀχιλλέα. Λιταί.

*Ὡς οἱ μὲν Τρῶες φυλακὰς ἔχον· αὐτὰρ Ἀχαιοὺς
θεσπεσίη ἔχε φύζα, φόβου κρυνόεντος ἑταίρη,
πένθει δ' ἀτλήτῳ βεβολήατο πάντες ἄριστοι.
ὥς δ' ἄνεμοι δύο πόντον ὀρίνετον ἰχθυόεντα,
Βορέης καὶ Ζέφυρος, τῷ τε Θρήκηθεν ἄητον,
ἐλθόντ' ἐξαπίνης· ἄμυδις δέ τε κύμα κελαιὸν
κορθύεται, πολλὸν δὲ παρέξ ἄλα φύκος ἔχευεν·
ὥς ἐδαίζετο θυμὸς ἐνὶ στήθεσσιν Ἀχαιῶν.

5

Ἄτρεΐδης δ' ἄχρ' ἑὶ μεγάλῳ βεβολημένος ἦτορ
φοῖτα κηρύκεσσι λιγυφθόγγοισι κελεύων
κλήδην εἰς ἀγορὴν κικλήσκειν ἄνδρα ἕκαστον,
μηδὲ βοᾶν· αὐτὸς δὲ μετὰ πρῶτοισι πονεῖτο.
Ἴζον δ' εἰν ἀγορῇ τετιηότες· ἂν δ' Ἀγαμέμνων
ἴστατο δάκρυ χέων ὥς τε κρήνη μελάνυδρος,
ἣ τε κατ' αἰγίλιπος πέτρης δνοφερὸν χέει ὕδωρ·
ὥς ὁ βαρὺ στενάχων ἔπε' Ἀργείοισι μετηύδα·
“ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
Ζεὺς με μέγα Κρονίδης ἄτη ἐνέδησε βαρεῖη,
σχέτλιος, ὃς τότε μὲν μοι ὑπέσχετο καὶ κατένευσεν
Ἰλίου ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
νῦν δὲ κακὴν ἀπάτην βουλευσατο, καί με κελεύει
δυσκλέα Ἀργὸς ἰκέσθαι, ἐπεὶ πολλὴν ὤλεσα λαόν.
οὕτω που Διὶ μέλλει ὑπερμενεί φίλον εἶναι,

10

15

20

ὅς δὴ πολλάων πολλῶν κατέλυσε κάρηνα
 ἦδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἔστι μέγιστον. 25
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες·
 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν·
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγνιαν."

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 δὴν δ' ἀνεφ' ἦσαν τετιηότες υἱες Ἀχαιῶν 30
 ὀψέ δὲ δὴ μετέειπε βοῆν ἀγαθὸς Διομήδης·
 "Ἄτρεΐδῃ, σοὶ πρῶτα μαχήσομαι ἀφραδέοντι,
 ἣ θέμις ἐστίν, ἄναξ, ἀγορῇ· σὺ δὲ μή τι χολωθῆς.
 ἀλκὴν μὲν μοι πρῶτον ὀνειδίσας ἐν Δαναοῖσι,
 φὰς ἔμεν ἀπτόλεμον καὶ ἀνάλκιδα· ταῦτα δὲ πάντα 35
 ἴσας Ἀργείων ἡμὲν νέοι ἠδὲ γέροντες.

σοὶ δὲ διάνδιχα δῶκε Κρόνου παῖς ἀγκυλομήτεω·
 σκήπτρῳ μὲν τοι δῶκε τετιμῆσθαι περὶ πάντων,
 ἀλκὴν δ' οὐ τοι δῶκεν, ὃ τε κράτος ἔστι μέγιστον.
 δαιμόνι, οὕτω που μάλα ἔλπεαι υἱας Ἀχαιῶν 40
 ἀπτολέμους τ' ἔμεναι καὶ ἀνάλκιδας, ὥς ἀγορεύεις·
 εἰ δέ τοι αὐτῷ θυμὸς ἐπέσσυται ὥς τε νέεσθαι,
 ἔρχεο· πάρ τοι ὁδός, νῆες δέ τοι ἄγχι θαλάσσης
 ἐστᾶσ', αἶ τοι ἔποντο Μυκῆνηθεν μάλα πολλαί.
 ἀλλ' ἄλλοι μενέουσι κάρη κομόωντες Ἀχαιοὶ 45
 εἰς ὃ κε περ Τροίην διαπέρσομεν. εἰ δὲ καὶ αὐτοὶ
 φευγόντων σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν·
 νῶϊ δ', ἐγὼ Σθένελός τε, μαχησόμεθ' εἰς ὃ κε τέκμωρ
 Ἰλίου εὕρωμεν· σὺν γὰρ θεῷ εἰλήλουθμεν."

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἐπίαχον υἱες Ἀχαιῶν, 50
 μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο.
 τοῖσι δ' ἀνιστάμενος μετεφώνεεν ἱππότα Νέστωρ·
 "Τυδεΐδῃ, πέρι μὲν πολέμφ' ἐνὶ καρτερός ἐσσι,
 καὶ βουλῇ μετὰ πάντας ὁμήλικας ἔπλεν ἄριστος.
 οὐ τίς τοι τὸν μῦθον ὑνόςσεται, ὅσσοι Ἀχαιοί, 55

οὐδὲ πάλιν ἐρέει· ἀτὰρ οὐ τέλος ἴκεο μύθων.
 ἦ μὲν καὶ νέος ἐσσί, ἐμὸς δέ κε καὶ πᾶς εἴης
 ὀπλότατος γενεῇφιν· ἀτὰρ πεπνυμένα βάζεις
 Ἄργείων βασιλῆας, ἐπεὶ κατὰ μοῖραν ξείπες.
 ἀλλ' ἄγ' ἐγών, ὃς σείο γεραίτερος εὖχομαι εἶναι, 60
 ἐξείπω καὶ πάντα διίξομαι· οὐδέ κέ τίς μοι
 μῦθον ἀτιμήσει, οὐδὲ κρείων Ἀγαμέμνων.
 ἀφρήτωρ ἀθέμιστος ἀνέστιός ἐστιν ἐκείνος
 ὃς πολέμου ἔραται ἐπιδημίου ὀκρυνέυτος.
 ἀλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ 65
 δόρπα τ' ἐφοπλισόμεσθα· φυλακτῆρες δὲ ἕκαστοι
 λεξάσθων παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός.
 κούροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ ἔπειτα,
 Ἄτρεΐδῃ, σὺ μὲν ἄρχε· σὺ γὰρ βασιλεύτατός ἐσσι.
 δαίνυ δαῖτα γέρουσιν· ἔοικέ τοι, οὐ τοι ἀεικές, 70
 πλείαι τοι οἶνου κλισίαι, τὸν νῆες Ἀχαιῶν
 ἡμάτιαι Θορήκηθεν ἐπ' εὐρέα πόντον ἄγουσι·
 πᾶσά τοι ἐσθ' ὑποδεξίῃ, πολέεσσι δ' ἀνάσσεις.
 πολλῶν δ' ἀγρομένων τῷ πείσεαι ὃς κεν ἀρίστην
 βουλὴν βουλεύσῃ· μάλα δὲ χρεῶ πάντας Ἀχαιοὺς 75
 ἐσθλῆς καὶ πυκινῆς, ὅτι δῆϊοι ἐγγύθι νηῶν
 καίουσιν πυρὰ πολλά· τίς ἂν τάδε γηθήσειε;
 νύξ δ' ἦδ' ἡ δειαρραΐσει στρατὸν ἡ δὲ σαώσει.”
 ὦς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἦδ' ἐπίθοντο.
 ἐκ δὲ φυλακτῆρες σὺν τεύχεσιν ἐσσεύοντο 80
 ἀμφὶ τε Νεστορίδην Θορασμήδεα, ποιμένα λαῶν,
 ἦδ' ἀμφ' Ἀσκάλαφον καὶ Ἰάλμενον, υἱὰς Ἀρης,
 ἀμφὶ τε Μηριόνην Ἀφαρῆά τε Δηϊπυρόν τε,
 ἦδ' ἀμφὶ Κρείοντος υἱὸν Λυκομήδεα δῖον.
 ἔπτ' ἔσαν ἡγεμόνες φυλάκων, ἑκατὸν δὲ ἑκάστῳ 85
 κούροι ἅμα στείχον δολίχ' ἔγχεα χερσὶν ἔχοντες·
 καὶ δὲ μέσον τάφρου καὶ τείχεος ἴζον ἰόντες·

ἔνθα δὲ πῦρ κήαντο, τίθεντο δὲ δόρπα ἑκαστος.

Ἄτρεϊδης δὲ γέροντας ἀολλέας ἤγεν Ἀχαιῶν
 ἐς κλισίην, παρὰ δὲ σφι τίθει μενοεικέα δαῖτα.
 οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν,
 Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνεται βουλή·
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·
 “Ἄτρεϊδῃ κῦδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 ἐν σοὶ μὲν λήξω, σέο δ' ἄρξομαι, οὐνεκα πολλῶν
 λαῶν ἐσσιᾶν ἄναξ καὶ τοι Ζεὺς ἐγγυάλιξε
 σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βουλευήσθαι.
 τῷ σε χρὴ πέρι μὲν φάσθαι ἔπος ἠδ' ἐπακοῦσαι,
 κρηῆναι δὲ καὶ ἄλλῳ, ὅτ' ἂν τινα θυμὸς ἀνώγῃ
 εἰπῆεν εἰς ἀγαθόν· σέο δ' ἕξεται ὅττι κεν ἄρχῃ.
 αὐτὰρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα.
 οὐ γάρ τις νόον ἄλλος ἀμείνονα τοῦδε νοήσῃ,
 οἶον ἐγὼ νοέω, ἡμὲν πάλαι ἠδ' ἔτι καὶ νῦν,
 ἐξ ἔτι τοῦ ὅτε, διογενές, Βρισηΐδα κούρην
 χωομένου Ἀχιλλῆος ἔβης κλισίῃθην ἀπούρας
 οὗ τι καθ' ἡμέτερόν γε νόον· μάλα γάρ τοι ἔγωγε
 πόλλ' ἀπεμυθεόμην· σὺ δὲ σῶ μεγαλήτορι θυμῷ
 εἷξας ἄνδρα φέριστον, ὃν ἀθάνατοί περ ἔτισαν,
 ἡττίμησας· ἐλὼν γὰρ ἔχεις γέρας· ἀλλ' ἔτι καὶ νῦν
 φραζώμεσθ' ὥς κέν μιν ἀρεσσάμενοι πεπύθωμεν
 δῶροισιν τ' ἀγανοῖσιν ἔπεσσί τε μελιχίοισι.”

Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 “ὦ γέρον, οὗ τι ψεῦδος ἐμὰς ἄτας κατέλεξας·
 ἀασάμην, οὐδ' αὐτὸς ἀναίνομαι. ἀντί νῦν πολλῶν
 λαῶν ἐστὶν ἀνὴρ ὃν τε Ζεὺς κῆρι φιλήσῃ,
 ὥς νῦν τοῦτον ἔτισε, δάμασσε δὲ λαὸν Ἀχαιῶν.
 ἀλλ' ἐπεὶ ἀασάμην φρεσὶ λευγαλέῃσι πιθήσας,

ἄψ' ἐθέλω ἀρέσαι δόμεναί τ' ἀπερείσι' ἄποινα. 120
 ὑμῖν δ' ἐν πάντεσσι περικλυτὰ δῶρ' ὀνομήνω,
 ἔπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα
 αἰθωνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους
 πηγῶν ἀθοφόρους, οἳ ἀέθλια ποσσὶν ἄροντο.
 οὐδὲ κεν ἀλήϊος εἴη ἀνὴρ ᾧ τόσσα γένοιτο, 125
 οὐδὲ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,
 ὅσσα μοι ἠνείκαντο ἀέθλια μώνυχες ἵπποι.
 δῶσω δ' ἔπτα γυναῖκας ἀμύμονα ἔργα ἰδυίας,
 Λεσβίδας, ἃς ὅτε Λέσβον ἐϋκτιμένην ἔλεν αὐτὸς
 ἐξελόμην, αἱ κάλλει ἐνίκων φῦλα γυναικῶν. 130
 τὰς μὲν οἱ δῶσω, μετὰ δ' ἔσσεται ἦν τότε' ἀπηύρων,
 κούρη Βρισηΐδος· ἐπὶ δὲ μέγαν ὄρκον ὁμοῦμαι
 μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἡδὲ μιγῆναι,
 ἢ θέμις ἀνθρώπων πέλει, ἀνδρῶν ἡδὲ γυναικῶν.
 ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὐτε 135
 ἄστυ μέγα Πριάμοιο θεοὶ δώσω' ἀλαπάξαι,
 νῆα ἄλῃς χρυσοῦ καὶ χαλκοῦ νηησάσθω
 εἰσελθών, ὅτε κεν δατεώμεθα ληϊδ' Ἀχαιοί,
 Τρωϊάδας δὲ γυναῖκας ἐείκοσιν αὐτὸς ἐλέσθω,
 αἷ κε μετ' Ἀργεῖην Ἑλένην κάλλισται ἔωσιν. 140
 εἰ δέ κεν Ἀργος ἰκοίμεθ' Ἀχαιϊκόν, οὐθαρ ἀρούρης,
 γαμβρός κέν μοι ἔοι· τίσω δέ μιν ἴσον Ὀρέστη,
 ὅς μοι τηλύγετος τρέφεται θαλῇ ἐνι πολλῇ.
 τρεῖς δέ μοι εἰσι θύγατρες ἐνὶ μεγάρῳ εὐπῆκτω,
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιδάνασσα, 145
 τῶν ἦν κ' ἐθέλῃσι φίλην ἀνέεδνον ἀγέσθω
 πρὸς οἶκον Πηλῆος· ἐγὼ δ' ἐπὶ μείλια δώσω
 πολλὰ μάλ', ὅσσ' οὐ πώ τις ἔῃ ἐπέδωκε θυγατρί·
 ἔπτα δὲ οἱ δώσω εὖ ναιόμενα πτολίεθρα,
 Καρδαμύλην Ἐυόπην τε καὶ Ἴρην ποιήεσσαν, 150
 Φηράς τε Ζαθέας ἡδ' Ἀνθειαν βαθύλειμον,

καλήν τ' Αἴπειαν καὶ Πήδασον ἀμπελόεσσαν.
 πᾶσαι δ' ἐγγὺς ἁλός, νέεται Πύλου ἡμαθόεντος·
 ἐν δ' ἄνδρες ναίουσι πολύρρηνες πολυβοῦται,
 οἳ κέ ἐ δωτίνησι θεὸν ὥς τιμήσουσι
 καὶ οἱ ὑπὸ σκήπτρῳ λιπαρὰς τελέουσι θέμιστας.
 ταῦτά κέ οἱ τελέσαιμι μεταλλήξαντι χόλοιο.
 δημητήω—'Αἶδης τοι ἀμείλιχος ἦδ' ἀδάμαστος·
 τοῦνεκα καὶ τε βροτοῖσι θεῶν ἔχθιστος ἀπάντων—
 καὶ μοι ὑποστήτω, ὅσπον βασιλεύτερός εἰμι
 ἦδ' ὅσπον γενεῇ προγενέστερος εὖχομαι εἶναι.”

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Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότη Νέστωρ·
 “Ἀτρεΐδῃ κύδιστε, ἀναξ ἀνδρῶν Ἀγάμεμνον,
 δῶρα μὲν οὐκέτ' ὄνοστὰ διδοῖς Ἀχιλῆϊ ἄνακτι·
 ἀλλ' ἄγετε, κλητοὺς ὀτρύνομεν, οἳ κε τάχιστα
 ἔλθωσ' ἐς κλισίην Πηληϊάδεω Ἀχιλῆος.
 εἰ δ' ἄγε, τοὺς ἀν ἐγὼν ἐπιόψομαι, οἳ δὲ πιθέσθων.
 Φοῖνιξ μὲν πρῶτιστα δίφφιλος ἡγησάσθω,
 αὐτὰρ ἔπειτ' Αἴας τε μέγας καὶ δῖος Ὀδυσσεύς·
 κηρύκων δ' Ὀδῖος τε καὶ Εὐρυβάτης ἄμ' ἐπέσθων.
 φέрте δὲ χερσὶν ὕδωρ, εὐφημήσαί τε κέλεσθε,
 ὄφρα Διὶ Κρονίδῃ ἀρησόμεθ', αἳ κ' ἐλέησῃ.”

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“Ὡς φάτο, τοῖσι δὲ πᾶσιν ἐαδόντα μῦθον ἔειπεν.
 αὐτίκα κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχεναν,
 κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο,
 νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν.
 αὐτὰρ ἐπεὶ σπεῖσάν τ' ἐπιόν θ' ὅσον ἤθελε θυμός,
 ὠρμῶντ' ἐκ κλισίης Ἀγαμέμνονος Ἀτρεΐδαο.
 τοῖσι δὲ πόλλ' ἐπέτελλε Γερήνιος ἱππότη Νέστωρ,
 δεινδύλλων ἐς ἕκαστον, Ὀδυσσῆϊ δὲ μάλιστα,
 πειρᾶν ὥς πεπύθιοιεν ἀμύμονα Πηλεΐωνα.

Τῷ δὲ βάτην παρὰ θῖνα πολυφλοίσβοιο θαλάσσης
 πολλὰ μάλ' εὖχομένῳ γαιηόχῳ ἐννοσιγαίῳ

ῥηϊδίως πεπιθεῖν μεγάλας φρένας Αἰακίδαο.
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην, 185
 τὸν δ' εὖρον φρένα τερπόμενον φόρμιγγι λιγείη,
 καλῇ δαιδαλέῃ, ἐπὶ δ' ἀργύρεον ζυγὸν ἦεν,
 τὴν ἄρετ' ἐξ ἐνάρων πόλιν Ἑτίωνος ὀλέσσας·
 τῇ δ' γε θυμὸν ἔτερπεν, αἶεде δ' ἄρα κλέα ἀνδρῶν.
 Πάτροκλος δέ οἱ οἶος ἐναντίος ἦστο σιωπῇ, 190
 δέγμενος Αἰακίδαην, ὅποτε λήξειεν αἰείδων.
 τῷ δὲ βάτην προτέρω, ἡγείτο δὲ δῖος Ὀδυσσεύς,
 στὰν δὲ πρόσθ' αὐτοῖο· ταφῶν δ' ἀνόρουσεν Ἀχιλλεύς
 αὐτῇ σὺν φόρμιγγι, λιπὼν ἔδος ἐνθα θάασσεν.
 ὧς δ' αὐτως Πάτροκλος, ἐπεὶ ἶδε φῶτας, ἀνέστη. 195
 τῷ καὶ δεικνύμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “χαίρετον· ἦ φίλοι ἄνδρες ἰκάνετον· ἦ τι μάλα χρεώ,
 οἷ μοι σκυζομένῃ περ Ἀχαιῶν φίλτατοὶ ἔστον.”
 Ὡς ἄρα φωνήσας προτέρω ἄγε δῖος Ἀχιλλεύς,
 εἶσεν δ' ἐν κλισμοῖσι τάπησί τε πορφυρέοισιν. 200
 αἶψα δὲ Πάτροκλον προσεφώνεεν ἐγγὺς ἐόντα·
 “μείζονα δὴ κρητῆρα, Μενoitίου νιέ, καθίστα,
 ζωρότερον δὲ κέραιε, δέπας δ' ἐντυνον ἐκάστω·
 οἱ γὰρ φίλτατοὶ ἄνδρες ἐμῷ ὑπέασι μελάθρῳ.”
 Ὡς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἑταίρῳ. 205
 αὐτὰρ δ' γε κρεῖον μέγα κάββαλεν ἐν πυρὸς αὐγῇ,
 ἐν δ' ἄρα νῶτον ἔθηκ' ὀϊός καὶ πίονος αἰγός,
 ἐν δὲ σὺδς σιάλοιο ράχιν τεθαλυῖαν ἀλοιφῇ.
 τῷ δ' ἔχεν Αὐτομέδων, τάμνεν δ' ἄρα δῖος Ἀχιλλεύς.
 καὶ τὰ μὲν εὖ μίστυλλε καὶ ἄμφ' ὀβελοῖσιν ἔπειρε, 210
 πῦρ δὲ Μενoitιάδης δαῖεν μέγα, ἰσόθεος φῶς.
 αὐτὰρ ἐπεὶ κατὰ πῦρ ἐκάη καὶ φλόξ ἐμαράνθη,
 ἀνθρακιὴν στορέσας ὀβελούς ἐφύπερθε τάνυσσε,
 πᾶσσε δ' ἄλδς θελοιο κρατευντάων ἐπαείρας.
 αὐτὰρ ἐπεὶ ῥ' ὥπησε καὶ εἰν ἐλεοῖσιν ἔχευε, 215

Πάτροκλος μὲν σίτον ἔλων ἐπένειμε τραπέξῃ
 καλοῖς ἐν κανέοισιν, ἀτὰρ κρέα νεῖμεν Ἀχιλλεύς.
 αὐτὸς δ' ἀντίον ἴξεν Ὀδυσσῆος θείοιο
 τοῖχου τοῦ ἐτέροιο, θεοῖσι δὲ θῦσαι ἀνώγει
 Πάτροκλον, ὃν ἐταῖρον· ὃ δ' ἐν πυρὶ βάλλε θυηλάς. 220
 οἱ δ' ἐπ' ὄνειαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρου ἐντο,
 νεῦς Ἀἴας Φοῖνικι· νόησε δὲ δῖος Ὀδυσσεύς,
 πλησάμενος δ' οἴνοιο δέπας δειδέκτ' Ἀχιλλῆα·
 “χαῖρ’, Ἀχιλεῦ· δαιτὸς μὲν ἔτισης οὐκ ἐπιδευεῖς 225
 ἡμὲν ἐνὶ κλισίῃ Ἀγαμέμνονος Ἀτρεΐδαο
 ἥδὲ καὶ ἐνθάδε νῦν· πάρα γὰρ μενοεικέα πολλὰ
 δαίνυσθ’· ἀλλ’ οὐ δαιτὸς ἐπηράτου ἔργα μέμηλεν,
 ἀλλὰ λίην μέγα πῆμα, διοτρεφές, εἰσορόωντες
 δείδιμεν· ἐν δοιῇ δὲ σωσέμεν ἢ ἀπολέσθαι 230
 νῆας ἐϋσσέλμους, εἰ μὴ σύ γε δύσεαι ἀλκήν.
 ἐγγὺς γὰρ νηῶν καὶ τείχεος αὐλιν ἔθεντο
 Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ’ ἐπίκουροι,
 κηάμενοι πυρὰ πολλὰ κατὰ στρατόν, οὐδ’ ἔτι φασὶ
 σχήσεσθ’, ἀλλ’ ἐν νηυσὶ μελαίνησιν πεσέεσθαι. 235
 Ζεὺς δέ σφι Κρονίδης ἐνδέξια σήματα φαίνων
 ἀστράπτει· Ἐκτωρ δὲ μέγα σθένεϊ βλεμεαίνων
 μαίνεται ἐκπάγλως, πῖσυνος Διί, οὐδέ τι τίει
 ἀνέρας οὐδὲ θεούς· κρατερὴν δὲ ἐλύσσα δέδυκεν.
 ἀρᾶται δὲ τάχιστα φανήμεναι Ἡῶ διαν· 240
 στεῦται γὰρ νηῶν ἀποκόψειν ἄκρα κόρυμβα
 αὐτὰς τ’ ἐμπρήσειν μαλεροῦ πυρός, αὐτὰρ Ἀχαιοὺς
 δηώσειν παρὰ τῇσιν ὀρινομένους ὑπὸ καπνοῦ.
 ταῦτ’ αἰνῶς δείδοικα κατὰ φρένα, μή οἱ ἀπειλὰς
 ἐκτελέσωσι θεοί, ἡμῖν δὲ δὴ αἴσιμον εἶη 245
 φθίσθαι ἐνὶ Τροίῃ ἐκὰς Ἀργεος ἱπποβότοιο.
 ἀλλ’ ἄνα, εἰ μέμονάς γε καὶ ὀψέ περ νῆας Ἀχαιῶν

τειρομένους ἐρύεσθαι ὑπὸ Τρώων ὀρυμαγδοῦ.
 αὐτῷ τοι μετόπισθ' ἄχος ἔσσεται, οὐδέ τι μῆχος
 ῥεχθέντος κακοῦ ἔστ' ἄκος εὐρεῖν· ἀλλὰ πολὺ πρὶν 250
 φράξεν ὅπως Δαναοῖσιν ἀλεξήσεις κακὸν ἡμαρ.
 ᾧ πέπον, ἣ μὲν σοὶ γε πατὴρ ἐπετέλλετο Πηλεὺς
 ἡματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε·
 ἔτεκνον ἐμόν, κάρτος μὲν Ἀθηναίη τε καὶ Ἥρη
 δώσουσ', αἶ κ' ἐθέλωσι, σὺ δὲ μεγαλήτορα θυμὸν 255
 ἴσχειν ἐν στήθεσσι· φιλοφροσύνη γὰρ ἀμείνων·
 ληγέμεναι δ' ἔριδος κακομηχάνου, ὅφρα σε μᾶλλον
 τίωσ' Ἀργείων ἡμὲν νέοι ἦδὲ γέροντες.
 ὣς ἐπέτελλ' ὁ γέρων, σὺ δὲ λήθεται· ἀλλ' ἔτι καὶ νῦν
 παύε', ἕα δὲ χόλον θυμαλγέα· σοὶ δ' Ἀγαμέμνων 260
 ἄξια δῶρα δίδωσι μεταλλήξαντι χόλοιο.
 εἰ δὲ σὺ μὲν μεν ἄκουσον, ἐγὼ δέ κέ τοι καταλέξω
 ὅσσα τοι ἐν κλισίῃσιν ὑπέσχετο δῶρ' Ἀγαμέμνων·
 ἔπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
 αἰθώνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους 265
 πηγοὺς ἀβλοφόρους, οἳ ἀέθλια ποσσὶν ἄρουντο.
 οὗ κεν ἀλγίος εἴη ἀνὴρ ᾧ τόσσα γένοιτο,
 οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,
 ὅσος Ἀγαμέμνονος ἵπποι ἀέθλια ποσσὶν ἄρουντο.
 δώσει δ' ἐπτὰ γυναικάς ἀμύμονα ἔργα ἰδυίας, 270
 Λεσβίδας, ἃς ὅτε Λέσβου ἐϋκτιμένην ἔλες αὐτὸς
 ἐξέλεθ', αἱ τότε κάλλει ἐνίκων φύλα γυναικῶν.
 τὰς μὲν τοι δώσει, μετὰ δ' ἔσσεται ἥν τὸτ' ἀπηύρα,
 κοῦρη Βρισηῖος· ἐπὶ δὲ μέγαν ὄρκον ὁμείται
 μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἠδὲ μιγῆναι, 275
 ἣ θέμις ἐστίν, ἄναξ, ἥτ' ἀνδρῶν ἥτε γυναικῶν.
 ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὐτε
 ἄστυ μέγα Πριάμοιο θεοὶ δώωσ' ἀλαπάξαι,
 νῆα ἄλις χρυσοῦ καὶ χαλκοῦ νηήσασθαι

εἰσελθών, ὅτε κεν δατεώμεθα ληϊδ' Ἀχαιοί, 280

Τρωιάδας δὲ γυναῖκας εἰέκοσιν αὐτὸς ἐλέσθαι,

αἶ κε μετ' Ἀργεῖην Ἑλένην κάλλισται ἔωσιν.

εἰ δέ κεν Ἄργος ἰκοίμεθ' Ἀχαιϊκόν, οὐθαρ ἀρούρης,

γαμβρός κέν οἱ ἔοις· τίσει δέ σε ἴσον Ὀρέστη,

ὃς οἱ τηλύγετος τρέφεται θαλῇ ἐνὶ πολλῇ. 285

τρεῖς δέ οἱ εἰσι θύγατρες ἐνὶ μεγάρῳ εὐπήκτῳ,

Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιδάνασσα,

τάων ἦν κ' ἐθέλησθα φίλην ἀνάεδνον ἄγεσθαι

πρὸς οἶκον Πηλῆος· ὁ δ' αὖτ' ἐπὶ μέλινά δώσει

πολλὰ μάλ', ὅσσο' οὐ πώ τις ἔη ἐπέδωκε θυγατρί· 290

ἑπτὰ δέ τοι δώσει εὖ ναιόμενα πτολίεθρα,

Καρδαμύλην Ἐνόπην τε καὶ Ἴρην ποιήεσαν

Φηράς τε Ζαθέας ἡδ' Ἀνθειαν βαθύλειμον,

καλὴν τ' Αἴπειαν καὶ Πήδασον ἀμπελόεσσαν.

πᾶσαι δ' ἐγγὺς ἁλός, νέεται Πύλου ἡμαθόεντος· 295

ἐν δ' ἄνδρες ναίουσι πολύρρηνες πολυβούται,

οἳ κέ σε δωτίνησι θεὸν ὥς τιμήσουσι

καὶ τοι ὑπὸ σκήπτρῳ λιπαρὰς τελέουσι θέμιστας.

ταῦτά κέ τοι τελέσειε μεταλλήξαντι χόλοιο.

εἰ δέ τοι Ἀτρεΐδης μὲν ἀπήχθετο κηρόθι μᾶλλον, 300

αὐτὸς καὶ τοῦ δῶρα, σὺ δ' ἄλλους περ Παναχαιοὺς

τειρομένους ἐλέαιρε κατὰ στρατόν, οἳ σε θεὸν ὥς

τίσουσ'· ἦ γάρ κέ σφι μάλα μέγα κῦδος ἄροιο.

νῦν γάρ χ' Ἔκτορ' ἔλοις, ἐπεὶ ἂν μάλα τοι σχεδὸν ἔλθοι

λύσσαν ἔχων ὀλοήν, ἐπεὶ οὐ τινά φησιν ὁμοῖον 305

οἳ ἔμναι Δαναῶν, οὓς ἐνθάδε νῆες ἔνειακ'·

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

“διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,

χρὴ μὲν δὴ τὸν μῦθον ἀπληγέως ἀποειπεῖν,

ἦ περ δὴ φρονέω τε καὶ ὥς τετελεσμένον ἔσται, 310

ὥς μή μοι τρύζητε παρήμενοι ἄλλοθεν ἄλλος.

ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἀτῖδαο πύλησιν
 ὅς χ' ἕτερον μὲν κεύθη ἐνὶ φρεσίν, ἄλλο δὲ εἴπη.
 αὐτὰρ ἐγὼν ἔρέω ὥς μοι δοκεῖ εἶναι ἄριστα·
 οὗτ' ἔμεγ' Ἀτρεΐδην Ἀγαμέμνονα πεισέμεν οἶω 315
 οὗτ' ἄλλους Δαναούς, ἐπεὶ οὐκ ἄρα τις χάρις ἦεν
 μάρνασθαι δητίοισιν ἐπ' ἀνδράσι νωλεμέες αἰεὶ.
 ἴση μοῖρα μένουντι, καὶ εἰ μάλα τις πολεμίζοι·
 ἐν δὲ ἰῇ τιμῇ ἡμὲν κακὸς ἦδὲ καὶ ἐσθλός·
 κάτθαν' ὁμῶς ὃ τ' ἀεργὸς ἀνὴρ ὃ τε πολλὰ ἔοργός. 320
 οὐδέ τί μοι περίκειται, ἐπεὶ πάθον ἄλγεα θυμῷ,
 αἰεὶ ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν.
 ὥς δ' ὄρνις ἀπτῆσι νεοσσοῖσι προφέρῃσι
 μᾶστακ', ἐπεὶ κε λάβῃσι, κακῶς δ' ἄρα οἱ πέλει αὐτῇ,
 ὥς καὶ ἐγὼ πολλὰς μὲν αὖπνους νύκτας ἴανον, 325
 ἡμᾶτα δ' αἱματόευντα διέπρησσον πολεμίζων,
 ἀνδράσι μαρνάμενος δάρων ἔνεκα σφετεράων.
 δῶδεκα δὴ σὺν νηυσὶ πόλεις ἀλάπαξ' ἀνθρώπων,
 πεζὸς δ' ἔνδεκά φημι κατὰ Τροίην ἐρίβωλον·
 τάων ἐκ πασέων κειμήλια πολλὰ καὶ ἐσθλὰ 330
 ἐξελόμην, καὶ πάντα φέρων Ἀγαμέμνονι δόσκον
 Ἀτρεΐδῃ· ὃ δ' ὀπισθε μένων παρὰ νηυσὶ θοῇσι
 δεξάμενος διὰ παῦρα δασάσκετο, πολλὰ δ' ἔχεσκεν.
 ἄλλα δ' ἀριστήεσσι δίδου γέρα καὶ βασιλεῦσι,
 τοῖσι μὲν ἔμπεδα κείται, ἐμεῦ δ' ἀπὸ μούνου Ἀχαιῶν 335
 εἴλετ', ἔχει δ' ἄλοχον θυμαρέα· τῇ παριαύων
 τερπέσθω. τί δὲ δεῖ πολεμιζέμεναι Τρώεσσιν
 Ἀργείους; τί δὲ λαὸν ἀνήγαγεν ἐνθάδ' ἀγείρας
 Ἀτρεΐδης; ἢ οὐχ' Ἑλένης ἔνεκ' ἡὔκόμοιο;
 ἢ μούνοι φιλέουσ' ἀλόχους μερόπων ἀνθρώπων 340
 Ἀτρεΐδαι; ἐπεὶ ὅς τις ἀνὴρ ἀγαθὸς καὶ ἐχέφρων
 τὴν αὐτοῦ φιλέει καὶ κήδεται, ὥς καὶ ἐγὼ τὴν
 ἐκ θυμοῦ φίλεον, δουρικτητὴν περ ἐοῦσαν.

νῦν δ' ἐπεὶ ἐκ χειρῶν γέρας εἴλετο καὶ μ' ἀπάτησε,
 μή μευ πειράτω εὖ εἰδότες· οὐδέ με πείσει. 345
 ἀλλ', Ὀδυσσεῦ, σὺν σοί τε καὶ ἄλλοισιν βασιλεύσι
 φραζέσθω νήεσσιν ἀλεξέμεναι δῆϊόν πῦρ.
 ἦ μὲν δὴ μάλα πολλὰ πονήσατο νόσφιν ἐμείο,
 καὶ δὴ τείχος ἔδειμε, καὶ ἤλασε τάφρον ἐπ' αὐτῷ
 εὐρείαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξεν· 350
 ἀλλ' οὐδ' ὥς δύναται σθένος Ἑκτορος ἀνδροφόνιοι
 ἴσχειν· ὄφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν πολέμιζον
 οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὀρνύμεν Ἑκτωρ,
 ἀλλ' ὅσον ἐς Σκαιάς τε πύλας καὶ φηγὸν ἴκανεν· 355
 ἔνθα ποτ' οἶον ἔμιμνε, μόγισ δέ μευ ἔκφυγεν ὁρμήν.
 νῦν δ' ἐπεὶ οὐκ ἐθέλω πολεμιζέμεν Ἑκτορι δίῳ,
 αὐρίον ἱρὰ Διὶ ῥέξας καὶ πᾶσι θεοῖσι,
 νηήσας εὖ νῆας, ἐπὴν ἄλαδε προερύσσω,
 ὄψεαι, ἦν ἐθέλησθα καὶ αἶ κέν τοι τὰ μεμήληι,
 ἦρι μάλ' Ἑλλήσποντον ἐπ' ἰχθυόεντα πλεούσας 360
 νῆας ἐμάς, ἐν δ' ἀνδρας ἐρεσσέμεναι μεμαῶτας·
 εἰ δέ κεν εὐπλοίην δώῃ κλυτὸς ἐννοσίγαιος,
 ἡματί κε τριτάτῳ Φθίην ἐρίβωλον ἰκοίμην.
 ἔστι δέ μοι μάλα πολλά, τὰ κάλλιπον ἐνθάδε ἔρρων·
 ἄλλον δ' ἐνθένδε χρυσὸν καὶ χαλκὸν ἐρυθρὸν 365
 ἠδὲ γυναῖκας ἐϋζώνους πολίων τε σίδηρον
 ἄξομαι, ἄσσο' ἔλαχόν γε· γέρας δέ μοι, ὅς περ ἔδωκεν,
 αὐτὶς ἐφυβρίζων ἔλετο κρείων Ἀγαμέμνων
 Ἀτρεΐδης· τῷ πάντ' ἀγορευέμεν, ὥς ἐπιτέλλω,
 ἀμφαδόν, ὄφρα καὶ ἄλλοι ἐπισκύζωνται Ἀχαιοί, 370
 εἴ τινα που Δαναῶν ἔτι ἔλπεται ἑξαπατήσειν,
 αἰὲν ἀναιδείην ἐπιειμένος· οὐδ' ἂν ἔμοιγε
 τετλαίῃ κύνεός περ ἔων εἰς ὧπα ἰδέσθαι·
 οὐδέ τί οἱ βουλὰς συμφράσσομαι, οὐδέ μὲν ἔργον·
 ἐκ γὰρ δὴ μ' ἀπάτησε καὶ ἤλιτεν· οὐδ' ἂν ἔτ' αἶτις 375

ἔξαπάφοιτ' ἐπέεσσιν· ἄλλισ δέ οἱ· ἀλλὰ ἔκηλος
 ἔρρέτω· ἐκ γὰρ εὖ φρένας εἴλετο μητίετα Ζεύς.
 ἔχθρὰ δέ μοι τοῦ δῶρα, τίω δέ μιν ἐν καρδὸς αἴσῃ.
 οὐδ' εἴ μοι δεκάκις τε καὶ εἰκοσάκις τόσα δοίῃ
 ὅσσα τέ οἱ νῦν ἔστι, καὶ εἴ ποθεν ἄλλα γένοιτο, 380
 οὐδ' ὅσ' ἐς Ὀρχομενὸν ποτινίσσεται, οὐδ' ὅσα Θήβας
 Αἰγυπτίας, ὅθι πλείστα δόμοις ἐν κτήματα κεῖται,
 οἳ θ' ἐκατόμυυλοι εἰσι, διηκόσιοι δ' ἂν' ἐκάστας
 ἀνέρες ἔξοιχνεῦσι σὺν ἱπποῖσιν καὶ ὄχεσφιν·
 οὐδ' εἴ μοι τόσα δοίῃ ὅσα ψάμαθός τε κόνις τε, 385
 οὐδέ κεν ὥς ἔτι θυμὸν ἐμὸν πείσει' Ἀγαμέμνων,
 πρὶν γ' ἀπὸ πᾶσαν ἐμοὶ δόμεναι θυμαλγέα λῶβην.
 κούρην δ' οὐ γαμέω Ἀγαμέμνονος Ἀτρεΐδαι,
 οὐδ' εἰ χρυσεῖν Ἀφροδίτῃ κάλλος ἐρίζοι,
 ἔργα δ' Ἀθηναίῃ γλαυκῶπιδι ἰσοφαρίζοι· 390
 οὐδέ μιν ὥς γαμέω· ὁ δ' Ἀχαιῶν ἄλλον ἐλέσθω,
 ὅς τις οἱ τ' ἐπέοικε καὶ δς βασιλεύτερός ἐστιν.
 ἦν γὰρ δὴ με σώωσι θεοὶ καὶ οἴκαδ' ἴκωμαι,
 Πηλεὺς θὴν μοι ἔπειτα γυναῖκά γε μάσσεται αὐτός.
 πολλαὶ Ἀχαιῖδες εἰσὶν ἂν' Ἑλλάδα τε Φθίην τε, 395
 κοῦραι ἀριστήων, οἳ τε πολλίεθρα ῥύονται,
 τάων ἦν κ' ἐθέλωμι φίλην ποιήσομ' ἄκοιτιν.
 ἔνθα δέ μοι μάλα πολλὸν ἐπέσσυτο θυμὸς ἀγῆνωρ
 γήμαντι μνηστὴν ἄλοχον, ἔϊκυϊαν ἄκοιτιν,
 κτήμασι τέρπεσθαι τὰ γέρων ἐκτήσατο Πηλεὺς· 400
 οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον οὐδ' ὅσα φασὶν
 Ἴλιον ἐκτήσθαι, εὖ ναιόμενον πολλίεθρον,
 τὰ πρὶν ἐπ' εἰρήνης, πρὶν ἔλθεῖν νῆας Ἀχαιῶν,
 οὐδ' ὅσα λαῖνος οὐδὸς ἀφήτορος ἐντὸς ἐέργει,
 Φοῖβον Ἀπόλλωνος, Πυθοῖ ἐνι πετρηέσση. 405
 λῆϊστοὶ μὲν γάρ τε βόες καὶ ἴφια μῆλα,
 κτητοὶ δὲ τρίποδες τε καὶ ἵππων ξανθὰ κάρηνα·

ἀνδρὸς δὲ ψυχὴ πάλιν ἐλθεῖν οὔτε λειῖσθῃ
 οὔθ' ἐλετή, ἐπεὶ ἄρ κεν ἀμείψεται ἕρκος δόδοντων.
 μήτηρ γάρ τέ μέ φησι θεὰ Θέτις ἀργυρόπεζα 410
 διχθαδίας κῆρας φερέμεν θανάτοιο τέλοσδε.
 εἰ μὲν κ' αὖθι μένων Τρώων πόλιν ἀμφιμάχωμαι,
 ὦλετο μὲν μοι νόστος, ἀτὰρ κλέος ἄφθιτον ἔσται·
 εἰ δέ κεν οἴκαδ' ἴκωμι φίλην ἐς πατρίδα γαῖαν,
 ὦλετό μοι κλέος ἐσθλόν, ἐπὶ δηρὸν δέ μοι αἰὼν 415
 ἔσσεται, οὐδέ κέ μ' ὦκα τέλος θανάτοιο κιχεῖη.
 καὶ δ' ἂν τοῖς ἄλλοισιν ἐγὼ παραμυθησαίμην
 οἴκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δῆτε τέκμωρ
 Ἴλιον αἰπεινῆς· μάλα γάρ ἐθεν εὐρύσopa Ζεὺς
 χεῖρα ἔην ὑπερέσχε, τεθαρσῆκασι δὲ λαοί. 420
 ἀλλ' ὑμεῖς μὲν λόντες ἀριστήεσσιν Ἀχαιῶν
 ἀγγελίην ἀπόφασθε—τὸ γὰρ γέρας ἐστὶ γερόντων—
 ὄφρ' ἄλλην φράζωνται ἐνὶ φρεσὶ μῆτιν ἀμείνω,
 ἧ κέ σφιν νῆας τε σόφ καὶ λαὸν Ἀχαιῶν
 νηυσὶν ἐπι γλαφυρῆς, ἐπεὶ οὐ σφισιν ἦδε γ' ἐτοίμη, 425
 ἦν νῦν ἐφράσσαντο ἐμεῦ ἀπομνηύσαντος·
 Φοῖνιξ δ' αὖθι παρ' ἄμμι μένων κατακοιμηθήτω,
 ὄφρα μοι ἐν νῆεσσι φίλην ἐς πατρίδ' ἔπηται
 αὔριον, ἦν ἐθέλησιν· ἀνάγκη δ' οὐ τί μιν ἄξω.”

Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ 430
 μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀπέειπεν·
 ὀψὲ δὲ δὴ μετέειπε γέρων ἱππηλάτα Φοῖνιξ
 δάκρυ' ἀναπρήσας· περὶ γὰρ διέ νηυσὶν Ἀχαιῶν
 “ εἰ μὲν δὴ νόστον γε μετὰ φρεσί, φαίδιμ' Ἀχιλλεῦ,
 βάλλεαι, οὐδέ τι πάμπαν ἀμύνειν νηυσὶ θοῆσι 435
 πῦρ ἐθέλεις αἰδέηλον, ἐπεὶ χόλος ἔμπεσε θυμῷ,
 πῶς ἂν ἔπειτ' ἀπὸ σείο, φίλον τέκος, αὖθι λιποῖμην
 οἶος ; σοὶ δέ μ' ἔπεμπε γέρων ἱππηλάτα Πηλεὺς
 ἡματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε

νῆπιον, οὗ πω εἰδόθ' ὁμοίτου πολέμοιο, 440
 οὐδ' ἀγορέων, ἵνα τ' ἄνδρες ἀριπρεπέες τελέθουσιν.
 τοῦνεκά με προέηκε διδασκόμεναι τάδε πάντα,
 μύθων τε ῥητῆρ' ἔμεναι πρηκτῆρά τε ἔργων.
 ὥς ἂν ἔπειτ' ἀπὸ σείο, φίλον τέκος, οὐκ ἐθέλωμι
 λείπεσθ', οὐδ' εἴ κέν μοι ὑποσταίῃ θεὸς αὐτὸς 445
 γῆρας ἀποξύσας θήσειν νέον ἡβώνοντα,
 οἷον ὅτε πρῶτον λίπον Ἑλλάδα καλλιγύναικα,
 φεύγων νείκεα πατρὸς Ἀμύντορος Ὀρμενίδαο,
 ὅς μοι παλλακίδος περιχώσατο καλλικόμοιο,
 τὴν αὐτὸς φιλέεσκεν, ἀτιμάζεσκε δ' ἄκοιτιν, 450
 μητέρ' ἐμήν· ἣ δ' αἶν ἐμὲ λισσέσκετο γούνων
 παλλακίδι προμιγῆναι, ἵν' ἐχθήρειε γέροντα.
 τῇ πιθόμην καὶ ἔρεξα· πατὴρ δ' ἐμὸς αὐτίκ' οἷσθεῖς
 πολλὰ κατηρᾶτο, στυγερὰς δ' ἐπεκέκλετ' Ἐρινύς,
 μὴ ποτε γούνασιν οἷσιν ἐφέσσεσθαι φίλον υἱὸν 455
 ἐξ ἐμέθεν γεγαῶτα· θεοὶ δ' ἐτέλειον ἐπαράς,
 Ζεὺς τε καταχθόνιος καὶ ἐπαινή Περσεφόνεια.
 [τὸν μὲν ἐγὼ βούλευσα κατακτάμεν ὀξείῃ χαλκῷ·
 ἀλλὰ τις ἀθανάτων παῦσεν χόλον, ὅς ῥ' ἐνὶ θυμῷ
 δῆμου θῆκε φάτιν καὶ ὀνειδέα πόλλ' ἀνθρώπων, 460
 ὥς μὴ πατροφόνος μετ' Ἀχαιοῖσιν καλεοίμην.]
 ἐνθ' ἐμοὶ οὐκέτι πάμπαν ἐρητύετ' ἐν φρεσὶ θυμὸς
 πατρὸς χωομένοιο κατὰ μέγαρα στρωφᾶσθαι.
 ἣ μὲν πολλὰ ἔται καὶ ἀνεψιοὶ ἀμφὶς ἑόντες 465
 αὐτοῦ λισσόμενοι κατερήτυον ἐν μεγάροις,
 πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἑλικας βοῦς
 ἔσφαζον, πολλοὶ δὲ σύες θαλέθοντες ἀλοιφῇ
 εὐόμενοι τανύοντο διὰ φλογὸς Ἥφαιστοιο,
 πολλὸν δ' ἐκ κεράμων μέθῃ πίνετο τοῖο γέροντος.
 εἰνάνυχες δέ μοι ἀμφ' αὐτῷ παρὰ νύκτας ἱανον 470
 οἱ μὲν ἀμειβόμενοι φυλακὰς ἔχον, οὐδέ ποτ' ἔσβη

πῦρ, ἕτερον μὲν ὑπ' αἰθούσῃ εὐερκέος αὐλῆς,
 ἄλλο δ' ἐνὶ προδόμῳ, πρόσθεν θαλάμοιο θυράων.
 ἀλλ' ὅτε δὴ δεκάτῃ μοι ἐπήλυθε νύξ ἐρεβεννή,
 καὶ τότε ἐγὼ θαλάμοιο θύρας πυκινῶς ἀραρυίας 475
 ῥήξας ἐξῆλθον, καὶ ὑπέρθορον ἐρκίον αὐλῆς
 ῥεῖα, λαθὼν φύλακάς τ' ἄνδρας δμῳάς τε γυναῖκας.
 φευγον ἔπειτ' ἀπάνευθε δι' Ἑλλάδος εὐρυχόροιο,
 Φθίην δ' ἐξικόμην ἐριβώλακα, μητέρα μήλων,
 ἐς Πηλῆα ἀναχθ'. ὁ δέ με πρόφρων ὑπέδεκτο, 480
 καὶ μ' ἐφίλησ' ὥς εἴ τε πατὴρ δν παῖδα φιλήσῃ
 μῶνον τηλύγετον πολλοῖσιν ἐπὶ κτεάτεσσι,
 καὶ μ' ἀφνειὸν ἔθηκε, πολὺν δέ μοι ὥπασε λαόν·
 ναῖον δ' ἐσχατιὴν Φθίης, Δολόπεσσιν ἀνάσσω.
 καὶ σε τοσοῦτον ἔθηκα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, 485
 ἐκ θυμοῦ φιλέων, ἐπεὶ οὐκ ἐθέλεσκες ἅμ' ἄλλῳ
 οὗτ' ἐς δαῖτ' ἵεναι οὗτ' ἐν μεγάροισι πάσασθαι,
 πρὶν γ' ὅτε δὴ σ' ἐπ' ἐμοῖσιν ἐγὼ γούνεσσι καθίσσας
 ὄψου τ' ἄσαιμι προταμῶν καὶ οἶνον ἐπισχών.
 πολλάκι μοι κατέδευσας ἐπὶ στήθεσσι χιτῶνα 490
 οἶνον ἀποβλύζων ἐν νηπιέῃ ἀλεγεινῇ.
 ὧς ἐπὶ σοὶ μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόγησα,
 τὰ φρονέων, ὅ μοι οὐ τι θεοὶ γόνον ἐξετέλειον
 ἐξ ἐμεῦ· ἀλλὰ σὲ παῖδα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 ποιεύμην, ἵνα μοὶ ποτ' ἀεικέα λαιγὸν ἀμύνης. 495
 ἀλλ', Ἀχιλλεῦ, δάμασον θυμὸν μέγαν· οὐδέ τί σε χρὴ
 νηλεὲς ἦτορ ἔχειν· στρεπτοὶ δέ τε καὶ θεοὶ αὐτοί,
 τῶν περ καὶ μείζων ἀρετὴ τιμὴ τε βίη τε.
 καὶ μὲν τοὺς θυέεσσι καὶ εὐχῶλῃς ἀγανῆσι
 λαιβῇ τε κύσῃ τε παρατρῶπῳ· ἄνθρωποι 500
 λισσόμενοι, ὅτε κέν τις ὑπερβῇ καὶ ἀμάρτη.
 καὶ γάρ τε Λιταί εἰσι Διὸς κοῦραι μέγαλοιο,
 χῶλαί τε ῥυσαί τε παραβλῶπές τ' ὀφθαλμῶ,

αἶ ῥά τε καὶ μετόπισθ' Ἄτης ἀλέγουσι κιούσαι.
 ἣ δ' Ἄτη σθεναρὴ τε καὶ ἀρτίπος, οὐνεκα πάσας 505
 πολλὸν ὑπεκπροθέει, φθάνει δέ τε πᾶσαν ἐπ' αἶαν
 βλάπτουσ' ἀνθρώπους· αἱ δ' ἐξακέονται ὀπίσσω.
 ὅς μὲν τ' αἰδέσεται κούρας Διὸς ἄσπον λούσας,
 τὸν δὲ μέγ' ὦνησαν καὶ τ' ἐκλυον εὐχομένοιο·
 ὅς δέ κ' ἀνήνηται καὶ τε στερεῶς ἀποείπη, 510
 λίσσονται δ' ἄρα ταί γε Δία Κρονίωνα κιούσαι
 τῷ Ἄτην ἅμ' ἐπεσθαι, ἵνα βλαφθεὶς ἀποτίσῃ.
 ἀλλ', Ἀχιλεῦ, πόρε καὶ σὺ Διὸς κούρησιν ἐπεσθαι
 τιμὴν, ἣ τ' ἄλλων περ ἐπιγνάμπτει νόον ἐσθλῶν.
 εἰ μὲν γὰρ μὴ δῶρα φέροι, τὰ δ' ὅπισθ' ὀνομάζοι 515
 Ἀτρεΐδης, ἀλλ' αἶεν ἐπιζαφελῶς χαλεπαῖνοι,
 οὐκ ἂν ἔγωγέ σε μῆνιν ἀπορρίψαντα κελοίμην
 Ἀργείοισιν ἀμυνέμεναι χατέουσὶ περ ἔμπτῃ·
 νῦν δ' ἅμα τ' αὐτίκα πολλὰ διδοῖ, τὰ δ' ὅπισθεν ὑπέστη,
 ἀνδρας δὲ λίσσεσθαι ἐπιπροέηκεν ἀρίστους 520
 κρινάμενος κατὰ λαὸν Ἀχαιϊκόν, οἳ τε σοὶ αὐτῷ
 φίλτατοι Ἀργείων· τῶν μὴ σύ γε μῦθον ἐλέγξης
 μηδὲ πόδας· πρὶν δ' οὗ τι νεμεσσητὸν κεχολῶσθαι.
 οὕτω καὶ τῶν πρόσθεν ἐπευθόμεθα κλέα ἀνδρῶν
 ἡρώων, ὅτε κέν τιν' ἐπιζάφελος χόλος ἴκοι· 525
 δωρητοὶ τε πέλοντο παράρρητοί τ' ἐπέεσσι.
 μέμνημαι τόδε ἔργον ἐγὼ πάλαι, οὗ τι νέον γε,
 ὥς ἦν· ἐν δ' ὑμῖν ἐρέω πάντεσσι φίλοισι.
 Κουρητῆς τ' ἐμάχοντο καὶ Αἰτωλοὶ μενεχάρμαι
 ἀμφὶ πόλιν Καλυδῶνα καὶ ἀλλήλους ἐνάριζον, 530
 Αἰτωλοὶ μὲν ἀμυνόμενοι Καλυδῶνος ἐραννῆς,
 Κουρητῆς δὲ διαπραθέειν μεμαῶτες Ἀρηϊ.
 καὶ γὰρ τοῖσι κακὸν χρυσόθρονος Ἀρτεμις ὦρσε,
 χωσαμένη ὃ οἱ οὗ τι θαλύσια γουνῷ ἀλωῆς
 Οἰνεὺς ῥέξ'· ἄλλοι δὲ θεοὶ δαίνυνθ' ἐκατόμβας, 535

οἷη δ' οὐκ ἔρρεξε Διὸς κόρυη μέγαλοιο.
 ἦ λάθεται ἦ οὐκ ἐνόησεν· ἀάσατο δὲ μέγα θυμῷ.
 ἦ δὲ χολωσαμένη διὸν γένος ἰοχέαιρα
 ὤρσεν ἐπὶ χλούνην σὺν ἄγριον ἀργιόδοντα,
 ὅς κακὰ πόλλ' ἔρδεσκεν ἔθων Οἰνῆος ἁλώην· 540
 πολλὰ δ' ὃ γε προθέλυμα χαμαὶ βάλε δένδρεα μακρὰ
 αὐτῇσιν ῥίζησι καὶ αὐτοῖς ἄνθεσι μήλων.
 τὸν δ' υἱὸς Οἰνῆος ἀπέκτεινεν Μελέαγρος,
 πολλέων ἐκ πολίων θηρήτορας ἄνδρας ἀγέλας
 καὶ κύνας· οὐ μὲν γάρ κ' ἐδάμη παύροισι βροτοῖσι· 545
 τόσσος ἔην, πολλοὺς δὲ πυρῆς ἐπέβησ' ἀλεγεινῆς.
 ἦ δ' ἄμφ' αὐτῷ θῆκε πολὺν κέλαδον καὶ αὐτῇν,
 ἄμφι σὺνδς κεφαλῇ καὶ δέρματι λαχύνεντι,
 Κουρήτων τε μεσηγὺ καὶ Αἰτωλῶν μεγαθύμων.
 ὄφρα μὲν σὺν Μελέαγρος ἀρηϊφίλος πολέμιζε, 550
 τόφρα δὲ Κουρήτεσσι κακῶς ἦν, οὐδ' ἐδύναντο
 τείχεος ἔκτοσθεν μίμνειν πολέες περ ἑόντες·
 ἀλλ' ὅτε δὴ Μελέαγρον ἔδν χόλος, ὅς τε καὶ ἄλλων
 οἰδάνει ἐν στήθεσσι νόον πύκα περ φρονεόντων,
 ἦ τοι ὁ μητρὶ φίλῃ Ἀλθαίῃ χωόμενος κῆρ 555
 κείτο παρὰ μνηστῇ ἀλόχῳ, καλῇ Κλεοπάτρῃ,
 κούρῃ Μαρπήσσης καλλισφύρου Εὐηνύνης
 Ἰδεῶ θ', ὃς κάρτιστος ἐπιχθονίων γένετ' ἀνδρῶν
 τῶν τότε—καὶ ῥα ἄνακτος ἐναντίον εἶλετο τόξον
 Φοῖβον Ἀπόλλωνος καλλισφύρου εἵνεκα νύμφης· 560
 τὴν δὲ τότε ἐν μεγάροισι πατὴρ καὶ πότνια μήτηρ
 Ἀλκούνην καλέεσκον ἐπώνυμον, οὐνεκ' ἄρ' αὐτῆς
 μήτηρ Ἀλκύνος πολυπενθέος οἶτον ἔχουσα
 κλαῖ', ὅτε μιν ἐκάεργος ἀνῆρπασε Φοῖβος Ἀπόλλων—
 τῇ ὃ γε παρκατέλεκτο χόλον θυμαλγέα πέσσω, 565
 ἐξ ἁρέων μητρὸς κεχολωμένος, ἥ ῥα θεοῖσι
 πόλλ' ἀχέουσ' ἡρᾶτο κασιγνήτοιο φόνοιο,

πολλὰ δὲ καὶ γαῖαν πολυφόρβην χερσὶν ἀλοῖα
 κικλήσκουσ' Ἀΐδην καὶ ἐπαινὴν Περσεφόνειαν,
 πρόχυν καθεζομένη, δεύοντο δὲ δάκρυσι κόλποι, 570
 παῖδ' ἰδὼν θάνατον τῆς δ' ἡεροφοῖτις Ἐρινὺς
 ἔκλυεν ἐξ Ἑρέβεσφιν, ἀπειλιχον ἦτορ ἔχουσα.
 τῶν δὲ τάχ' ἀμφὶ πύλας δμαδος καὶ δοῦπος ὀρώρει
 πύργων βαλλομένων· τὸν δὲ λίσσοντο γέροντες
 Αἰτωλῶν, πέμπον δὲ θεῶν ἱερῆας ἀρίστους, 575
 ἐξελθεῖν καὶ ἀμῦναι, ὑποσχόμενοι μέγα δῶρον·
 ὀππόθι πιότατον πεδῖον Καλυδῶνος ἐραννῆς,
 ἔνθα μιν ἦνωγον τέμενος περικαλλὲς ἐλέσθαι
 πεντηκοντόγουν, τὸ μὲν ἡμῖσιν οἰνοπέδοιο,
 ἡμῖσιν δὲ ψιλὴν ἄροσιν πεδῖοιο ταμέσθαι. 580
 πολλὰ δέ μιν λιτάνευε γέρων ἱππηλάτα Οἰνέυς
 οὔδοῦ ἐπεμβεβαῶς ὑψηρεφέος θαλάμοιο,
 σείων κολλητὰς σανίδας, γοννούμενος νιόν·
 πολλὰ δὲ τὸν γε κασίγνηται καὶ πότνια μήτηρ
 ἐλλίσσουθ'· ὁ δὲ μᾶλλον ἀναίνετο· πολλὰ δ' ἑταῖροι, 585
 οἳ οἳ κεδνότατοι καὶ φίλτατοι ἦσαν ἀπάντων·
 ἀλλ' οὐδ' ὥς τοῦ θυμὸν ἐνὶ στήθεσσιν ἔπειθον,
 πρὶν γ' ὅτε δὴ θάλαμος πύκ' ἐβάλλετο, τοῖ δ' ἐπὶ πύργων
 βαῖνον Κουρήτες καὶ ἐνέπρηθον μέγα ἄστυ.
 καὶ τότε δὴ Μελέαγρον ἐϋζώνος παράκοιτις 590
 λίσσεται ὀδυρομένη, καὶ οἳ κατέλεξεν ἅπαντα
 κήδε', ὅσ' ἀνθρώποισι πέλει τῶν ἄστυ ἀλώη·
 ἄνδρας μὲν κτείνουσι, πόλιν δέ τε πῦρ ἀμαθύνει,
 τέκνα δέ τ' ἄλλοι ἄγουσι βαθυζώνους τε γυναῖκας.
 τοῦ δ' ὠρίνετο θυμὸς ἀκούοντος κακὰ ἔργα, 595
 βῆ δ' ἰέναι, χροὶ δ' ἔντε' ἐδύσετο παμφανώοντα.
 ὥς ὁ μὲν Αἰτωλοῖσιν ἀπήμυνεν κακὸν ἦμαρ
 εἰζας φ' θυμῷ· τῷ δ' οὐκέτι δῶρ' ἐτέλεσσαν
 πολλὰ τε καὶ χαρίεντα, κακὸν δ' ἦμυνε καὶ αὐτῶς.

ἀλλὰ σὺ μή μοι ταῦτα νόει φρεσί, μηδέ σε δαίμων 600
 ἔνταῦθα τρέψειε, φίλος· κάκιον δέ κεν εἴη
 νηυσὶν καιομένησιν ἀμυνέμεν· ἀλλ' ἐπὶ δώροισι
 ἔρχεο· ἴσον γάρ σε θεῶ τίσουσιν Ἀχαιοί.
 εἰ δέ κ' ἄτερ δώρων πόλεμον φθισήνορα δύης,
 οὐκέθ' ὁμῶς τιμῆς ἔσσαι πόλεμόν περ ἀλαλκῶν." 605

Τὸν δ' ἀπαμειβόμενος προσέφη πῶδας ὤκυνς Ἀχιλλεύς·
 “Φοῖνιξ, ἄττα γεραίέ, διοτρεφές, οὗ τί με ταύτης
 χρεὼ τιμῆς· φρονέω δὲ τετιμῆσθαι Διὸς αἴση,
 ἧ μ' ἔξει παρὰ νηυσὶ κορωνίσιν, εἰς ὃ κ' αὐτμῇ 610
 ἐν στήθεσσι μένη καί μοι φίλα γούνατ' ὀρώρη.
 ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·
 μή μοι σύγχει θυμὸν ὀδυρόμενος καὶ ἀχεύων,
 Ἄτρεΐδῃ ἥρωϊ φέρων χάριν· οὐδέ τί σε χρή
 τὸν φιλέειν, ἵνα μή μοι ἀπέχθῃαι φιλέοντι.
 καλόν τοι σὺν ἐμοὶ τὸν κῆδιν ὅς κ' ἐμὲ κήδῃ· 615
 ἴσον ἐμοὶ βασιλεὺς καὶ ἥμισυ μείρεο τιμῆς.
 οὔτοι δ' ἀγγελέουσι, σὺ δ' αὐτόθι λέξεο μίμνων
 εὐνή ἐνὶ μαλακῇ· ἅμα δ' ἡοῖ φαινομένηφι
 φρασσόμεθ' ἧ κε νεώμεθ' ἐφ' ἡμέτερ', ἧ κε μένωμεν.”

Ἦ, καὶ Πατρόκλῳ ὃ γ' ἐπ' ὀφρύσι νεῦσε σιωπῇ 620
 Φοῖνικι στορέσαι πυκινὸν λέχος, ὅφρα τάχιστα
 ἐκ κλισίης νόστοιο μεδοίατο· τοῖσι δ' ἄρ' Αἴας
 ἀντίθεος Τελαμωνιάδης μετὰ μῦθον ἔειπε·
 “διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
 ἴομεν· οὐ γάρ μοι δοκέει μῦθοιο τελευτῇ 625
 τῇδὲ γ' ὀδῶ κρανέεσθαι· ἀπαγγεῖλαι δὲ τάχιστα
 χρή μῦθον Δαναοῖσι καὶ οὐκ ἀγαθόν περ ἔοντα,
 οἳ πού νῦν ἔσται ποτιδέγμενοι. αὐτὰρ Ἀχιλλεύς
 ἄγριον ἐν στήθεσσι θέτο μεγαλήτορα θυμόν,
 σχέτλιος, οὐδὲ μετατρέπεται φιλότῃτος ἐταίρων 630
 τῆς ἧ μιν παρὰ νηυσὶν ἐτίομεν ἔξοχον ἄλλων,

νηλῆς· καὶ μέν τίς τε κασιγνήτοιο φονῆος
 ποιῶν ἢ οὐ παιδὸς ἐδέξατο τεθνηῶτος·
 καὶ ῥ' ὁ μὲν ἐν δῆμῳ μένει αὐτοῦ πόλλ' ἀποτίσας,
 τοῦ δέ τ' ἐρητύεται κραδίη καὶ θυμὸς ἀγῆνωρ 635
 ποιῶν δεξαμένῳ· σοὶ δ' ἄλληκτόν τε κακόν τε
 θυμὸν ἐνὶ στήθεσσι θεοὶ θέσαν εἴνεκα κούρης
 οὔης· νῦν δέ τοι ἐπὶ παρὶσχομεν ἑξοχ' ἀρίστας,
 ἄλλα τε πόλλ' ἐπὶ τῆσι· σὺ δ' Ἰλαον ἔνθεο θυμόν,
 αἰδεσσαι δὲ μέλαθρον· ὑπωρόφιοι δέ τοι εἶμεν 640
 πληθύους ἐκ Δαναῶν, μέμαμεν δέ τοι ἑξοχὸν ἄλλων
 κῆδιστοὶ τ' ἔμεναι καὶ φίλτατοι, ὅσσοι Ἀχαιοί·”

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,
 πάντα τί μοι κατὰ θυμὸν ἐείσαο μυνθήσασθαι· 645
 ἀλλὰ μοι οἰδάνεται κραδίη χόλῳ, ὅππότε κείνων
 μνήσομαι, ὥς μ' ἀσύφηλον ἐν Ἀργείοισιν ἔρεξεν
 Ἀτρεΐδης, ὥς εἴ τιν' ἀτίμητον μετανάστην.
 ἀλλ' ὑμεῖς ἔρχεσθε καὶ ἀγγελίην ἀπόφασθε·
 σὺ γὰρ πρὶν πολέμοιο μεδήσομαι αἱματόεντος, 650
 πρὶν γ' υἷὸν Πριάμοιο δαΐφρονος, Ἔκτορα δῖον,
 Μυρμιδόνων ἐπὶ τε κλισίας καὶ νῆας ἰκέσθαι
 κτείνοντ' Ἀργείους, κατὰ τε σμῦξαι πυρὶ νῆας.
 ἀμφὶ δέ τοι τῇ ἐμῇ κλισίῃ καὶ νηὶ μελαίνῃ
 Ἔκτορα καὶ μεμαῶτα μάχης σχήσεσθαι ὄτω.” 655

Ὡς ἔφαθ', οἱ δὲ ἕκαστος ἐλὼν δέπας ἀμφικύπελλον
 σπείσαντες παρὰ νῆας ἴσαν πάλιν· ἦρχε δ' Ὀδυσσεύς.
 Πάτροκλος δ' ἐτάροισιν ἰδὲ δμῳῇσι κέλευσε
 Φοῖνικι στορέσαι πυκινὸν λέχος ὅττι τάχιστα.
 αἱ δ' ἐπιπειθόμεναι στόρεσαν λέχος ὥς ἐκέλευσε, 660
 κῶεά τε ῥῆγός τε λῖνοιό τε λεπτὸν ἄωτον.
 ἐνθ' ὁ γέρων κατέλεκτο καὶ Ἡῶ διὰν ἔμιμνεν.
 αὐτὰρ Ἀχιλλεὺς εὐδε μυχῶ κλισίης εὐπῆκτον

τῷ δ' ἄρα παρκατέλεκτο γυνή, τὴν Λεσβόθεν ἦγε,
 Φόρβαντος θυγάτηρ, Διομήδη καλλιπάρηος. 665
 Πάτροκλος δ' ἐτέρωθεν ἐλέξατο· παρ δ' ἄρα καὶ τῷ
 Ἴφιδι ἐϋζώνος, τὴν οἱ πόρε δῖος Ἀχιλλεὺς
 Σκύρον ἐλὼν αἰπείαν, Ἐνυῆος πολλίεθρον.

Οἱ δ' ὅτε δὴ κλισίησιν ἐν Ἀτρεΐδαο γέγοντο,
 τοὺς μὲν ἄρα χρυσέοισι κυπέλλοις υἷες Ἀχαιῶν 670
 δειδέχατ' ἄλλοθεν ἄλλος ἀνασταδόν, ἔκ τ' ἐρέοντο·
 πρῶτος δ' ἐξερέεινεν ἀναξ ἀνδρῶν Ἀγαμέμνων·
 “εἰπ' ἄγε μ', ὦ πολύαιν' Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,
 ἧ ῥ' ἐθέλει νήεσσιν ἀλεξέμεναι δῆϊον πῦρ,
 ἧ ἀπέειπε, χόλος δ' ἔτ' ἔχει μεγαλήτορα θυμόν;” 675

Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
 “Ἀτρεΐδῃ κύδιστε, ἀναξ ἀνδρῶν Ἀγάμεμνον,
 κείνός γ' οὐκ ἐθέλει σβέσσαι χόλον, ἀλλ' ἔτι μᾶλλον
 πιμπλάνεται μένεος, σὲ δ' ἀναίνεται ἡδὲ σὰ δῶρα.
 αὐτόν σε φράζεσθαι ἐν Ἀργείοισιν ἄνωγεν 680
 ὅπως κεν νῆάς τε σόφῃς καὶ λαὸν Ἀχαιῶν
 αὐτὸς δ' ἠπείλησεν ἅμ' ἡοῖ φαινομένηφι
 νῆας ἐϋστέλμους ἅλαδ' ἐλκόμεν ἀμφιελίσσας.
 καὶ δ' ἂν τοῖς ἄλλοισιν ἔφη παραμυθήσασθαι
 οἴκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δῆτε τέκμωρ 685
 Ἴλιου αἰπεινῆς· μάλα γάρ ἐθεν εὐρύοπα Ζεὺς
 χεῖρα ἐν ὑπερέσχε, τεθαρσήκασι δὲ λαοί.
 ὧς ἔφατ'· εἰσὶ καὶ οἶδε τὰδ' εἰπέμεν, οἳ μοι ἔποντο,
 Αἴας καὶ κήρυκε δύω, πεπνυμένω ἄμφω.
 Φοῖνιξ δ' αὖθ' ὁ γέρων κατελέξατο· ὧς γὰρ ἀνώγει, 690
 ὄφρα οἱ ἐν νήεσσι φίλην ἐς πατρίδ' ἔπηται
 αὖριον, ἣν ἐθέλῃσιν· ἀνάγκη δ' οὐ τί μιν ἄξει.”

ᾧς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ
 μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσε.
 δὴν δ' ἀνεφ ἦσαν τετιηότες υἷες Ἀχαιῶν 695

ὄψε δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
 “ Ἀτρεΐδη κύδιστε, ἀναξ ἀνδρῶν Ἀγάμεμνον,
 μὴ ὄφελος λίσσεσθαι ἀμύμονα Πηλεΐωνα,
 μυρία δῶρα διδούς· ὁ δ' ἀγῆνωρ ἔστι καὶ ἄλλως·
 νῦν αὖ μιν πολὺ μᾶλλον ἀγνορήσιν ἐνῆκας. 700
 ἀλλ' ἢ τοι κείνον μὲν ἔασομεν, ἢ κεν ἴησιν,
 ἢ κε μένη· τότε δ' αὖτε μαχήσεται, ὅππότε κέν μιν
 θυμὸς ἐνὶ στήθεσσι ἀνώγῃ καὶ θεὸς ὄρσῃ.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἶπω, πειθώμεθα πάντες·
 νῦν μὲν κοιμήσασθε τεταρπόμενοι φίλον ἦτορ 705
 σίτου καὶ οἴνου· τὸ γὰρ μένος ἔστι καὶ ἀλκή·
 αὐτὰρ ἐπεὶ κε φανῇ καλὴ ῥοδοδάκτυλος Ἥώς,
 καρπαλίμως πρὸ νεῶν ἐχέμεν λαόν τε καὶ ἵππους
 ὀτρύνων, καὶ δ' αὐτὸς ἐνὶ πρώτοισι μάχεσθαι.”
 ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνησαν βασιλῆες, 710
 μῦθον ἀγασσάμενοι Διομήδεος ἱπποδάμοιο.
 καὶ τότε δὴ σπείσαντες ἔβαν κλισίηνδε ἕκαστος,
 ἐνθα δὲ κοιμήσαντο καὶ ὕπνου δῶρον ἔλοντο.

ΙΛΙΑΔΟΣ Κ.

Δολώνεια.

Ἄλλοι μὲν παρὰ νηυσὶν ἀριστῆες Παναχαιῶν
εὖδον παννύχιοι, μαλακῶ δεδμημένοι ὕπνῳ·
ἀλλ' οὐκ Ἀτρεΐδην Ἀγαμέμνονα, ποιμένα λαῶν,
ὕπνος ἔχε γλυκερὸς πολλὰ φρεσὶν ὀρμαίνοντα.
ὥς δ' ὅτ' ἂν ἀστράπτῃ πόσις Ἥρης ἡϊκόμοιο,
τεύχων ἢ πολὺν ὄμβρον ἀθέσφατον ἢ ἐχάλαζαν
ἢ νιφετόν, ὅτε πέρ τε χιῶν ἐπάλυνεν ἀρούρας,
ἢ ἐποθὶ πτολέμοιο μέγα στόμα πευκεδανοῖο,
ὥς πυκὶν ἐν στήθεσσι νειοσπενάχιζ' Ἀγαμέμνων
νειόθεν ἐκ κραδίης, τρομέοντο δέ οἱ φρένες ἐντός.
ἢ τοι ὅτ' ἐς πεδῖον τὸ Τρωϊκὸν ἀθρήσειε,
θαύμαζεν πυρὰ πολλὰ, τὰ καίετο Ἰλιόθι πρό,
αὐλῶν συρίγγων τ' ἐνοπὴν ὀμαδὸν τ' ἀνθρώπων.
αὐτὰρ ὅτ' ἐς νῆας τε ἴδοι καὶ λαὸν Ἀχαιῶν,
πολλὰς ἐκ κεφαλῆς προθελύμνους ἔλκετο χαίτας
ὑψόθ' ἰόντι Διί, μέγα δ' ἔστεινε κυδάλιμον κῆρ.
ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,
Νέστορ' ἔπι πρῶτον Νηληϊῶν ἐλθέμεν ἀνδρῶν,
εἴ τινα οἱ σὺν μῆτιν ἀμύμονα τεκτῆναιτο,
ἢ τις ἀλεξίκακος πᾶσιν Δαναοῖσι γένοιτο.
ὀρθωθείς δ' ἐνδυνε περὶ στήθεσσι χιτῶνα,
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
ἀμφὶ δ' ἔπειτα δαφοινὸν ἐέσσατο δέρμα λείοντος

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αἰθωνος μεγάλιο ποδηκεές, εἴλετο δ' ἔγχος.

ᾧ δ' αὐτως Μενέλαον ἔχε τρόμος—οὐδὲ γὰρ αὐτῷ 25

ἕπρος ἐπὶ βλεφάροισιν ἐφίζανε—μή τι πάθοιεν

Ἀργεῖοι, τοὶ δὴ ἔθεν εἵνεκα πουλὺν ἐφ' ὑγρὴν

ἤλυθον ἐς Τροίην πόλεμον θρασὺν ὁρμαίνοντες.

παρδαλή μὲν πρῶτα μετάφρενον εὐρὺ κάλυψε

ποικίλῃ, αὐτὰρ ἐπὶ στεφάνῃν κεφαλῇφιν αἰείρας 30

θήκατο χαλκείην, δόρυ δ' εἴλετο χειρὶ παχείῃ.

βῆ δ' ἴμεν ἀνστήσων δὴν ἀδελφεόν, ὃς μέγα πάντων

Ἀργείων ἦνάσσε, θεὸς δ' ὥς τίετο δῆμῳ.

τὸν δ' εὐρ' ἀμφ' ὥμοισι τιθήμενον ἔντεα καλὰ

νῆϊ πάρα πρύμνῃ· τῷ δ' ἀσπάσιος γένετ' ἐλθών. 35

τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Μενέλαος·

“τίφθ' οὕτως, ἡθεῖε, κορύσσεαι; ἢ τιν' ἐταίρων

ὀτρυνέεις Τρώεσσιν ἐπίσκοπον; ἀλλὰ μάλ' αἰνῶς

δεῖδω μὴ οὐ τίς τοι ὑπόσχηται τόδε ἔργον,

ἄνδρας δυσμενέας σκοπιαζέμεν οἷος ἐπελθὼν 40

νύκτα δι' ἀμβροσίην· μάλα τις θρασυκάρδιος ἔσται.”

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·

“χρεὼ βουλῆς ἐμὲ καὶ σέ, διοτρεφὲς ὦ Μενέλαε,

κερδαλέης, ἣ τίς κεν ἐρύσσεται ἡδὲ σαώσει

Ἀργείους καὶ νῆας, ἐπεὶ Διὸς ἐτράπετο φρήν. 45

Ἐκτορέοις ἄρα μᾶλλον ἐπὶ φρένα θῆχ' ἱεροῖσιν·

οὐ γάρ πω ἰδόμεν, οὐδ' ἔκλυον αὐδήσαντος,

ἄνδρ' ἕνα τοσσάδε μέρμερ' ἐπ' ἡματι μητίσασθαι,

ὅσα Ἐκτωρ ἔρρεξε δίφιλος υἱᾶς Ἀχαιῶν,

αὐτως, οὔτε θεᾶς υἱὸς φίλος οὔτε θεοῖο. 50

ἔργα δ' ἔρεξ' ὅσα φημὶ μελησέμεν Ἀργεῖοισι

θηθά τε καὶ δολιχόν· τόσα γὰρ κακὰ μήσατ' Ἀχαιοὺς.

ἀλλ' ἴθι νῦν Αἴαντα καὶ Ἰδομενῆα κάλεσσον

ρίμφα θέων παρὰ νῆας· ἐγὼ δ' ἐπὶ Νέστορα δῖον

εἴμι, καὶ ὀτουνέω ἀνστήμεναι, αἶ κ' ἐθέλησιν 55

ἐλθεῖν ἐς φυλάκων ἱερὸν τέλος ἥδ' ἐπιτεῖλαι.
 κείνῳ γάρ κε μάλιστα πιθόλατο· τοῖο γὰρ υἱὸς
 σημαίνει φυλάκεσσι, καὶ Ἰδομενῆος ὁπάων
 Μηριόνης· τοῖσιν γὰρ ἐπετράπομέν γε μάλιστα.”

Τὸν δ' ἡμείβετ' ἔπειτα βοῆν ἀγαθὸς Μενέλαος·
 “ πῶς γάρ μοι μύθῳ ἐπιτέλλεαι ἡδὲ κελεύεις ;
 αὖθι μένω μετὰ τοῖσι, δεδεγμένος εἰς ὃ κεν ἔλθῃς,
 ἦε θέω μετὰ σ' αὖτις, ἐπὴν εὖ τοῖς ἐπιτείλω ;”

Τὸν δ' αὖτε προσέειπεν ἀναξ ἀνδρῶν Ἀγαμέμνων·
 “ αὖθι μένειν, μή πως ἀβροτάξομεν ἀλλήλοιν
 ἐρχομένῳ· πολλαὶ γὰρ ἀνὰ στρατὸν εἰσι κέλευθοι
 φθέγγεο δ' ἢ κεν ἴσῃσθα, καὶ ἐγρήγορθαι ἀνωχθί,
 πατρόθεν ἐκ γενεῆς ὀνομάζων ἀνδρα ἕκαστον,
 πάντας κυδαίνων· μηδὲ μεγαλίζεο θυμῷ,
 ἀλλὰ καὶ αὐτοὶ περ πονεώμεθα· ὧδέ που ἄμμι
 Ζεὺς ἐπὶ γιγνομένοισιν ἴει κακότητα βαρεῖαν.”

“ Ὡς εἰπὼν ἀπέπεμπεν ἀδελφεὸν εὖ ἐπιτείλας·
 αὐτὰρ ὁ βῆ ῥ' ἰέναι μετὰ Νέστορα, ποιμένα λαῶν·
 τὸν δ' εὗρεν παρά τε κλισίῃ καὶ νηϊ μελαίνῃ
 εὐνῇ ἐνι μαλακῇ· παρὰ δ' ἔντεα ποικίλ' ἔκειτο,
 ἀσπίς καὶ δύο δοῦρε φαεινὴ τε τρυφάλεια.

παρ δὲ ζωστήρ κεῖτο παναίολος, ᾧ ῥ' ὁ γεραιὸς
 ζώννυθ', ὅτ' ἐς πόλεμον φθισήνορα θωρήσσοιτο
 λαδὼν ἄγων, ἐπεὶ οὐ μὲν ἐπέτρεπε γῆραϊ λυγρῷ.
 ὀρθωθείς δ' ἄρ' ἐπ' ἀγκῶνος, κεφαλὴν ἐπαείρας,
 Ἀτρεΐδην προσέειπε καὶ ἐξερεεινετο μύθῳ·

“ τίς δ' οὗτος κατὰ νῆας ἀνὰ στρατὸν ἔρχεαι οἶος
 νύκτα δι' ὄρφναίνην, ὅτε θ' εὐδουσι βροτοὶ ἄλλοι ;
 ἦέ τιν' οὐρήων διζήμενος, ἢ τιν' ἐταίρων ;
 φθέγγεο, μηδ' ἀκέων ἐπ' ἐμ' ἔρχεο· τίπτε δέ σε χρεώ ;”

Τὸν δ' ἡμείβετ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων·
 “ ὦ Νέστορ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν,

γνώσεαι Ἀτρεΐδην Ἀγαμέμνονα, τὸν περὶ πάντων
 Ζεὺς ἐνέηκε πόνοισι διαμπερές, εἰς ὃ κ' αὐτμῇ
 ἐν στήθεσσι μένη καὶ μοι φίλα γούνατ' ὀρώρη. 90
 πλάζομαι ὦδ', ἐπεὶ οὐ μοι ἐπ' ὄμμασι νήδυμος ὕπνος
 ἰξάνει, ἀλλὰ μέλει πόλεμος καὶ κήδε' Ἀχαιῶν.
 αἰνῶς γὰρ Δαναῶν περιδείδια, οὐδέ μοι ἦτορ
 ἔμπεδον, ἀλλ' ἀλαλύκτημαι, κραδίη δέ μοι ἕξω
 στηθέων ἐκθρώσκει, τρομέει δ' ὑπὸ φαίδιμα γυῖα. 95
 ἀλλ' εἴ τι δρᾷνεις, ἐπεὶ οὐδὲ σέ γ' ὕπνος ἰκάνει,
 θεῶν ἔς τοὺς φύλακας καταβήμεν, ὄφρα ἴδωμεν,
 μὴ τοι μὲν καμάτῳ ἀδηκότες ἦδὲ καὶ ὕπνῳ
 κοιμήσωνται, ἀτὰρ φυλακῆς ἐπὶ πάγχυ λάθωνται.
 δυσμενέες δ' ἄνδρες σχεδὸν ἦται· οὐδέ τι ἴδμεν 100
 μή πως καὶ διὰ νύκτα μενοινήσωσι μάχεσθαι."

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ·
 "Ἀτρεΐδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 οὐ θῆν' Ἐκτορι πάντα νοήματα μητίετα Ζεὺς
 ἐκτελεί, ὅσα πού νυν ἐέλπεται· ἀλλὰ μιν οἶω 105
 κήδεσι μοχθήσειν καὶ πλείοσιν, εἴ κεν Ἀχιλλεὺς
 ἐκ χόλου ἀργαλείοι μεταστρέψῃ φίλον ἦτορ.
 σοὶ δὲ μάλ' ἔψομ' ἐγώ· ποτὶ δ' αὖ καὶ ἐγείρομεν ἄλλους,
 ἡμὲν Τυδείδην δουρικλυτὸν ἦδ' Ὀδυσῆα
 ἦδ' Αἴαντα ταχὺν καὶ Φυλῆος ἄλκιμον υἱόν. 110
 ἀλλ' εἴ τις καὶ τούσδε μετοιχώμενος καλέσειεν,
 ἀντίθεόν τ' Αἴαντα καὶ Ἰδομενῆα ἄνακτα·
 τῶν γὰρ νῆες ἕασιν ἐκαστάτω, οὐδὲ μάλ' ἐγγύς.
 ἀλλὰ φίλον περ ἔοντα καὶ αἰδοῖον Μενέλαον
 νεϊκέσω, εἴ πέρ μοι νεμεσήσῃ, οὐδ' ἐπικεύσω, 115
 ὥς εὔδει, σοὶ δ' οἶψ' ἐπέτρεψεν πονέεσθαι.
 νῦν ὄφελεν κατὰ πάντας ἀριστῆας πονέεσθαι
 λισσόμενος· χρεῖω γὰρ ἰκάνεται οὐκέτ' ἀνεκτός."

Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·

“ὦ γέρον, ἄλλοτε μὲν σε καὶ αἰτιάσθαι ἄνωγα·
πολλάκι γὰρ μεθιῖ τε καὶ οὐκ ἐθέλει πονέεσθαι,
οὔτ’ ὄκνῳ εἴκων οὔτ’ ἀφραδίῃσι νόοιο,
ἀλλ’ ἐμέ τ’ εἰσορόων καὶ ἐμὴν ποτιδέγμενος ὄρμην.
νῦν δ’ ἐμέο πρότερος μάλ’ ἐπέγρετο καὶ μοι ἐπέστη·
τὸν μὲν ἐγὼ προέηκα καλήμεναι οὗς σὺ μεταλλάῃς.
ἀλλ’ ἴομεν· κείνους δὲ κιχησόμεθα πρὸ πυλάων
ἐν φυλάκεσσ’, ἵνα γάρ σφιν ἐπέφραδον ἡγερέθεσθαι.”

Τὸν δ’ ἡμείβετ’ ἔπειτα Γερήνιος ἱππότη Νέστωρ·
“οὕτως οὐ τίς οἱ νεμεσῆσεται οὐδ’ ἀπιθήσει
Ἀργείων, ὅτε κέν τιν’ ἐποτρύνῃ καὶ ἀνώγῃ.”

“Ὡς εἰπὼν ἐνδυνε περὶ στήθεσσι χιτῶνα,
ποσσί δ’ ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
ἀμφὶ δ’ ἄρα χλαῖναν περονήσατο φοινικόεσσαν
διπλὴν ἐκταδὴν, οὐλὴ δ’ ἐπενήνοθε λάχνη.
εἴλετο δ’ ἄλκιμον ἔγχος, ἀκαχμένον ὀξείῃ χαλκῷ,
βῆ δ’ ἰέναι κατὰ νῆας Ἀχαιῶν χαλκοχιτῶνων.
πρῶτον ἔπειτ’ Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,
ἐξ ὕπνου ἀνέγειρε Γερήνιος ἱππότη Νέστωρ
φθεγξάμενος· τὸν δ’ αἶψα περὶ φρένας ἤλυθ’ ἰωή,
ἐκ δ’ ἦλθε κλισίης καὶ σφεας πρὸς μῦθον ἔειπε·
“τίφθ’ οὕτω κατὰ νῆας ἀνὰ στρατὸν οἶοι ἀλᾶσθε
νύκτα δι’ ἀμβροσίην, ὃ τι δὴ χρεῖω τόσον ἴκει;”

Τὸν δ’ ἡμείβετ’ ἔπειτα Γερήνιος ἱππότη Νέστωρ·
“διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,
μὴ νεμέσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιοῦς.
ἀλλ’ ἔπεν, ὄφρα καὶ ἄλλον ἐγείρομεν, ὃν τ’ ἐπέοικε
βουλὰς βουλεύειν, ἣ φευγέμεν ἢ μάχεσθαι.”

“Ὡς φάθ’, ὃ δὲ κλισίῃνδε κιὼν πολύμητις Ὀδυσσεὺς
ποικίλον ἀμφ’ ὤμοισι σάκος θέτο, βῆ δὲ μετ’ αὐτούς.
βὰν δ’ ἐπὶ Τυδείδην Διομήδεα· τὸν δ’ ἐκίχανον
ἐκτὸς ἀπὸ κλισίης σὺν τεύχεσιν· ἀμφὶ δ’ ἐταῖροι

εὐδον, ὑπὸ κρασὶν δ' ἔχον ἀσπίδας· ἔγχεα δέ σφιν
 ὄρθ' ἐπὶ σαυρωτῆρος ἐλήλατο, τῆλε δὲ χαλκὸς
 λάμφ' ὥς τε στεροπὴ πατρὸς Διός· αὐτὰρ ὃ γ' ἦρως
 εὐδ', ὑπὸ δ' ἔστρωτο ῥινὸν βοὸς ἀγραύλοιο, 155
 αὐτὰρ ὑπὸ κράτεσφι τάπης τετάνυστο φαεινός.
 τὸν παρστὰς ἀνέγειρε Γερήνιος ἱππότα Νέστωρ,
 λάξ ποδὶ κινήσας, ὠτρυνέ τε νείκεσέ τ' ἄντην·
 “ ἔγρεο, Τυδῆος υἱέ· τί πάννυχον ὕπνον ἀωτεῖς ;
 οὐκ ἄτεϊς ὡς Τρῶες ἐπὶ θρωσμφῷ πεδίῳιο 160
 ἦται ἀγχι νεῶν, ὀλίγος δ' ἔτι χῶρος ἐρύκει ; ”

“ Ὡς φάθ', ὃ δ' ἐξ ὕπνοιο μάλα κραιπνῶς ἀνόρουσε,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ σχέτλιός ἐσσι, γεραίέ· σὺ μὲν πόνου οὐ ποτε λήγεις.
 οὐ νυ καὶ ἄλλοι ἔασι νεώτεροι υἱες Ἀχαιῶν, 165
 οἳ κεν ἔπειτα ἕκαστον ἐγείρειαν βασιλῆων
 πάντῃ ἐποικόμενοι ; σὺ δ' ἀμήχανός ἐσσι, γεραίέ.”

Τὸν δ' αὖτε προσέειπε Γερήνιος ἱππότα Νέστωρ·
 “ ναὶ δὴ ταῦτά γε πάντα, φίλος, κατὰ μοῖραν ξείπες.
 εἰσὶν μὲν μοι παῖδες ἀμύμονες, εἰσὶ δὲ λαοὶ 170
 καὶ πολέες, τῶν κέν τις ἐποικόμενος καλέσειεν·
 ἀλλὰ μάλα μεγάλη χρεῖω βεβίηκεν Ἀχαιοὺς.
 νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἴσταται ἀκμῆς
 ἢ μάλα λυγρὸς ὄλεθρος Ἀχαιοῖς, ἥε βιῶναι.
 ἀλλ' ἴθι νῦν Αἴαντα ταχὺν καὶ Φυλῆος υἱὸν 175
 ἀνστησον—σὺ γάρ ἐσσι νεώτερος—εἴ μ' ἐλεαίρεις.”

“ Ὡς φάθ', ὃ δ' ἀμφ' ὥμοισιν ἐέσσατο δέρμα λέοντος
 αἰθωνος μέγαλοιο ποδηνεκές, εἴλετο δ' ἔγχος.
 βῆ δ' ἰέναι, τοὺς δ' ἔνθεν ἀναστήσας ἄγεν ἦρως.

Οἱ δ' ὅτε δὴ φυλάκεσσιν ἐν ἀγρομένοισιν ἔμιχθεν, 180
 οὐδὲ μὲν εὐδοντας φυλάκων ἡγήτορας εὖρον,
 ἀλλ' ἐγρηγορτὶ σὺν τεύχεσιν ἦατο πάντες.
 ὥς δὲ κύνες περὶ μῆλα δυσωρήσωσιν ἐν αὐλῇ

θηρὸς ἀκούσαντες κρατερόφρονος, ὅς τε καθ' ὕλην
 ἔρχεται δι' ὄρεσφι· πολὺς δ' ὀρυμαγδὸς ἐπ' αὐτῷ
 ἀνδρῶν ἡδὲ κυνῶν, ἀπὸ τέ σφισιν ὕπνος ὀλωλεν·
 ὥς τῶν νήδυμος ὕπνος ἀπὸ βλεφάρουιν ὀλώλει
 νύκτα φυλασσομένοισι κακὴν· πεδίοιεν γὰρ αἰεὶ
 τετράφαθ', ὅπποτ' ἐπὶ Τρώων αἴτιεν ἰόντων.
 τοὺς δ' ὁ γέρων γήθησεν ἰδὼν θάρσυνέ τε μύθο
 [καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·]
 “οὔτω νῦν, φίλα τέκνα, φυλάσσετε· μηδὲ τιν' ὕπνος
 αἰρείτω, μὴ χάρμα γενώμεθα δυσμενέεσσιν.”

ᾧ εἰπὼν τάφροιο διέσσυτο· τοὶ δ' ἅμ' ἔποντο
 Ἀργείων βασιλῆες, ὅσοι κεκλήατο βουλήν.
 τοῖς δ' ἅμα Μηριόνης καὶ Νέστορος ἀγλαὸς υἱὸς
 ἦϊσαν· αὐτοὶ γὰρ κάλεον συμμητιάσθαι.
 τάφρον δ' ἐκδιαβάντες ὀρυκτὴν ἐδριόωντο
 ἐν καθαρώ, ὅθι δὴ νεκῶν διεφαίνετο χῶρος
 πιπτόντων· ὅθεν αὖτις ἀπετράπετ' ὄβριμος Ἑκτωρ
 ὀλλύς Ἀργείους, ὅτε δὴ περὶ νύξ ἐκάλυψεν.
 ἐνθα καθεζόμενοι ἔπε' ἀλλήλοισι πίφανσκον·
 τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότης Νέστωρ·
 “ὦ φίλοι, οὐκ ἂν δὴ τις ἀνὴρ πεπίθοιθ' ἐφ' αὐτοῦ
 θυμῷ τολμήεντι μετὰ Τρώας μεγαθύμους
 ἐλθεῖν, εἴ τινα που δηῖων ἔλοι ἐσχατόωντα,
 ἢ τινα που καὶ φῆμιν ἐνὶ Τρώεσσι πύθοιτο,
 ἄσσα τε μητιόωσι μετὰ σφίσιν, ἢ μεμάασιν
 αὖθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἥ πόλιυνδε
 ἄψ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοὺς.
 ταῦτά κε πάντα πύθοιτο, καὶ ἄψ εἰς ἡμέας ἔλθοι
 ἀσκηθῆς· μέγα κέν οἱ ὑπουράνιον κλέος εἴη
 πάντας ἐπ' ἀνθρώπους, καὶ οἱ δόσις ἔσσεται ἐσθλῇ·
 ὅσσοι γὰρ νῆεσσιν ἐπικρατεύουσιν ἄριστοι,
 τῶν πάντων οἱ ἕκαστος οἷν δώσουσι μέλαιναν

θῆλυν ὑπόρρηνον τῇ μὲν κτέρας οὐδὲν ὁμοῖον,
αἰεὶ δ' ἐν δαίτησι καὶ εἰλαπίνῃσι παρέσται.”

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
τοῖσι δὲ καὶ μετέειπε βοῆν ἀγαθὸς Διομήδης·

“ Νέστορ, ξμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγῆνωρ 220
ἀνδρῶν δυσμενέων δῦναι στρατὸν ἐγγὺς ἐόντων,
Τρώων· ἀλλ' εἴ τίς μοι ἀνὴρ ἄμ' ἔποιτο καὶ ἄλλος,
μῦλλον θαλπωρὴ καὶ θαρσαλεώτερον ἔσται.
σὺν τε δὺ' ἐρχομένω, καὶ τε πρὸ δ τοῦ ἐνόησεν
ὕππως κέρδος ἔη· μῶνος δ' εἴ πέρ τε νοῆσῃ, 225
ἀλλὰ τέ οἱ βράσσων τε νόος, λεπτή δέ τε μῆτις.”

ἌΩς ἔφαθ', οἱ δ' ἔθελον Διομήδεϊ πολλοὶ ἔπεσθαι.

ἠθέλετῃν Αἴαντε δύω, θεράποντες Ἄρηος,
ἦθελε Μηριόνης, μάλα δ' ἦθελε Νέστορος υἱός,
ἦθελε δ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος, 230
ἦθελε δ' ὁ τλήμων Ὀδυσσεὺς καταδῦναι ὄμιλον
Τρώων· αἰεὶ γάρ οἱ ἐνὶ φρεσὶ θυμὸς ἐτόλμα.
τοῖσι δὲ καὶ μετέειπεν ἀναξ ἀνδρῶν Ἀγαμέμνων·
“ Τυδεΐδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
τὸν μὲν δὴ ἔταρόν γ' αἰρήσεται, ὃν κ' ἐθέλῃσθα, 235
φαινομένων τὸν ἄριστον, ἐπεὶ μεμάασί γε πολλοί.
μηδὲ σύ γ' αἰδόμενος σῆσι φρεσὶ τὸν μὲν ἀρεῖω
καλλείπειν, σὺ δὲ χεῖρον' ὀπάσσειαι αἰδοῖ εἴκων,
ἐς γενεὴν ὀρόων, μηδ' εἰ βασιλεύτερός ἐστιν.”

ἌΩς ἔφατ', ἔδεισεν δὲ περὶ ξανθῷ Μενελάῳ. 240
τοῖς δ' αὖτις μετέειπε βοῆν ἀγαθὸς Διομήδης·
“ εἰ μὲν δὴ ἔταρόν γε κελεύετέ μ' αὐτὸν ἐλέσθαι,
πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθολήμην,
οὗ πέρι μὲν πρόφρων κραδίη καὶ θυμὸς ἀγῆνωρ
ἐν πάντεσσι πόνοισι, φιλεῖ δέ ἐ Παλλὰς Ἀθήνη. 245
τούτου γ' ἐσπομένοιο καὶ ἐκ πυρὸς αἰθομένοιο
ἄμφω νοστήσαιμεν, ἐπεὶ περιόιδε νοῆσαι.”

Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
 “Τυδείδῃ, μήτ' ἄρ με μάλ' αἴνεε μήτε τι νείκει·
 εἰδόσι γάρ τοι ταῦτα μετ' Ἀργείοις ἀγορεύεις. 250
 ἀλλ' ἴομεν· μάλα γὰρ νῦν ἄνεται, ἐγγύθι δ' ἡώς,
 ἄστρα δὲ δὴ προβέβηκε, παρῷχωκεν δὲ πλέων νῦν
 τῶν δύο μοιράων, τριτάτῃ δ' ἔτι μοῖρα λέλειπται.”

ᾧ Ως εἰπόνθ' ὅπλοισιν ἐνὶ δεινοῖσιν ἐδύτην.

Τυδείδῃ μὲν δῶκε μενεπτόλεμος Θρασυμήδης
 φάσγανον ἀμφηκες—τὸ δ' ἐὼν παρὰ νητὶ λέλειπτο— 255
 καὶ σάκος· ἀμφὶ δέ οἱ κυνέην κεφαλῇφιν ἔθηκε
 ταυρεῖην, ἀφαλὸν τε καὶ ἄλλοφον, ἥ τε καταίτυξ
 κέκληται, ῥύεται δὲ κάρη θαλερῶν αἰζηῶν.

Μηριόνης δ' Ὀδυσῇ δίδου βιὸν ἠδὲ φαρέτρην 260
 καὶ ξίφος, ἀμφὶ δέ οἱ κυνέην κεφαλῇφιν ἔθηκε
 ῥινού ποιητήν· πολέσιν δ' ἔντοσθεν ἱμάσιν
 ἐντέτατο στερεῶς· ἔκτοσθε δὲ λευκοὶ ὀδόντες
 ἀργιόδοντος ὕδς θαμέες ἔχον ἔνθα καὶ ἔνθα
 εὖ καὶ ἐπισταμένως· μέσση δ' ἐνὶ πῖλος ἀρήρει. 265
 τήν ῥά ποτ' ἐξ Ἑλεῶνος Ἀμύντορος Ὀρμενίδαο
 ἐξέλετ' Αὐτόλυκος πυκινὸν δόμον ἀντιτορήσας,
 Σκάνδειαν δ' ἄρα δῶκε Κυθηρίῳ Ἀμφιδάμαντι·
 Ἀμφιδάμας δὲ Μόλφ δῶκε ξεινήϊον εἶναι,
 αὐτὰρ ὁ Μηριόνη δῶκεν ᾧ παιδὶ φορῆναι· 270
 δὴ τότε Ὀδυσσεύς πύκασεν κάρη ἀμφιτεθείσα.

Τῷ δ' ἐπεὶ οὖν ὅπλοισιν ἐνὶ δεινοῖσιν ἐδύτην,
 βάν ῥ' ἰέναι, λιπέτην δὲ κατ' αὐτόθι πάντας ἀρίστους.
 τοῖσι δὲ δεξιὸν ἦκεν ἔρωδιὸν ἐγγυὺς ὁδοῖο

Παλλὰς Ἀθηναίῃ· τοὶ δ' οὐκ ἴδον ὀφθαλμοῖσι 275
 νύκτα δι' ὀρφναίην, ἀλλὰ κλάγξαντος ἤκουσαν.
 χαῖρε δὲ τῷ ὄρνιθ' Ὀδυσσεύς, ἠῤᾶτο δ' Ἀθήνη·
 “κλῦθί μεν, αἰγιόχοιο Διὸς τέκος, ἥ τέ μοι αἰεὶ
 ἐν πάντεσσι πόνοισι παρίστασαι, οὐδέ σε λήθω

κινύμενος· νῦν αὖτε μάλιστά με φῖλαι, Ἀθήνη, 280
 δὸς δὲ πάλιν ἐπὶ νῆας εὐκλείας ἀφικέσθαι,
 ῥέξαντας μέγα ἔργον, ὃ κε Τρώεσσι μελήσει.”

Δεύτερος αὐτ’ ἡρᾶτο βοήν ἀγαθὸς Διομήδης·
 “ κέκλυθι νῦν καὶ ἐμεῖο, Διὸς τέκος, Ἀτρυτώνη· 285
 σπεῖό μοι ὥς ὅτε πατρὶ ἅμ’ ἔσπεο Τυδεΐ δῖφ
 ἐς Θήβας, ὅτε τε πρὸ Ἀχαιῶν ἄγγελος ἦει.

τοὺς δ’ ἄρ’ ἐπ’ Ἀσωπῷ λίπε χαλκοχίτωνας Ἀχαιοὺς,
 αὐτὰρ ὁ μειλίχιον μῦθον φέρε Καδμείοισι
 κείσ’· ἀτὰρ ἂψ ἀπιὼν μάλα μέρμερα μήσατο ἔργα
 σὺν σοί, δῖα θεά, ὅτε οἱ πρόφρασσα παρέσσης. 290

ὥς νῦν μοι ἐθέλουσα παρίστασο καὶ με φύλασσε.
 σοὶ δ’ αὖ ἐγὼ ῥέξω βούνῃν ἦνιν εὐρυμέτωπον,
 ἀδμήτην, ἣν σὺ πω ὑπὸ ζυγὸν ἥγαγεν ἀνὴρ·
 τήν τοι ἐγὼ ῥέξω χρυσὸν κέρασιν περιχεύας.”

ᾧ ὥς ἔφαν εὐχόμενοι, τῶν δ’ ἔκλυε Παλλὰς Ἀθήνη. 295
 οἱ δ’ ἐπεὶ ἡρήσαντο Διὸς κούρη μεγάλοιο,
 βάν ῥ’ ἔμεν ὥς τε λέοντε δύω διὰ νύκτα μέλαιναν,
 ἅμ φόνον, ἅν νέκυας, διὰ τ’ ἔντεα καὶ μέλαν αἶμα.

Οὐδὲ μὲν οὐδὲ Τρώας ἀγήνορας εἶας Ἐκτωρ
 εὐδειν, ἀλλ’ ἄμυνδιν κικλήσκετο πάντας ἄριστους, 300
 ὅσσοι ἔσαν Τρώων ἡγήτορες ἠδὲ μέδοντες·

τοὺς δ’ γε συγκαλέσας πυκινὴν ἡρτύνετο βουλήν·
 “ τίς κέν μοι τόδε ἔργον ὑποσχόμενος τελέσειε
 δώρῳ ἐπὶ μεγάλῳ ; μισθὸς δέ οἱ ἄρκιος ἔσται.
 δώσω γὰρ δῖφρον τε δύω τ’ ἐριαύχενας ἵππους, 305

οἳ κεν ἄριστοι ἔωσι θοῆς ἐπὶ νηυσὶν Ἀχαιῶν,
 ὅς τίς κε τλαίῃ, οἳ τ’ αὐτῷ κῦδος ἄροιτο,
 νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν, ἔκ τε πυθέσθαι
 ἢ φυλάσσονται νῆες θοαὶ ὥς τὸ πάρος περ,

ἢ ἤδη χεῖρεσσιν ὑφ’ ἡμετέρησι δαμέντες 310
 φύξιν βουλευούσι μετὰ σφίσιν, οὐδ’ ἐθέλουσι

νύκτα φυλασσέμεναι, καμάτῳ ἀδηκότες αἰνῶ.”

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.

ἦν δέ τις ἐν Τρώεσσι Δόλων, Εὐμήδεος υἱὸς

κήρυκος θελοῖο, πολύχρυσος πολύχαλκος,

ὃς δὴ τοι εἶδος μὲν ἔην κακός, ἀλλὰ ποδώκης·

αὐτὰρ ὁ μούνος ἔην μετὰ πέντε κασιγνήτησιν.

ὃς ῥα τότε Τρωσὶν τε καὶ Ἑκτορι μῦθον ἔειπεν·

“Ἑκτορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγῆνωρ

νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν ἐκ τε πυθέσθαι.

ἀλλ' ἄγε μοι τὸ σκῆπτρον ἀνάσχεο, καὶ μοι ὁμοσسون

ἦ μὲν τοὺς ἵππους τε καὶ ἄρματα ποικίλα χαλκῷ

δωσέμεν, οἱ φορέουσιν ἀμύμονα Πηλεΐωνα,

σοὶ δ' ἐγὼ οὐχ ἄλιος σκοπὸς ἔσσομαι οὐδ' ἀπὸ δόξης·

τόφρα γὰρ ἐς στρατὸν εἶμι διαμπερές, ὅφρ' ἂν ἴκωμαι

νῆ' Ἀγαμεμνονέην, ὅθι που μέλλουσιν ἄριστοι

βουλὰς βουλεύειν, ἣ φευγέμεν, ἥε μάχεσθαι.”

ἌΩς φάθ', ὁ δ' ἐν χερσὶ σκῆπτρον λάβε καὶ οἱ ὁμοσσαν·

“ἴστω νῦν Ζεὺς αὐτός, ἐρίγδονπος πόσις Ἥρης,

μὴ μὲν τοῖς ἵπποισιν ἀνὴρ ἐποχήσεται ἄλλος

Τρώων, ἀλλὰ σέ φημι διαμπερές ἀγλαΐεῖσθαι.”

ἌΩς φάτο καὶ ῥ' ἐπίορκον ἐπώμοσε, τὸν δ' ὀρόθυνεν·

αὐτίκα δ' ἀμφ' ὥμοισιν ἐβάλλετο καμπύλα τόξα,

ἔσσατο δ' ἔκτοσθεν ῥινὸν πολιοῖο λύκοιο,

κρατὶ δ' ἐπὶ κτιδέην κυνέην, ἔλε δ' ὄξυν ἄκοντα,

βῆ δ' ἰέναι προτὶ νῆας ἀπὸ στρατοῦ· οὐδ' ἄρ' ἔμελλεν

ἐλθὼν ἐκ νηῶν ἀψ' Ἑκτορι μῦθον ἀποίσειν.

ἀλλ' ὅτε δὴ ῥ' ἵππων τε καὶ ἀνδρῶν κάλλιφ' ὄμιλον,

βῆ ῥ' ἂν ὁδὸν μεμαώς· τὸν δὲ φράσατο προσιόντα

διογενεὺς Ὀδυσσεύς, Διομήδεα δὲ προσέειπεν·

“οὗτός τις, Διόμηδες, ἀπὸ στρατοῦ ἔρχεται ἀνὴρ,

οὐκ οἶδ' ἣ νήεσσιν ἐπίσκοπος ἡμετέρησιν,

ἦ τινα συλήσων νεκύων κατατεθνηώτων.

ἀλλ' ἐώμεν μιν πρῶτα παρεξελθεῖν πεδίοιο
 τυτθόν· ἔπειτα δέ κ' αὐτὸν ἐπαΐξαντες ἔλοιμεν 345
 καρπαλίμως· εἰ δ' ἄμμε παραφθαίησι πόδεςσιν,
 αἰεὶ μιν ἐπὶ νῆας ἀπὸ στρατόφι προτιειλεῖν,
 ἔγχει ἐπαΐσσω, μὴ πως προτὶ ἄστυ ἀλύξῃ."

ἌΩς ἄρα φωνήσαντε παρέξ ὁδοῦ ἐν νεκύεσσι
 κλινθήτην· ὁ δ' ἄρ' ὦκα παρέδραμεν ἀφραδίῃσιν. 350
 ἀλλ' ὅτε δὴ ῥ' ἀπέην ὄσσον τ' ἐπὶ οὖρα πέλονται
 ἡμιόνων—αἱ γάρ τε βοῶν προφερέστεραί εἰσιν
 ἐλκόμεναι νειοῖο βαθείης πηκτὸν ἄροτρον—
 τῷ μὲν ἐπεδραμέτην, ὁ δ' ἄρ' ἔστη δούπον ἀκούσας.
 ἔλπετο γὰρ κατὰ θυμὸν ἀποστρέψοντας ἑταίρους 355
 ἐκ Τρώων ἰέναι, πάλιν Ἑκτορος ὀτρύναντος.
 ἀλλ' ὅτε δὴ ῥ' ἄπεσαν δουρηνεκὲς ἥ καὶ ἔλασσον,
 γυνῶ ῥ' ἄνδρας δηΐους, λαιψήρὰ δὲ γούνατ' ἐνώμα
 φευγέμεναι· τοὶ δ' αἶψα διώκειν ὀρμήθησαν.
 ὥς δ' ὅτε καρχαρόδουντε δύω κύνε, εἰδότε θήρης, 360
 ἥ κεμάδ' ἥε λαγῶν ἐπείγετον ἐμμενὲς αἰεὶ
 χῶρον ἂν ὑλήενθ', ὁ δέ τε προθέησι μεμηκώς,
 ὥς τὸν Τυδεΐδης ἦδ' ὁ πτολίπορθος Ὀδυσσεὺς
 λαοῦ ἀποτμήξαντε διώκετον ἐμμενὲς αἰεὶ.

ἀλλ' ὅτε δὴ τάχ' ἐμελλε μιγήσεσθαι φυλάκεσσι 365
 φεύγων ἐς νῆας, τότε δὴ μένος ἐμβαλ' Ἀθήνη
 Τυδεΐδῃ, ἵνα μὴ τις Ἀχαιῶν χαλκοχιτώνων
 φθαλῇ ἐπευξάμενος βαλέειν, ὁ δὲ δεῦτερος ἔλθοι.
 δουρὶ δ' ἐπαΐσσω προσέφη κρατερὸς Διομήδης·
 "ἥέ μὲν", ἥέ σε δουρὶ κιχήσομαι, οὐδέ σέ φημι 370
 δηρὸν ἐμῆς ἀπὸ χειρὸς ἀλύξειν αἰπὺν ὄλεθρον."

Ἦ ῥα, καὶ ἔγχος ἀφῆκεν, ἐκὼν δ' ἡμάρτανε φωτός·
 δεξιτερὸν δ' ὑπὲρ ὦμον ἐύξου δουρὸς ἀκωκῇ
 ἐν γαίῃ ἐπάγῃ· ὁ δ' ἄρ' ἔστη τάρβησέν τε
 βαμβαίνων—ἄραβος δὲ διὰ στόμα γίγνεται ὁδόντων— 375

χλωρὸς ὑπαὶ δέιους· τὼ δ' ἀσθμαίνοντε κίχῃτην,
 χειρῶν δ' ἀψάσθην· ὁ δὲ δακρύσας ἔπος ἠΐδα·
 “ζωγρεῖτ', αὐτὰρ ἐγὼν ἐμὲ λύσομαι· ἔστι γὰρ ἔνδον
 χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,
 τῶν κ' ὕμιν χαρίσαιο πατὴρ ἀπερείσι' ἀποινα, 380
 εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “θάρσει, μηδὲ τί τοι θάνατος καταθύμιος ἔστω.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
 πῇ δὴ οὕτως ἐπὶ νῆας ἀπὸ στρατοῦ ἔρχεαι οἶος 385
 νύκτα δι' ὄρφναιήν, ὅτε θ' εὐδουσι βροτοὶ ἄλλοι ;
 ἢ τινα συλήσων νεκύων κατατεθνηώτων ;
 ἢ σ' Ἔκτωρ προέηκε διασκοπιᾶσθαι ἕκαστα
 νῆας ἔπι γλαφυράς ; ἢ σ' αὐτὸν θυμὸς ἀνῆκε ;”

Τὸν δ' ἡμείβετ' ἔπειτα Δόλων, ὑπὸ δ' ἔτρεμε γυνί· 390
 “πολλῇσιν μ' ἄτησι παρέκ νόον ἤγαγεν Ἔκτωρ,
 ὅς μοι Πηλεΐωνος ἀγανοῦ μώνυχας ἵππους
 δωσέμεναι κατένευσε καὶ ἄρματα ποικίλα χαλκῶ,
 ἠνώγει δέ μ' ἰόντα θοῇν διὰ νύκτα μέλαιναν
 ἀνδρῶν δυσμενέων σχεδὸν ἐλθέμεν, ἕκ τε πύθεσθαι 395
 ἢ ἐφυλάσσονται νῆες θοαὶ ὥς τὸ πάρος περ,
 ἢ ἦδη χεῖρεσσιν ὑφ' ἡμετέρῃσι δαμέντες
 φύξιν βουλευούσι μετὰ σφίσιν, οὐδ' ἐθέλουσι
 νύκτα φυλασσέμεναι, καμάτῳ ἀδηκότες αἰνῶ.”

Τὸν δ' ἐπιμειδήσας προσέφη πολύμητις Ὀδυσσεύς· 400
 “ἦ ῥά νύ τοι μεγάλων δῶρων ἐπεμαίετο θυμός,
 ἵππων Αἰακίδαο δαΐφρονος· οἱ δ' ἀλεγεινοὶ
 ἀνδράσι γε θνητοῖσι δαμήμεναι ἦδ' ὀχέεσθαι,
 ἄλλῃ γ' ἢ Ἀχιλῆϊ, τὸν ἀθανάτη τέκε μήτηρ.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον· 405
 ποῦ νῦν δεῦρο κιῶν λίπες Ἔκτορα, ποιμένα λαῶν ;
 ποῦ δέ οἱ ἔντεα κεῖται Ἀρήϊα, ποῦ δέ οἱ ἵπποι ;

πῶς δ' αἱ τῶν ἄλλων Τρώων φυλακαὶ τε καὶ εὐναί ;
 ἄσσα τε μητιόωσι μετὰ σφίσιν, ἥ μεμάασιν
 αὖθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἥε πόλινδε 410
 ἀψ' ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοὺς."

Τὸν δ' αὖτε προσέειπε Δόλων, Εὐμήδεος υἱός·
 "τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως καταλέξω.
 "Ἐκτωρ μὲν μετὰ τοῖσιν, ὅσοι βουληφόροι εἰσὶ,
 βουλὰς βουλεύει θείου παρὰ σήματι Ἴλου, 415
 νόσφιν ἀπὸ φλοίσβου· φυλακὰς δ' ἄς εἴρειαι, ἥρως,
 οὗ τις κεκριμένη ῥύεται στρατὸν οὐδὲ φυλάσσει.
 ὅσσαι μὲν Τρώων πυρὸς ἐσχάραι, οἷσιν ἀνάγκη,
 οἱ δ' ἐργηγόρθασι φυλασσόμεναί τε κέλονται
 ἀλλήλοισ· ἀτὰρ αὖτε πολὺκλητοὶ ἐπίκουροι 420
 εὐδουσι· Τρωσὶν γὰρ ἐπιτραπέουσι φυλάσσειν·
 οὐ γάρ σφιν παῖδες σχεδὸν ἦται οὐδὲ γυναῖκες."

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 "πῶς γὰρ νῦν, Τρώεσσι μεμιγμένοι ἵπποδάμοισιν
 εὐδουσ', ἥ ἀπάνευθε ; δλείπέ μοι, ὄφρα δαείω." 425

Τὸν δ' ἡμείβετ' ἔπειτα Δόλων, Εὐμήδεος υἱός·
 "τοιγὰρ ἐγὼ καὶ ταῦτα μάλ' ἀτρεκέως καταλέξω.
 πρὸς μὲν ἄλδς Κᾶρες καὶ Παίονες ἀγκυλότοξοι
 καὶ Λέλεγες καὶ Καύκωνες δῖοί τε Πελασγοί,
 πρὸς Θύμβρης δ' ἔλαχον Λύκιοι Μυσοὶ τ' ἀγέρωχοι 430
 καὶ Φρύγες ἱππόμαχοι καὶ Μήονες ἱπποκορυσταί.
 ἀλλὰ τίη ἐμὲ ταῦτα διεξερέεσθε ἕκαστα ;
 εἰ γὰρ δὴ μέματον Τρώων καταδῦναι ὄμιλον,
 Θρήϊκες οἷδ' ἀπάνευθε νεήλυδες, ἔσχατοὶ ἄλλων
 ἐν δέ σφιν Ῥήσος βασιλεύς, παῖς Ἡϊονῆος. 435
 τοῦ δὴ καλλίστους ἵππους ἴδον ἡδὲ μεγίστους·
 λευκότεροι χιόνος, θέλειν δ' ἀνέμοισιν ὁμοίοι·
 ἄρμα δέ οἱ χρυσῷ τε καὶ ἀργύρῳ εὖ ἥσκηται·
 τεύχεα δὲ χρύσεια πελώρια, θαῦμα ἰδέσθαι,

ἦλνθ' ἔχων· τὰ μὲν οὐ τι καταθυνητοῖσιν ἕοικεν
 ἀνδρεσσιν φορέειν, ἀλλ' ἀθανάτοισι θεοῖσιν.
 ἀλλ' ἐμὲ μὲν νῦν νηυσὶ πελάσσετον ὠκυπόροισιν,
 ἥ με δῆσαντες λίπετ' αὐτόθι νηλεῖ δεσμῶ,
 ὄφρα κεν ἔλθητον καὶ πειρηθῆτον ἐμεῖο,
 ἥε κατ' αἶσαν ξείπον ἐν ὑμῖν, ἥε καὶ οὐκί. 445

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
 “ μὴ δὴ μοι φύξιν γε, Δόλων, ἐμβάλλαιο θυμῶ,
 ἐσθλὰ περ ἀγγείλας, ἐπεὶ ἴκεο χεῖρας ἐς ἀμάς.
 εἰ μὲν γάρ κέ σε νῦν ἀπολύσομεν ἢ μεθῶμεν,
 ἦ τε καὶ ὕστερον εἶσθα θοὰς ἐπὶ νῆας Ἀχαιῶν,
 ἢ ἐδιοπτέυσων ἢ ἐναντίβιον πολεμίζων·
 εἰ δέ κ' ἐμῆς ὑπὸ χερσὶ δαμείς ἀπὸ θυμὸν ὀλέσσης,
 οὐκ ἐτ' ἔπειτα σὺ πῆμά ποτ' ἔσσειαι Ἀργείοισιν.” 455

Ἦ, καὶ ὁ μὲν μιν ἔμελλε γενεῖου χειρὶ παχείῃ
 ἀψάμενος λίσσεσθαι, ὁ δ' αὐχένα μέσσον ἔλασσε
 φασγάνῳ αἵξας, ἀπὸ δ' ἄμφω κέρσε τέχοντε·
 φθεγγομένου δ' ἄρα τοῦ γε κάρη κονίησιν ἐμίχθη.
 τοῦ δ' ἀπὸ μὲν κτιδέην κυνέην κεφαλῇφιν ἔλοντο
 καὶ λυκέην καὶ τόξα παλίντονα καὶ δόρυ μακρόν·
 καὶ τὰ γ' Ἀθηναίῃ ληϊτίδι δῖος Ὀδυσσεὺς
 ὑψόσ' ἀνέσχεθε χειρὶ καὶ εὐχόμενος ἔπος ἤυδα·
 “ χαῖρε, θεά, τοῖσδεσσι· σὲ γὰρ πρῶτην ἐν Ὀλύμπῳ
 πάντων ἀθανάτων ἐπιδωσόμεθ'· ἀλλὰ καὶ αὐτὶς
 πέμψον ἐπὶ Ὀρηκῶν ἀνδρῶν ἵππους τε καὶ εὐνάς.” 460

Ὡς ἄρ' ἐφώνησεν, καὶ ἀπὸ ἔθεν ὑψόσ' ἀείρας
 θῆκεν ἀνὰ μυρίκην· δέελον δ' ἐπὶ σῆμά τ' ἔθηκε,
 συμμάρψας δόνακας μυρίκης τ' ἐριθηλέας ὄζους,
 μὴ λάθοι αὐτὶς ἰόντε θοὴν διὰ νύκτα μέλαιναν.
 τὼ δὲ βάτην προτέρω διὰ τ' ἔντεα καὶ μέλαν αἶμα,
 αἶψα δ' ἐπὶ Ὀρηκῶν ἀνδρῶν τέλος ἶξον ἰόντες.
 οἱ δ' εὐδον καμάτῳ ἀδηκότες, ἔντεα δέ σφιν 470

καλὰ παρ' αὐτοῖσι χθονὶ κέκλιτο εὖ κατὰ κόσμον
 τριστοιχί'· παρὰ δέ σφιν ἐκάστω δίζυγες ἵπποι.
 Ῥῆσος δ' ἐν μέσῳ εὖδε, παρ' αὐτῷ δ' ὠκέες ἵπποι
 ἐξ ἐπιδιφριάδος πυμάτης ἱμάσι δέδεντο. 475
 τὸν δ' Ὀδυσσεὺς προπάροιθεν ἰδὼν Διομήδεϊ δείξεν·
 “οὗτός τοι, Διόμηδες, ἀνὴρ, οὔτοι δέ τοι ἵπποι,
 οὓς νῶϊν πίψαυσκε Δόλῳ, δν ἐπέφνομεν ἡμεῖς.
 ἀλλ' ἄγε δὴ πρόφερε κρατερὸν μένος· οὐδέ τί σε χρὴ
 ἐστάμεναι μέλεον σὺν τεύχεσιν, ἀλλὰ λύ' ἵππους· 480
 ἦε σύ γ' ἄνδρας ξναιρε, μελήσουσιν δ' ἐμοὶ ἵπποι.”
 Ὡς φάτο, τῷ δ' ἔμπνευσε μένος γλαυκῶπις Ἀθήνη,
 κτεῖνε δ' ἐπιστροφάδην· τῶν δὲ στόνος ὥρνυτ' ἀεικῆς
 ἄορι θεινομένων, ἐρυθαίνετο δ' αἵματι γαῖα.
 ὥς δὲ λέων μῆλοισιν ἀσημάντοισιν ἐπελθών, 485
 αἶγρῳ ἢ ὀϊστοῖσι, κακὰ φρονέων ἐνορούσῃ,
 ὥς μὲν Θρήϊκας ἄνδρας ἐπύχετο Τυδέος υἱός,
 ὄφρα δυνάδεκ' ἔπεφνεν· ἀτὰρ πολύμητις Ὀδυσσεύς,
 δν τινα Τυδείδης ἄορι πλήξειε παραστάς,
 τὸν δ' Ὀδυσσεὺς μετόπισθε λαβὼν ποδὸς ἐξερύσασκε, 490
 τὰ φρονέων κατὰ θυμόν, ὅπως καλλίτριχες ἵπποι
 ῥεῖα διέλθοιεν μηδὲ τρομεοῖατο θυμῷ
 νεκροῖς ἀμβάλουντες· ἀήθεσσον γὰρ ἔτ' αὐτῶν.
 ἀλλ' ὅτε δὴ βασιλῆα κιχήσατο Τυδέος υἱός,
 τὸν τρισκαιδέκατον μελιηδέα θυμὸν ἀπηύρα 495
 ἀσθμαίνοντα· κακὸν γὰρ ὄναρ κεφαλῇφιν ἐπέστη
 τὴν νύκτ', Οἰνείδαο παῖς, διὰ μῆτιν Ἀθήνης.
 τόφρα δ' ἄρ' ὁ τλήμων Ὀδυσσεὺς λύε μώνυχας ἵππους,
 σὺν δ' ἥειρεν ἱμάσι καὶ ἐξήλαυνεν ὁμίλου
 τόξῳ ἐπιπλήσσω, ἐπεὶ οὐ μάστιγα φαεινὴν 500
 ποικίλου ἐκ δίφροιο νοήσατο χερσὶν ἐλέσθαι·
 ῥοίζησεν δ' ἄρα πιφαύσκων Διομήδεϊ δίφ.
 Αὐτὰρ ὁ μερμήριξε μένων ὃ τι κύντατον ἔρδοι,

ἦ ὃ γε δίφρον ἐλών, ὄθι ποικίλα τεύχε' ἔκειτο,
 ῥυμοῦ ἐξερούι ἦ ἐκφέρει ὑψόσ' αἰέρας, 505
 ἦ ἔτι τῶν πλεόνων Θρηκῶν ἀπὸ θυμὸν ἔλοιτο.
 εἰς ὁ ταῦθ' ὤρμαινε κατὰ φρένα, τόφρα δ' Ἀθήνη
 ἐγγύθεν ἱσταμένη προσέφη Διομήδεα διον·
 “νόστου δὴ μνήσαι, μεγαθύμου Τυδέος υἱέ,
 νῆας ἔπι γλαφυράς, μὴ καὶ πεφοβημένος ἔλθης, 510
 μή πού τις καὶ Τρώας ἐγείρῃσιν θεὸς ἄλλος.”

ἌΩς φάθ', ὁ δὲ ξυνέηκε θεῆς ὅπα φωνησάσης,
 καρπαλίμως δ' ἱππων ἐπεβήσετο· κόψε δ' Ὀδυσσεὺς
 τόξῳ· τοὶ δ' ἐπέτουντο θοὰς ἐπὶ νῆας Ἀχαιῶν.

Οὐδ' ἀλαοσκοπιὴν εἶχ' ἀργυρότοξος Ἀπόλλων, 515
 ὥς ἴδ' Ἀθηναίην μετὰ Τυδέος υἱὸν ἔπουσαν·
 τῇ κοτέων Τρώων κατεδύσετο πουλὺν ὄμιλον,
 ὥρσεν δὲ Θρηκῶν βουληφόρον Ἴπποκόωντα,
 Ῥήσου ἀνεψιὸν ἐσθλόν· ὁ δ' ἐξ ὕπνου ἀνορούσας,
 ὥς ἴδε χῶρον ἐρήμον, ὄθ' ἔστασαν ὠκέες ἵπποι, 520
 ἄνδρας τ' ἀσπαίροντας ἐν ἀργαλέῃσι φονῇσιν,
 ᾧ μωξέν τ' ἄρ' ἔπειτα φίλον τ' ὀνόμηνεν ἐταῖρον.
 Τρώων δὲ κλαγγή τε καὶ ἄσπετος ὤρτο κυδοιμὸς
 θυνόντων ἄμυδις· θηεῦντο δὲ μέρμερα ἔργα,
 ὅσσ' ἄνδρες ῥέξαντες ἔβαν κοίλας ἐπὶ νῆας. 525

Οἱ δ' ὅτε δὴ ῥ' ἱκανὸν ὄθι σκοπὸν Ἑκτορος ἔκταν,
 ἐνθ' Ὀδυσσεὺς μὲν ἔρυξε διίφιλος ὠκέας ἵππους,
 Τυδεΐδης δὲ χαμᾶζε θορῶν ἔναρα βροτόεντα
 ἐν χεῖρεσσ' Ὀδυσσῆϊ τίθει, ἐπεβήσετο δ' ἱππων· 530
 μάστιξεν δ' ἵππους, τῷ δ' οὐκ ἀέκοντε πετέσθην
 νῆας ἔπι γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ.
 Νέστωρ δὲ πρῶτος κτύπον αἶε φώνησέν τε·
 “ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 ψεύσομαι, ἦ ἔττυμον ἐρέω ; κέλεται δέ με θυμός.
 ἱππων μ' ὠκυπόδων ἀμφὶ κτύπος οὔατα βάλλει. 535

αἶ γὰρ δὴ Ὀδυσσεύς τε καὶ ὁ κρατερὸς Διομήδης
 ᾧδ' ἄφαρ ἐκ Τρώων ἐλασαίατο μώνυχας ἵππους·
 ἀλλ' αἰνῶς δαΐδοικα κατὰ φρένα μή τι πάθωσιν
 Ἀργείων οἱ ἄριστοι ὑπὸ Τρώων ὀρυμαγδοῦ.”

Οὐ πῶ πάν εἶρητο ἔπος δτ' ἄρ' ἤλυθον αὐτοί. 540
 καί ρ' οἱ μὲν κατέβησαν ἐπὶ χθόνα, τοὶ δὲ χαρέντες
 δεξιῇ ἡσπάζοντο ἔπεσσί τε μελιχίοισι·
 πρῶτος δ' ἐξερέεινε Γερήνιος ἱππότης Νέστωρ·
 “εἴπ' ἄγε μ', ᾧ πολύαιν' Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,
 ὅπως τούσδ' ἵππους λάβετον, καταδύντες ὄμιλον 545
 Τρώων, ἣ τίς σφωε πόρεν θεὸς ἀντιβολήσας.
 αἰνῶς ἀκτίνεσσιν ἐοικότες ἥελιοιο.

αἰεὶ μὲν Τρώεσσ' ἐπιμίσομαι, οὐδέ τί φημι
 μιμνάζειν παρὰ νηυσὶ γέρων περ ἐὼν πολεμιστής·
 ἀλλ' οὐ πῶ ταίους ἵππους ἶδον οὐδ' ἐνόησα. 550
 ἀλλὰ τιν' ὑμῖν οἶω δόμεναι θεὸν ἀντιάσαντα·
 ἀμφοτέρω γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεὺς
 κούρη τ' αἰγιόχοιο Διὸς γλαυκῶπις Ἀθήνη.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “ὦ Νέστορ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν, 555
 ρεῖα θεὸς γ' ἐθέλων καὶ ἀμείνονας ἢ περ οἶδε
 ἵππους δωρήσαιτ', ἐπεὶ ἡ πολὺν φέρτεροί εἰσιν.
 ἵπποι δ' οἶδε, γεραιέ, νεήλυδες, οὓς ἐρεείνεις,
 Θρητῆκιοι· τὸν δέ σφιν ἄνακτ' ἀγαθὸς Διομήδης
 ἔκτανε, παρ δ' ἐτάρους δυοκαίδεκα πάντας ἀρίστους. 560
 τὸν τρισκαίδεκατον σκοπὸν εἰλομεν ἐγγύθι νηῶν,
 τὸν ῥα διοπτῆρα στρατοῦ ἔμμεναι ἡμετέροιο
 Ἔκτωρ τε προέηκε καὶ ἄλλοι Τρῶες ἀγανοί.”

Ὡς εἰπὼν τάφροιο διήλασε μώνυχας ἵππους
 καγχαλώων· ἅμα δ' ἄλλοι ἴσαν χαίροντες Ἀχαιοί. 565
 οἱ δ' ὅτε Τυδεΐδew κλισίην εὐτυκτον ἴκοντο,
 ἵππους μὲν κατέδησαν ἐϋτμήτοισιν ἱμάσι

φάτνη ἐφ' ἱππείῃ, ὅθι περ Διομήδεος Ἴπποι
 ἔστασαν ὠκύποδες μελιηδέα πυρὸν ἔδοντες·
 νηϊ δ' ἐνὶ πρύμνῃ ἔναρα βροτόεντα Δόλωνος
 θῆκ' Ὀδυσσεύς, ὅφρ' ἱρὸν ἐτοιμασσαίᾱτ' Ἀθήνῃ.
 αὐτοὶ δ' ἰδρῶ πολλὸν ἀπενίζοντο θαλάσση
 ἐσβάντες, κνήμας τε ἰδὲ λόφον ἀμφί τε μηρούς.
 αὐτὰρ ἐπεὶ σφιν κῦμα θαλάσσης ἰδρῶ πολλὸν
 νίψεν ἀπὸ χρωτὸς καὶ ἀνέψυχθεν φίλον ἦτορ,
 ἔς ῥ' ἀσαμίνθους βάντες ἐϋξέστας λούσαντο.
 τῷ δὲ λοεσσαμένῳ καὶ ἀλειψαμένῳ λίπ' ἐλαίῳ
 δείπνῳ ἐφίζανέτην, ἀπὸ δὲ κρητῆρος Ἀθήνῃ
 πλείου ἀφυσσόμενοι λείβον μελιηδέα οἶνον.

570

575

ΙΛΙΑΔΟΣ Α.

Ἀγαμέμνωνος ἀριστεία.

Ἦδ' οὖν δ' ἐκ λεχέων παρ' ἀγανού Τιθωνοῖο
ῶρνυθ', ἱν' ἀθανάτοισι φόως φέροι ἡδὲ βροτοῖσι·
Ζεὺς δ' Ἑριδα προτάλλε θεὰς ἐπὶ νῆας Ἀχαιῶν
ἀργαλήην, πολέμοιο τέρας μετὰ χερσὶν ἔχουσαν.
στῆ δ' ἐπ' Ὀδυσσῆος μεγακήτεϊ νηϊ μελαίνῃ, 5
ἣ ῥ' ἐν μεσσάτῳ ἔσκε γεγωνέμεν ἀμφοτέρωσσε,
ἡμὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδαο
ἡδ' ἐπ' Ἀχιλλῆος, τοί ῥ' ἔσχατα νῆας εἴσας
εἵρυσαν, ἡγορέῃ πίσυνοι καὶ κάρτεϊ χειρῶν.
ἔνθα στᾶσ' ἦϋσε θεὰ μέγα τε δεινόν τε 10
ἄρθῃ, Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαλ' ἐκάστῳ
καρδίῃ, ἄλληκτον πολεμίζειν ἡδὲ μάχεσθαι.
τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἡδὲ νέεσθαι
ἐν νηυσὶ γλαφυρῇσι φίλῃν ἐς πατρίδα γαῖαν.
Ἀτρεΐδης δ' ἐβόησεν ἰδὲ ζώννυσθαι ἄνωγεν 15
Ἀργείους· ἐν δ' αὐτὸς ἐδύσετο νόροπα χαλκόν.
κνημίδας μὲν πρῶτα περὶ κνήμῃσιν ἔθηκε
καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνε,
τόν ποτέ οἱ Κινύρης δῶκε ξεινήϊον εἶναι. 20
πεύθετο γὰρ Κύπρονδε μέγα κλέος, οὔνεκ' Ἀχαιοὶ
ἐς Τροίην νήεσσιν ἀναπλεύσεσθαι ἔμελλον·
τοὔνεκά οἱ τὸν δῶκε χαριζόμενος βασιλῆϊ.

τοῦ δ' ἦ τοι δέκα οἰμοὶ ἔσαν μέλανος κυάνοιο,
 δώδεκα δὲ χρυσοῖο καὶ εἴκοσι κασσιτέραιο· 25
 κυάνεοι δὲ δράκοντες ὀρωρέχато προτὶ δειρὴν
 τρεῖς ἑκάτερθ', ἴρισσιν ἐοικότες, ἃς τε Κρονίων
 ἐν νέφει στήριξε, τέρας μερόπων ἀνθρώπων.
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετε ξίφος· ἐν δέ οἱ ἥλοι
 χρύσειοι πάμφαινον, ἀτὰρ περὶ κουλεὺν ἦεν 30
 ἀργύρεον, χρυσέοισιν ἀορτήρεσσιν ἀρηρός.
 ἂν δ' ἔλετ' ἀμφιβρότην πολυδαίδαλον ἀσπίδα θοῦρι,
 καλήν, ἣν πέρι μὲν κύκλοι δέκα χάλκεοι ἦσαν,
 ἐν δέ οἱ ὀμφαλοὶ ἦσαν ἐείκοσι κασσιτέραιο
 λευκοί, ἐν δὲ μέσοισιν ἦεν μέλανος κυάνοιο. 35
 τῇ δ' ἐπὶ μὲν Γοργῶ βλοσυρῶπις ἔστεφάνωτο
 δεινὸν δερκομένη, περὶ δὲ Δεῦμός τε Φόβος τε.
 τῆς δ' ἐξ ἀργύρεος τελαμῶν ἦν· αὐτὰρ ἐπ' αὐτοῦ
 κυάνεος ἐλέλικτο δράκων, κεφαλὰὶ δέ οἱ ἦσαν
 τρεῖς ἀμφιστρεφές, ἐνὸς αὐχένος ἐκπεφυυῖαι. 40
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάλῃρον
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
 εἴλετο δ' ἄλκιμα δοῦρε δύω, κεκορυθμένα χαλκῷ,
 ὀξέα· τῇλε δὲ χαλκὸς ἀπ' αὐτόφιν οὐρανὸν εἴσω
 λάμπ'· ἐπὶ δ' ἐγδούπησαν Ἀθηναίη τε καὶ Ἥρη, 45
 τιμῶσαι βασιλῆα πολυχρύσοιο Μυκῆνης.

Ἕνιοχῷ μὲν ἔπειτα ἐφ' ἐπέτελλεν ἕκαστος
 ἵππους εὖ κατὰ κόσμον ἐρυκέμεν αὖθ' ἐπὶ τάφρῳ,
 αὐτοὶ δὲ πρυλῆες σὺν τεύχεσι θωρηχθέντες
 ῥῶντ'· ἄσβεστος δὲ βοὴ γένετ' ἡῶθι πρό.
 φθὰν δὲ μέγ' ἱππῶν ἐπὶ τάφρῳ κοσμηθέντες,
 ἱππῆες δ' ὀλίγον μετεκίαθον· ἐν δὲ κυδοιμὸν
 ὥρσε κακὸν Κρονίδης, κατὰ δ' ὑψόθεν ἦκεν ἑέρσας
 αἵματι μυδαλέας ἐξ αἰθέρος, οὔνεκ' ἔμελλε
 πολλὰς ἰφθίμους κεφαλὰς Ἀῖδι προΐαψειν. 55

Τρῶες δ' αὖθ' ἐτέρωθεν ἐπὶ θρωσμῷ πεδίοιο,
 Ἑκτορά τ' ἀμφὶ μέγαν καὶ ἀμύμονα Πουλυδάμαντα
 Αἰνεΐαν θ', ὃς Τρωσὶ θεὸς ὧς τέτο δῆμψ,
 τρεῖς τ' Ἀυτηνορίδας, Πόλυβον καὶ Ἀγήνορα δῖον
 ἠΐθεόν τ' Ἀκάμαντ', ἐπιείκελον ἀθανάτοισιν. 60
 Ἑκτωρ δ' ἐν πρώτοισι φέρ' ἀσπίδα πάντοσ' ἔιστην.
 οἷος δ' ἐκ νεφέων ἀναφαίνεται οὐλῖος ἀστὴρ
 παμφαίνων, τοτὲ δ' αὖτις ἔδν νέφεα σκιάοντα,
 ὧς Ἑκτωρ ὅτε μὲν τε μετὰ πρώτοισι φάνεσκεν,
 ἄλλοτε δ' ἐν πυμάτοισι κελεύων· πᾶς δ' ἄρα χαλκῷ 65
 λάμφ' ὧς τε στεροπὴ πατρὸς Διὸς αἰγίοχοιο.

Οἱ δ', ὧς τ' ἀμητῆρες ἐναντίοι ἀλλήλοισιν
 ὄγμον ἐλαύνωσιν ἀνδρὸς μάκαρος κατ' ἄρουραν
 πυρῶν ἢ κριθέων· τὰ δὲ δράγματα ταρφέα πίπτει·
 ὧς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες 70
 ὄηουν, οὐδ' ἕτεροι μνῶντ' ὀλοοῖο φόβοιο.
 ἴσας δ' ὕσμινη κεφαλὰς ἔχεν, οἱ δὲ λύκοι ὧς
 θῦνον· Ἔρις δ' ἄρ' ἔχαιρε πολύστονος εἰσορόωσα·
 οἷη γάρ ῥα θεῶν παρετύγχανε μαρναμένοισιν,
 οἱ δ' ἄλλοι οὗ σφιν πάρεσαν θεοί, ἀλλὰ ἐκηλοὶ 75
 σφοῖσιν ἐνὶ μεγάροισι καθήατο, ἦχι ἐκάστω
 δῶματα καλὰ τέτυκτο κατὰ πτύχας Οὐλύμποιο.
 πάντες δ' ἡτιόνωντο κελαινεφέα Κρονίωνα,
 οὔνεκ' ἄρα Τρῶεσσιν ἐβούλετο κῦδος ὀρέξαι.
 τῶν μὲν ἄρ' οὐκ ἀλέγιζε πατήρ· ὁ δὲ νόσφι λιασθεῖς 80
 τῶν ἄλλων ἀπάνευθε καθέζετο κύδει γαίω,
 εἰσορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν
 χαλκοῦ τε στεροπὴν, ὀλλύντας τ' ὀλλυμένους τε.

Ὅφρα μὲν ἡὼς ἦν καὶ ἀέξετο ἱερὸν ἥμαρ,
 τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός· 85
 ἥμος δὲ δρυτόμος περ ἀνὴρ ὠπλίσσατο δειπνον
 οὔρεος ἐν βήσσησιν, ἐπεὶ τ' ἐκορέσσατο χεῖρας

τάμνων δένδρεα μάκρα, ἄδος τέ μιν ἴκετο θυμόν,
 σίτου τε γλυκεροῖο περὶ φρένας ἡμερος αἰρεῖ,
 τῆμος σφῇ ἀρετῇ Δαναοὶ ῥήξαντο φάλαγγας, 90
 κεκλόμενοι ἐτάροισι κατὰ στίχας· ἐν δ' Ἀγαμέμνων
 πρῶτος ὄρουσ', ἔλε δ' ἄνδρα Βιήνορα, ποιμένα λαῶν,
 αὐτόν, ἔπειτα δ' ἐταῖρον Ὀϊλῆα πλῆξιππον.
 ἦ τοι ὃ γ' ἐξ ἵππων κατεπάλμενος ἀντίος ἔσθη·
 τὸν δ' ἰθὺς μεμαῶτα μετώπιον ὀξείῃ δουρὶ 95
 νύξ', οὐδὲ στεφάνῃ δόρυ οἱ σχέθε χαλκοβάρεια,
 ἀλλὰ δι' αὐτῆς ἦλθε καὶ ὀστέου, ἐγκέφαλος δὲ
 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.
 καὶ τοὺς μὲν λίπεν αὐθι ἄναξ ἀνδρῶν Ἀγαμέμνων
 στήθεσι παμφαίνοντας, ἐπεὶ περίδυσσε χιτῶνας· 100
 αὐτὰρ ὁ βῆ ῥ' Ἴσόν τε καὶ Ἀντιφον ἐξεναρίζων,
 νῆε δὺν Πριάμοιο, νόθον καὶ γνήσιον, ἄμφω
 εἰν ἐνὶ δίφρῳ ἐόντας· ὁ μὲν νόθος ἠνιόχευεν,
 Ἀντιφος αὖ παρέβασκε περικλυτός· ὦ ποτ' Ἀχιλλεὺς
 Ἰδῆς ἐν κνημοῖσι δίδῃ μόσχοις λύγοις, 105
 ποιμαίνοντ' ἐπ' ὅεσσι λαβὼν, καὶ ἔλυσεν ἀποίνων.
 δῆ τότε γ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
 τὸν μὲν ὑπὲρ μαζοῖο κατὰ στήθος βάλε δουρὶ,
 Ἀντιφον αὖ παρὰ οὖς ἔλασε ξίφει, ἐκ δ' ἔβαλ' ἵππων.
 σπερχόμενος δ' ἀπὸ τοῖιν ἐσύλα τεύχεα καλά, 110
 γιγνώσκων· καὶ γάρ σφε πάρος παρὰ νηυσὶ θοῇσιν
 εἶδεν, ὅτ' ἐξ Ἰδῆς ἄγαγεν πόδας ὦκὺς Ἀχιλλεὺς.
 ὥς δὲ λέων ἐλάφοιο ταχείης νήπια τέκνα
 ῥῆϊδίως συνέαξε, λαβὼν κρατεροῖσιν ὁδοῦσιν,
 ἔλθων εἰς εὐνὴν, ἀπαλὸν τέ σφ' ἦτορ ἀπηύρα· 115
 ἦ δ' εἴ πέρ τε τύχῃσι μάλα σχεδόν, οὐ δύναται σφι
 χραιομεῖν· αὐτὴν γάρ μιν ὑπὸ τρόμος αἰνὸς ἰκάνει·
 καρπαλίμως δ' ἦϊξε διὰ δρυμὰ πυκνὰ καὶ ὕλην
 σπεύδουσ' ἰδρώουσα κραταιοῦ θηρὸς ὕφ' ὀρμῆς·

ὥς ἄρα τοῖς οὐ τις δύνάτο χραισμῆσαι δλεθρον 120
 Τρώων, ἀλλὰ καὶ αὐτοὶ ὑπ' Ἀργείοισι φέβοντο.

Αὐτὰρ ὁ Πείσανδρόν τε καὶ Ἴππόλοχον μενεχάρμην,
 υἱέας Ἀντιμάχοιο δαΐφρονος, ὃς ῥα μάλιστα
 χρυσὸν Ἀλεξάνδροιο δεδεγμένος, ἀγλαὰ δῶρα,
 οὐκ εἶασχ' Ἑλένην δόμεναι ξανθῷ Μενελάφ, 125
 τοῦ περ δὴ δύο παῖδε λάβε κρείων Ἀγαμέμνων
 εἷν ἐνὶ δῖφρῳ ἐόντας, ὁμοῦ δ' ἔχον ὠκέας ἵππους·
 ἐκ γάρ σφεας χειρῶν φύγον ἥνία σιγαλόεντα,
 τῷ δὲ κυκηθήτην· ὁ δ' ἐναυτίον ὥρτο λέων ὥς
 Ἀτρεΐδης· τῷ δ' αὖτ' ἐκ δῖφρου γουναζέσθην 130
 “ζώγρει, Ἀτρέος υἱέ, σὺ δ' ἄξια δέξαι ἅποινα·
 πολλὰ δ' ἐν Ἀντιμάχοιο δόμοις κειμήλια κεῖται,
 χαλκός τε χρυσός τε πολύκμητός τε σιδηρός,
 τῶν κέν τοι χαρίσαιο πατὴρ ἀπερείσι' ἅποινα,
 εἰ νῶϊ ζωὸς πεπύθουτ' ἐπὶ νηυσὶν Ἀχαιῶν.” 135

ᾧς τῷ γε κλαίοντε προσανδήτην βασιλῆα
 μειλιχίοις ἐπέεσσιν· ἀμειλικτον δ' ὅπ' ἄκουσαν
 “εἰ μὲν δὴ Ἀντιμάχοιο δαΐφρονος υἱέες ἐστόν,
 ὃς ποτ' ἐνὶ Τρώων ἀγορῇ Μενέλαον ἄνωγεν,
 ἀγγελίην ἐλθόντα σὺν ἀντιθέφ' Ὀδυσῆϊ, 140
 αὐθι κατακτεῖναι μηδ' ἐξέμεν ἄψ ἔς Ἀχαιοὺς,
 νῦν μὲν δὴ τοῦ πατρὸς ἀεικέα τίσετε λῶβην.”

Ἦ, καὶ Πείσανδρον μὲν ἀφ' ἵππων ὥσε χαμᾶζε
 δουρὶ βαλὼν πρὸς στῆθος· ὁ δ' ὑπτιος οὐδεὶ ἐρείσθη.
 Ἴππόλοχος δ' ἀπόρουσε, τὸν αὖ χαμαὶ ἐξενάριξε, 145
 χεῖρας ἀπὸ ξίφεϊ τμήξας ἀπὸ τ' αὐχένα κόψας,
 ὄλμον δ' ὥς ἔσσευε κυλίνδεσθαι δι' ὀμίλου.
 τοὺς μὲν ἔασ'· ὁ δ' ὅθι πλείσται κλονέοντο φάλαγγες,
 τῇ ῥ' ἐνόρουσ', ἅμα δ' ἄλλοι ἐϋκνήμιδες Ἀχαιοί,
 πεζοὶ μὲν πεζοὺς ὄλεκον φεύγοντας ἀνάγκη, 150
 ἱππεῖς δ' ἱππῆας—ὑπὸ δέ σφισιν ὥρτο κούρη

ἐκ πεδίου, τὴν ὥρσαν ἐρίγδουποι πῶδες ἵππων—
χαλκῷ δηϊόωντες· ἀτὰρ κρείων Ἀγαμέμνων
αἶεν ἀποκτείνων ἔπετ' Ἀργείοισι κελεύων.
ὥς δ' ὅτε πῦρ αἶδηλον ἐν ἀξύλῳ ἐμπέσῃ ὕλῃ,
πάντῃ τ' εἰλυφόων ἄνεμος φέρει, 155
πρόρριζοι πίπτουσιν ἐπειγόμενοι πυρὸς ὀρμῇ·
ὥς ἄρ' ὑπ' Ἀτρεΐδῃ Ἀγαμέμνονι πίπτε κάρηνα
Τρώων φευγόντων, πολλοὶ δ' ἐριαύχενες ἵπποι
κεῖν' ὄχρα κροτάλίζον ἀνὰ πτολέμοιο γεφύρας,
160
ἡνιόχους ποθέοντες ἀμύμονας· οἱ δ' ἐπὶ γαίῃ
κείατο, γύνεσσιν πολὺ φίλτεροι ἢ ἀλόχοισιν.

Ἔκτορα δ' ἐκ βελέων ὕπαγε Ζεὺς ἐκ τε κούνης
ἐκ τ' ἀνδροκτασίας ἐκ θ' αἵματος ἐκ τε κυδοιμοῦ·
Ἀτρεΐδης δ' ἔπετο σφεδανὸν Δαναοῖσι κελεύων.
165
οἱ δὲ παρ' Ἴλου σῆμα παλαιοῦ Δαρδανίδαο
μέσσον καπ πεδίου παρ' ἐρινεὸν ἐσσεύοντο
ἰέμενοι πόλιος· ὁ δὲ κεκληγὼς ἔπετ' αἰεὶ
Ἀτρεΐδης, λύθρῳ δὲ παλάσσετο χεῖρας ἀάπτους.
ἀλλ' ὅτε δὴ Σκαιάς τε πύλας καὶ φηγὸν ἴκοντο,
170
ἔνθ' ἄρα δὴ ἴσταντο καὶ ἀλλήλους ἀνέμιμνον.
οἱ δ' ἔτι καὶ μέσσον πεδίου φοβέοντο βόες ὥς,
ἃς τε λέων ἐφόβησε μολῶν ἐν νυκτὸς ἀμολγῷ
πάσας· τῇ δὲ τ' ἰῇ ἀναφαίνεται αἰπὺς ὄλεθρος·
τῆς δ' ἐξ αἰχρὲν ἔαξε λαβὼν κρατεροῖσιν ὁδοῦσι
175
πρῶτον, ἔπειτα δὲ θ' αἶμα καὶ ἔγκατα πάντα λαφύσσει·
ὥς τοὺς Ἀτρεΐδης ἔφεπε κρείων Ἀγαμέμνων,
αἶεν ἀποκτείνων τὸν ὀπίστατον· οἱ δ' ἐφέβοντο.
πολλοὶ δὲ πρηνεῖς τε καὶ ὕπτιοι ἔκπεσον ἵππων
Ἀτρεΐδῳ ὑπὸ χερσὶ· περιπρὸ γὰρ ἔγχεϊ θύεν.
180
ἀλλ' ὅτε δὴ τάχ' ἐμελλεν ὑπὸ πτόλιν αἰπὺ τε τεῖχος
ἵξεσθαι, τότε δὴ ῥα πατὴρ ἀνδρῶν τε θεῶν τε
Ἴδης ἐν κορυφῇσι καθέζετο πιδηέσεως,

οὐρανόθεν καταβάς· ἔχε δ' ἄστεροπὴν μετὰ χερσίν.

Ἴριον δ' ὠτρυνε χρυσόπτερον ἀγγελέουσιν· 185

“βάσκ' ἴθι, Ἴρι ταχεία, τὸν Ἑκτορι μῦθον ἐνίσπες·

ὄφρ' ἂν μὲν κεν ὄρῃ Ἀγαμέμνονα, ποιμένα λαῶν,

θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,

τόφρ' ἀναχωρεῖτω, τὸν δ' ἄλλον λαὸν ἀνώχθω

μάρνασθαι δηῖοισι κατὰ κρατερὴν ὑσμίνην. 190

αὐτὰρ ἐπεὶ κ' ἡ δουρὶ τυπεῖς ἢ βλήμενος ἰῶ

εἰς ἵππους ἄλεται, τότε οἱ κράτος ἐγγυαλίσξω

κτείνειν, εἰς δ' κε νῆας ἐϋστέλμους ἀφίκηται

δύη τ' ἥελιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.”

ᾧς ἔφατ', οὐδ' ἀπίθῃσε ποδῆνεμος ὠκέα Ἴρις, 195

βῆ δὲ κατ' Ἰδαίων ὁρέων εἰς Ἴλιον ἱρήν.

εὖρ' υἱὸν Πριάμοιο δαΐφρονος, Ἑκτορα δῖον,

ἔσταότ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν·

ἀγχού δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις·

“Ἑκτορ, υἱὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε, 200

Ζεὺς με πατὴρ προέηκε τεῖν τάδε μυθήσασθαι.

ὄφρ' ἂν μὲν κεν ὄρῃς Ἀγαμέμνονα, ποιμένα λαῶν,

θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,

τόφρ' ὑπόεικε μάχης, τὸν δ' ἄλλον λαὸν ἀνωχθί

μάρνασθαι δηῖοισι κατὰ κρατερὴν ὑσμίνην. 205

αὐτὰρ ἐπεὶ κ' ἡ δουρὶ τυπεῖς ἢ βλήμενος ἰῶ

εἰς ἵππους ἄλεται, τότε τοι κράτος ἐγγυαλίσξει

κτείνειν, εἰς δ' κε νῆας ἐϋστέλμους ἀφίκηται

δύη τ' ἥελιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.”

Ἥ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις, 210

Ἑκτωρ δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,

πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὄχετο πάντη,

ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν.

οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἕσταν Ἀχαιῶν,

Ἀργεῖοι δ' ἐτέρωθεν ἐκαρτύνναντο φάλαγγας. 215

ἀρτύνθη δὲ μάχη, στὰν δ' ἀντίοι· ἐν δ' Ἀγαμέμνων
πρῶτος ὄρουσ', ἔθελεν δὲ πολὺ προμάχεσθαι ἀπάντων.

Ἔσπετε νῦν μοι, Μοῦσαι, Ὀλύμπια δώματ' ἔχουσαι,
ὅς τις δὴ πρῶτος Ἀγαμέμνονος ἀντίον ἦλθεν
ἢ αὐτῶν Τρώων ἢ ἐκλειτῶν ἐπικούρων. 220

Ἴφιδάμας Ἀντηνορίδης, ἧς τε μέγας τε,
ὃς τράφη ἐν Θρήκῃ ἐριβώλακι, μητέρι μήλων·
Κισσῆς τόν γ' ἔθρεψε δόμοις ἐνι τυτθὸν ἑόντα
μητροπάτωρ, ὃς τίκτε Θεανῶ καλλιπάρηον·
αὐτὰρ ἐπεὶ ῥ' ἦβης ἐρικυδέος ἵκετο μέτρον, 225
αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν·
γῆμας δ' ἐκ θαλάμοιο μετὰ κλέος ἵκετ' Ἀχαιῶν
σὺν δυοκαίδεκα νηυσὶ κορωνίσιν, αἱ οἱ ἔποντο.
τὰς μὲν ἔπειτ' ἐν Περκώτῃ λίπε νῆας ἔϊσας,
αὐτὰρ ὁ πεζὸς ἔων εἰς Ἴλιον εἰληλούθει· 230

ὃς ῥα τότε Ἀτρεΐδew Ἀγαμέμνονος ἀντίον ἦλθεν.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Ἀτρεΐδης μὲν ἄμαρτε, παραὶ δέ οἱ ἐτράπετ' ἔγχος,
Ἴφιδάμας δὲ κατὰ ζώνην θώρηκος ἔνερθε
νύξ', ἐπὶ δ' αὐτὸς ἔρεισε, βαρεῖν χειρὶ πιθήσας· 235
οὐδ' ἔτορε ζωστήρα παναίολον, ἀλλὰ πολὺ πρὶν
ἀργύρῳ ἀντομένη μόλιβος ὥς ἐτράπετ' αἰχμή.
καὶ τό γε χειρὶ λαβὼν εὐρυκρείων Ἀγαμέμνων
ἔλκ' ἐπὶ οἱ μεμαῶς ὥς τε λῖς, ἐκ δ' ἄρα χειρὸς
σπάσσατο· τὸν δ' ἄορι πλῆξ' αὐχένα, λῦσε δὲ γυῖα. 240

ὥς ὁ μὲν αἰθεὶ πεσὼν κοιμήσατο χάλκεον ὕπνον
οἰκτρός, ἀπὸ μνηστῆς ἀλόχου, ἀστοῖσιν ἀρήγων,
κουριδίης, ἧς οὐ τι χάριν ἶδε, πολλὰ δ' ἔδωκε·
πρῶθ' ἑκατὸν βοῦς δῶκεν, ἔπειτα δὲ χίλι' ὑπέστη,
αἶγας ὁμοῦ καὶ δῖς, τὰ οἱ ἄσπετα ποιμαίνοντο. 245
δὴ τότε γ' Ἀτρεΐδης Ἀγαμέμνων ἐξενάρηξε,
βῆ δὲ φέρων ἀν' ὄμιλον Ἀχαιῶν τεύχεα καλά.

Τὸν δ' ὥς οὖν ἐνόησε Κόων, ἀριδείκετος ἀνδρῶν,
πρεσβυγενὴς Ἀντηνορίδης, κρατερόν ῥά ἐ πένθος
ὀφθαλμοὺς ἐκάλυψε κασιγνήτοιο πεσόντος.

250

στῇ δ' εὐράξ σὺν δουρὶ λαθὼν Ἀγαμέμνονα δῖον,
νύξε δέ μιν κατὰ χεῖρα μέσσην ἀγκῶνος ἔνερθε,
αὐτικρὺ δὲ διέσχε φαεινοῦ δουρὸς ἀκωκή.

ρίγησέν τ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων
ἄλλ' οὐδ' ὥς ἀπέλγη μάχης ἠδὲ πτολέμοιο,
ἄλλ' ἐπόρουσε Κόωνι ἔχων ἀνεμοτρεφὲς ἔγχος.

255

ἦ τοι ὁ Ἰφιδάμαντα κασίγνητον καὶ ὄπατρον
ἔλκε ποδὸς μεμαῶς, καὶ αὐτὶ πάντας ἀρίστους·
τὸν δ' ἔλκοντ' ἄν' ὁμίλον ὑπ' ἀσπίδος ὀμφαλοέσσης
οὔτησε ξυστῇ χαλκήρεϊ, λῦσε δὲ γυῖα·

260

τοῖο δ' ἐπ' Ἰφιδάμαντι κάρη ἀπέκοψε παραστάς.
ἔνθ' Ἀντήνορος υἱὲς ὑπ' Ἀτρεΐδῃ βασιλῇ
πότμον ἀναπλήσαντες ἔδυν δόμον Ἀΐδος εἴσω.

Αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν

ἔγχεϊ τ' ἄορί τε μέγαλοισί τε χερμαδίοισιν,
ᾧφρα οἱ αἴμ' ἔτι θερμὸν ἀνήνοθεν ἐξ ὠτειλῆς.

265

αὐτὰρ ἐπεὶ τὸ μὲν ἔλκος ἐτέρσετο, παύσατο δ' αἷμα,
ὀξεῖαι δ' ὀδύναι δύνον μένος Ἀτρεΐδαο.

ὥς δ' ὅτ' ἂν ὠδίνουσιν ἔχη βέλος ὀξὺ γυναικα,
δριμύ, τό τε προΐεῖσι μογοστόκοι Εἰλεΐθυιαι,

270

Ἥρης θυγατέρες πικρὰς ὠδῖνας ἔχουσαι,

ὥς ὀξεῖ' ὀδύναι δύνον μένος Ἀτρεΐδαο.

ἐς δίφρον δ' ἀνόρουσε, καὶ ἡνιόχῳ ἐπέτελλε
νηυσὶν ἐπὶ γλαφυρῇσιν ἐλαυνέμεν· ἦχθετο γὰρ κῆρ.
ἦῡσεν δὲ διαπρύσιον Δαναοῖσι γεγωνῶς·

275

“ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,

ὑμεῖς μὲν νῦν νηυσὶν ἀμύνετε ποντοπόροισι

φύλοπιν ἀργαλέην, ἐπεὶ οὐκ ἐμὲ μητίετα Ζεὺς

εἶασε Τρώεσσι πανημέριον πολεμίζειν.”

Ὡς ἔφαθ', ἥνιόχος δ' ἵμασεν καλλίτριχας ἵππους 280
 νῆας ἐπὶ γλαφυράς· τῷ δ' οὐκ ἀέκοντε πετέσθην·
 ἄφρεον δὲ στήθεα, ῥαίνονται δὲ νέρθε κονίη,
 τειρόμενον βασιλῆα μάχης ἀπάνευθε φέροντες.

Ἔκτωρ δ' ὥς ἐνόησ' Ἀγαμέμνονα νόσφι κίοντα,
 Τρωσὶ τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν αὖσας· 285
 “Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
 ἄνδρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.
 οἷχετ' ἀνὴρ ὤριστος, ἐμοὶ δὲ μέγ' εὖχος ἔδωκε
 Ζεὺς Κρονίδης· ἀλλ' ἰθὺς ἐλαύνετε μώνυχας ἵππους
 ἰφθίμων Δαναῶν, ἵν' ὑπέρτερον εὖχος ἄρησθε.” 290

ἌΩς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἐκάστων.
 ὥς δ' ὅτε πού τις θηρητῆρ κύνας ἀργιόδοντας
 σεύη ἐπ' ἀγροτέρῳ συτὶ καπρίῳ ἢ ἐλέοντι,
 ὥς ἐπ' Ἀχαιοῖσιν σεῦε Τρῶας μεγαθύμους
 Ἔκτωρ Πριαμίδης, βροτολοιγῷ ἴσος Ἀρηϊ. 295
 αὐτὸς δ' ἐν πρότοισι μέγα φρονέων ἐβεβήκει,
 ἐν δ' ἔπεισ' ὑσμῖνῃ ὑπεραεὶ ἴσος ἀέλλῃ,
 ἦ τε καθαλλομένη ἰοειδέα πόντον ὀρίνει.

Ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξεν
 Ἔκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν ; 300
 Ἀσαῖον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ὀπίτην,
 καὶ Δόλοπα Κλυτίδην καὶ Ὀφέλτιον ἠδ' Ἀγέλαον,
 Αἰσυμνόν τ' Ὠρόν τε καὶ Ἰππόνοον μενεχάρμην.
 τοὺς ἄρ' ὃ γ' ἡγεμόνας Δαναῶν ἔλεν, αὐτὰρ ἔπειτα
 πληθύν, ὥς ὁπότε νέφεα Ζέφυρος στυφελίσξῃ 305
 ἀργεστῶ Νότιοι, βαθείῃ λαίλαπι τύπτων·
 πολλὸν δὲ τρόφι κῦμα κυλίνδεται, ὑψόσε δ' ἄχνη
 σκιδναται ἐξ ἀνέμοιο πολυπλάγκτοιο ἰωῆς·
 ὥς ἄρα πυκνὰ καρήαθ' ὑφ' Ἑκτορι δάμνατο λαῶν.

Ἔνθα κε λοιγὸς ἔην καὶ ἀμήχανα ἔργα γένοντο, 310
 καὶ νῦ κεν ἐν νήεσσι πέσον φεύγοντες Ἀχαιοί,

κεκληγώς· ἅμα δὲ Τρώων εἶποντο φάλαγγες.

τὸν δὲ ἰδὼν ῥίγησε βοήν ἀγαθὸς Διομήδης,

345

αἶψα δ' Ὀδυσσῆα προσεφώνεεν ἑγγὺς ἔοντα·

“ νῶϊν δὴ τόδε πῆμα κυλινδεται, ὄβριμος Ἐκτωρ·

ἄλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες.”

Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,

καὶ βάλεν, οὐδ' ἀφάμαρτε, τιτυσκόμενος κεφαλῇφιν, 350

ἄκρην κὰκ κόρυθα· πλάγχθη δ' ἀπὸ χαλκόφι χαλκός,

οὐδ' ἔκετο χροά καλόν· ἐρύκακε γὰρ τρυφάλεια

τρίπτυχος αὐλῶπις, τήν οἱ πόρε Φοῖβος Ἀπόλλων.

Ἐκτωρ δ' ὦκ' ἀπέλεθρον ἀνέδραμε, μίκτο δ' ὀμίλῳ,

στῇ δὲ γυνὴ ἐριπὼν καὶ ἐρείσατο χειρὶ παχείῃ

355

γαίης· ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυψεν.

ὄφρα δὲ Τυδεΐδης μετὰ δούρατος ὥχετ' ἐρωήν

τῇλε διὰ προμάχων, ὅθι οἱ καταείσατο γαίης,

τόφρ' Ἐκτωρ ἀμπνυτο, καὶ ἄψ' ἐς δίφρον ὀρούσας

ἐξέλασ' ἐς πληθύν, καὶ ἀλεύατο κῆρα μέλαιναν.

360

δουρὶ δ' ἐπαΐσσων προσέφη κρατερὸς Διομήδης·

“ ἐξ αὖ νῦν ἔφυγες θάνατον, κύον· ἦ τέ τοι ἄγχι

ἦλθε κακόν· νῦν αὐτέ σ' ἐρύσατο Φοῖβος Ἀπόλλων,

ὃ μέλλεις εὐχεσθαι ἰὼν ἐς δοῦπον ἀκόντων.

ἦ θήν σ' ἐξανύω γε καὶ ὕστερον ἀντιβολήσας,

365

εἴ πού τις καὶ ἔμοιγε θεῶν Ἐπιτάρροθός ἐστι.

νῦν αὖ τοὺς ἄλλους ἐπιείσομαι, ὅν κε κιχέω.”

Ἦ, καὶ Παιονίδην δουρικλυτὸν ἐξενάριζεν.

αὐτὰρ Ἀλέξανδρος, Ἑλένης πόσις ἠνυκόμοιο,

Τυδεΐδῃ ἐπὶ τόξα τιταίνετο, ποιμένι λαῶν,

370

στήλῃ κεκλιμένος ἀνδροκμήτῳ ἐπὶ τύμβῳ

Ἴλου Δαρδανίδαο, παλαιοῦ δημογέροντος.

ἦ τοι ὁ μὲν θώρηκα Ἀγαστρόφον ἰφθίμοιο

αἶνιπ' ἀπὸ στήθεσφι παναίολον ἀσπίδα τ' ὤμων

καὶ κόρυθα βριαρὴν· ὁ δὲ τόξου πῆχυν ἀνελκε

375

καὶ βάλεν, οὐδ' ἄρα μιν ἄλιον βέλος ἔκφυγε χειρός,
 ταρσὸν δεξιτεροῖο ποδός· διὰ δ' ἄμπερὲς ἰὸς
 ἐν γαίῃ κατέπηκτο· ὁ δὲ μάλα ἡδὺν γελάσσας
 ἐκ λόχου ἀμπήδησε καὶ εὐχόμενος ἔπος ἤυδα·
 “βέβληται, οὐδ' ἄλιον βέλος ἔκφυγεν· ὥς ὄφελόν τοι 380
 ρεῖατον ἐς κενεῶνα βαλὼν ἐκ θυμὸν ἐλέσθαι
 οὐτῶ κεν καὶ Τρῶες ἀνέπνευσαν κακότητος,
 οἳ τέ σε πεφρίκασι λέονθ' ὥς μηκάδες αἶγες.”

Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·
 “τοξότα, λωβητῆρ, κέραι ἀγλαέ, παρθενοπίπα, 385
 εἰ μὲν δὴ ἀντίβιον σὸν τεύχεσι πειρηθείης,
 οὐκ ἄν τοι χραίσμησι βίδος καὶ ταρφέες ἴοι·
 νῦν δέ μ' ἐπιγράψας ταρσὸν ποδὸς εὐχέαι αὐτῶς.
 οὐκ ἀλέγω, ὥς εἰ με γυνὴ βάλοι ἢ πάϊς ἄφρων·
 κωφὸν γὰρ βέλος ἀνδρὸς ἀνάλκιδος οὐτιδανοῖο. 390
 ἢ τ' ἄλλως ὑπ' ἐμέϊο, καὶ εἰ κ' ὀλίγον περ ἐπαύρη,
 ὃς βέλος πέλεται, καὶ ἀκῆριον ἀνδρα τίθησι.
 τοῦ δὲ γυναικὸς μὲν τ' ἀμφίδρυφοί εἰσι παρειαί,
 παῖδές τ' ὀρφανικοί· ὁ δέ θ' αἵματι γαίαν ἐρεῦθων
 πύθεται, οἴωνοι δὲ περὶ πλέες ἢ γυναιῖκες.” 395

Ὡς φάτο, τοῦ δ' Ὀδυσσεὺς δουρικλυτὸς ἐγγύθεν ἐλθὼν
 ἔστη πρόσθ'· ὁ δ' ὀπισθε καθεζόμενος βέλος ὦκὺν
 ἐκ ποδὸς ἔλκ', ὀδύνη δὲ διὰ χροὸς ἦλθ' ἀλεγεινή.
 ἐς δὲ φρον δ' ἀνόρουσε, καὶ ἡνιόχῳ ἐπέτελλε
 νηυσὶν ἐπι γλαφυρῇσιν ἐλαυνέμεν· ἤχθητο γὰρ κῆρ. 400

Οἰώθη δ' Ὀδυσσεὺς δουρικλυτός, οὐδέ τις αὐτῷ
 Ἀργείων παρέμεινεν, ἐπεὶ φόβος ἔλλαβε πάντας·
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμὸν
 “ὦ μοι ἐγώ, τί πάθω ; μέγα μὲν κακὸν αἶ κε φέβωμαι
 πληθὺν ταρβήσας· τὸ δὲ ῥίγιον αἶ κεν ἀλώω 405
 μοῦνος· τοὺς δ' ἄλλους Δαναοὺς ἐφόβησε Κρονίων.
 ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός ;

οἶδα γὰρ ὅττι κακοὶ μὲν ἀποίχονται πολέμοιο,
ὅς δέ κ' ἀριστεύησι μάχῃ ξυι, τὸν δὲ μάλα χρεὼ
ἐστάμεναι κρατερῶς, ἥ τ' ἐβλητ' ἥ τ' ἐβαλ' ἄλλον.” 410

Εἶος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων,
ἔλσαν δ' ἐν μέσσοισι, μετὰ σφίσι πῆμα τιθέντες.
ὥς δ' ὅτε κάπριον ἀμφὶ κύνες θαλεροὶ τ' αἰζηοὶ
σεύωνται, ὁ δέ τ' εἰσι βαθείης ἐκ ξυλόχοιο 415
θήγων λευκὸν ὀδόντα μετὰ γναμπτήσι γένυσσιν,
ἀμφὶ δέ τ' ἀτссουνται, ὑπαὶ δέ τε κόμπος ὀδόντων
γίγνεται, οἱ δὲ μένουσιν ἄφαρ δεινόν περ ἔοντα,
ὥς ῥα τότε ἀμφ' Ὀδυσῆα διίφιλον ἐσσεύοντο
Τρῶες· ὁ δὲ πρῶτον μὲν ἀμύμονα Δηϊοπίτην 420
οὔτασεν ὦμον ὑπερθεν ἐπάλμενος ὀξείῃ δουρί,
αὐτὰρ ἔπειτα Θόωνα καὶ Ἑννομον ἐξενάριξε.
Χερσιδάμαντα δ' ἔπειτα, καθ' ἵππων αἰξάντα,
δουρὶ κατὰ πρότμησιν ὑπ' ἀσπίδος ὀμφαλοέσσης
νύξεν· ὁ δ' ἐν κονίησι πεσὼν ἔλε γαῖαν ἀγοστώ. 425
τοὺς μὲν ξασ', ὁ δ' ἄρ' Ἴππασίδην Χάροπ' οὔτασε δουρί,
αὐτοκασίγνητον εὐηφενέος Σώκοιο.

τῷ δ' ἐπαλεξήσων Σῶκος κλέν, ἰσόθεος φῶς,
στῇ δὲ μάλ' ἐγγὺς ἰὼν καὶ μιν πρὸς μῦθον ξειπεν·
“ὦ Ὀδυσσεῦ πολύαινε, δόλων ἄτ' ἠδὲ πόνοιο, 430
σήμερον ἡ δοιοῖσιν ἐπεύξεται Ἴππασίδησι,
τοιῷδ' ἀνδρε κατακτείνας καὶ τεύχε' ἀπούρας,
ἥ κεν ἐμῷ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσης.”

ᾧ εἰπὼν οὔτησε κατ' ἀσπίδα πάντοσ' ἔτσην.
διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
καὶ διὰ θώρηκος πολυδαϊάλου ἡρήρειστο,
πάντα δ' ἀπὸ πλευρῶν χροά ἔργαθεν, οὐδέ τ' ἔασε
Παλλὰς Ἀθηναῖη μιχθήμεναι ἔγκασι φωτός.
γυνῷ δ' Ὀδυσσεὺς ὃ οἱ οὔ τι τέλος κατακαίριον ἦλθεν,

ἀψ δ' ἀναχωρήσας Σῶκον πρὸς μῦθον ἔειπεν 440
 “ ἂ δειλ', ἦ μάλα δὴ σε κιχάνεται αἰπὺς ὄλεθρος.
 ἦ τοι μὲν ῥ' ἔμ' ἐπαυσας ἐπὶ Τρῳέεσσι μάχεσθαι·
 σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
 ἡματι τῷδ' ἔσσεσθαι, ἐμῷ δ' ὑπὸ δουρὶ δαμέντα
 εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἀΐδι κλυτοπόλῳ.” 445
 Ἦ, καὶ ὁ μὲν φύγαδ' αὖτις ὑποστρέψας ἐβεβήκει,
 τῷ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν
 ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε,
 δούπησεν δὲ πεσών· ὁ δ' ἐπεύξατο δῖος Ὀδυσσεύς·
 “ ὦ Σῶχ', Ἰππάσου νιὲ δαΐφρονος ἱπποδάμοιο, 450
 φθὴ σε τέλος θανάτοιο κιχήμενον, οὐδ' ὑπάλυξας.
 ἂ δειλ', οὐ μὲν σοί γε πατὴρ καὶ πότνια μήτηρ
 ὄσσε καθαιρήσουσι θανόντι περ, ἀλλ' οἴωνοι
 ὤμησται ἐρύουσι, περὶ πτερὰ πυκνὰ βαλόντες.
 αὐτὰρ ἔμ', εἴ κε θάνω, κτεριοῦσί γε δῖοι Ἀχαιοί.” 455
 Ὡς εἰπὼν Σώκοιο δαΐφρονος ὄβριμον ἐγχος
 ἔξω τε χροὸς ἔλκε καὶ ἀσπίδος ὀμφαλοέσσης·
 αἶμα δέ οἱ σπασθέντος ἀνέσσυτο, κῆδε δὲ θυμόν.
 Τρῳες δὲ μεγάθυμοι ὅπως ἴδον αἶμ' Ὀδυσῆος,
 κεκλόμενοι καθ' ὁμίλον ἐπ' αὐτῷ πάντες ἔβησαν. 460
 αὐτὰρ ὃ γ' ἐξοπίσω ἀνεχάζετο, αὔε δ' ἑταίρους.
 τρὶς μὲν ἔπειτ' ἥϋσεν ὅσον κεφαλὴ χάδε φωτός,
 τρὶς δ' αἶεν ἰάχοντος ἀρηϊφίλος Μενέλαος,
 αἶψα δ' ἄρ' Αἴαντα προσεφώνεεν ἐγγυρς ἔοντα·
 “ Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν, 465
 ἀμφὶ μ' Ὀδυσσῆος ταλασίφρονος ἵκετ' αὐτή,
 τῷ ἱκέλῃ ὥς εἴ ἐ βιβάτο μῶνον ἔοντα
 Τρῳες ἀποτμήξαντες ἐνὶ κρατερῇ ὑσμίνῃ.
 ἀλλ' ἴομεν καθ' ὁμίλον· ἀλεξέμεναι γὰρ ἄμεινον.
 δεῖδω μὴ τι πάθῃσιν ἐνὶ Τρῳέεσσι μονωθεῖς, 470
 ἐσθλὸς ἐών, μεγάλη δὲ ποθὴ Δαναοῖσι γένηται.”

ὧς εἰπὼν ὁ μὲν ἦρχ', ὁ δ' ἄμ' ἔσπετο ἰσόθεος φῶς,
 εὖρον ἔπειτ' Ὀδυσῆα διίφιλον· ἀμφὶ δ' ἄρ' αὐτὸν
 Τρῶες ἔπονθ' ὥς εἴ τε δαφουνοὶ θῶες ὄρεσφιν
 ἀμφ' ἔλαφον κεραδὺν βεβλημένον, οὐν τ' ἔβαλ' ἀνὴρ 475
 ἰῶ ἀπὸ νευρῆς· τὸν μὲν τ' ἤλυξε πόδεσσι
 φεύγων, ὄφρ' αἶμα λιαρὸν καὶ γούνατ' ὀρώρη·
 αὐτὰρ ἐπειδὴ τὸν γε δαμάσσεται ὦκὺς οἷστός,
 ὠμοφάγοι μιν θῶες ἐν οὔρεσι δαρδάρουσι
 ἐν νέμεϊ σκιερῷ· ἐπὶ τε λῖν ἤγαγε δαίμων 480
 σίντην· θῶες μὲν τε διέτρεσαν, αὐτὰρ ὁ δάπτει·
 ὥς ῥα τότε· ἀμφ' Ὀδυσῆα δαίφρονα ποικιλομήτην
 Τρῶες ἔπον πολλοὶ τε καὶ ἄλκιμοι, αὐτὰρ ὁ γ' ἥρως
 αἰσίων ᾧ ἔγχει ἀμύνετο νηλεὲς ἦμαρ.

Αἴας δ' ἐγγύθεν ἦλθε φέρων σάκος ἥτε πύργον, 485
 στῆ δὲ παρέξ· Τρῶες δὲ διέτρεσαν ἄλλυδις ἄλλος.
 ἦ τοι τὸν Μενέλαος Ἀρήϊος ἔξαγ' ὀμίλου
 χειρὸς ἔχων, εἰς θεράπων σχεδὸν ἤλασεν ἵππους.

Αἴας δὲ Τρῶεσσιν ἐπάλμενος εἴλε Δόρυκλον
 Πριαμίδην, νόθον υἱόν, ἔπειτα δὲ Πάνδοκον οὔτα, 490
 οὔτα δὲ Λύσανδρον καὶ Πύρασον ἠδὲ Πυλάρτην.
 ὥς δ' ὁπότε πλήθων ποταμὸς πεδίονδε κάτεισι
 χειμάρρους κατ' ὄρεσφιν, ὀπαζόμενος Διὸς ὄμβρω,
 πολλὰς δὲ δρυὺς ἀζαλέας, πολλὰς δὲ τε πένκας
 ἐσφέρεται, πολλὸν δέ τ' ἀφυσγετὸν εἰς ἄλα βάλλει, 495
 ὥς ἔφεπε κλονέων πεδίον τότε φαίδιμος Αἴας,
 δαίρων ἵππους τε καὶ ἀνέρας· οὐδέ πω Ἔκτωρ
 πένθει, ἐπεὶ ῥα μάχης ἐπ' ἀριστερὰ μάρνατο πάσης,
 ὄχθας παρ ποταμοῖο Σκαμάνδρου, τῇ ῥα μάλιστα
 ἀνδρῶν πίπτε κάρηνα, βοῇ δ' ἄσβεστος ὀρώρει 500
 Νέστορά τ' ἀμφὶ μέγαν καὶ ἀρήϊον Ἴδομενῆα.
 Ἔκτωρ μὲν μετὰ τοῖσιν ὀμίλει μέρμερα ῥέζων
 ἐγγεῖ θ' ἱπποσύνη τε, νέων δ' ἀλάπαζε φάλαγγας·

οὐδ' ἄν πω χάζοντο κελεύθου δίοι 'Αχαιοί,
 εἰ μὴ 'Αλέξανδρος, Ἑλένης πόσις ἡυκόμοιο, 505
 παῦσεν ἀριστεύοντα Μαχάονα, ποιμένα λαῶν,
 ἱὼ τριγλώχινι βαλὼν κατὰ δεξιὸν ὦμον.

τῷ ῥα περιδεισαν μένεα πνέοντες 'Αχαιοί,
 μή πῶς μιν πολέμοιο μετακλινθέντος ἔλοιεν.
 αὐτίκα δ' Ἰδομενεὺς προσεφώνεε Νέστορα δῖον 510
 "ὦ Νέστορ Νηληϊάδη, μέγα κῦδος 'Αχαιῶν,
 ἄγρει, σὼν ὀχέων ἐπιβήσαιο, παρ δὲ Μαχάων
 βαινέτω, ἔς νῆας δὲ τάχιστ' ἔχε μώνυχας ἵππους·
 ἱητρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιός ἄλλων
 ἰοὺς τ' ἐκτάμνειν ἐπὶ τ' ἥπια φάρμακα πάσσειν." 515

ὣς ἔφατ', οὐδ' ἀπίθησε Γερήνιος ἱππότα Νέστωρ.
 αὐτίκα δ' ὦν ὀχέων ἐπεβήσαιο, παρ δὲ Μαχάων
 βαῖν', 'Ασκληπιοῦ υἱὸς ἀμύμονος ἱητῆρος·
 μάλιστα δ' ἵππους, τῷ δ' οὐκ ἀέκοντε πετέσθην
 νῆας ἐπὶ γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ. 520

Κεβριόνης δὲ Τρῶας ὀρινομένους ἐνόησεν
 "Ἐκτορι παρβεβαώς, καί μιν πρὸς μῦθον ἔειπεν·
 "Ἐκτορ, νῶϊ μὲν ἐνθάδ' ὀμιλέομεν Δαναοῖσιν
 ἐσχατιῇ πολέμοιο δυσηχέος· οἱ δὲ δὴ ἄλλοι
 Τρῶες ὀρίνονται ἐπιμίξ, ἵπποι τε καὶ αὐτοί. 525
 Αἴας δὲ κλονέει Τελαμώνιος· εὖ δέ μιν ἔγνω·
 εὐρὺ γὰρ ἄμφ' ὤμοισιν ἔχει σάκος· ἀλλὰ καὶ ἡμεῖς
 κείσθ' ἵππους τε καὶ ἄρμ' ἰθύνομεν, ἔνθα μάλιστα
 ἱππῆες πεζοί τε, κακὴν ἔριδα προβαλόντες,
 ἀλλήλους ὀλέκουσι, βοῇ δ' ἄσβεστος ὄρωρεν." 530

ὣς ἄρα φωνήσας ἱμασεν καλλίτριχας ἵππους
 μάλιστα λιγυρῇ· τοὶ δὲ πληγῆς αἶοντες
 ῥίμφ' ἔφερον θοὸν ἄρμα μετὰ Τρῶας καὶ 'Αχαιοὺς,
 στείβοντες νέκυάς τε καὶ ἀσπίδας· αἵματι δ' ἄξων
 νέρθεν ἅπας πεπάλακτο καὶ ἀντυγες αἱ περὶ δίφρον, 535

ἄς ἄρ' ἀφ' ἱππέων ὀπλέων ραθάμιγγες ἐβαλλον
 αἶ τ' ἀπ' ἐπισώτρων. ὁ δὲ ἔτο δῦναι ὄμιλον
 ἀνδρόμεον ῥῆξαι τε μετάλμενος· ἐν δὲ κυδοιμὸν
 ἦκε κακὸν Δαναοῖσι, μίνυνθα δὲ χάζετο δουρός.
 αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν 540
 ἔγχεϊ τ' ἄορί τε μεγάλοισι· τε χερμαδίοισιν,
 Αἴαντος δ' ἀλέεινε μάχην Τελαμωνιάδαο.

[Ζεὺς γάρ οἱ νεμεσᾷθ', ὅτ' ἀμείνονι φωτὶ μάχοιτο.]

Ζεὺς δὲ πατὴρ Αἴανθ' ὑψίζυγος ἐν φόβον ὤρσε·
 στῇ δὲ ταφῶν, ὄπιθεν δὲ σάκος βάλεν ἐπταβόειον, 545
 τρέσσε δὲ παπτήνας ἐφ' ὀμίλου, θηρὶ ἑοικώς,
 ἐντροπαλιζόμενος, ὀλίγον γόνυ γουνὸς ἀμείβων.
 ὥς δ' αἰθῶνα λέοντα βοῶν ἀπὸ μεσσαύλοιο
 ἐσσεύαντο κύνες τε καὶ ἀνέρες ἀγροιώται,
 οἳ τέ μιν οὐκ εἰώσι βοῶν ἐκ πῖαρ ἐλέσθαι 550
 πάννυχτοι ἐγρήσσοντες· ὁ δὲ κρειῶν ἐρατίζων
 ἰθύει, ἀλλ' οὐ τι πρήσσει· θαμέες γὰρ ἄκοντες
 ἀντίον ἀτσοῦσι θρασειᾶν ἀπὸ χειρῶν,
 καϊόμεναί τε δεταί, τὰς τε τρεῖ ἐσσύμενός περ·
 ἠῶθεν δ' ἀπουρόσφιν ἔβη τετιηότι θυμῷ· 555
 ὧς Αἴας τότε· ἀπὸ Τρώων τετιημένος ἦτορ
 ἦϊε πόλλ' ἀέκων· περὶ γὰρ δῖε νηυσὶν Ἀχαιῶν.
 ὧς δ' ὅτ' ὄνος παρ' ἄρουραν ἰὼν ἐβιήσατο παῖδας
 νωθῆς, ᾧ δὴ πολλὰ περὶ ρόπαλ' ἀμφὶς ἐάγη,
 κείρει τ' εἰσελθὼν βαθὺ λήϊον· οἳ δέ τε παῖδες 560
 τύπτουσιν ροπάλοισι· βίη δέ τε νηπίη αὐτῶν·
 σπουδῇ τ' ἐξήλασσαν, ἐπεὶ τ' ἐκορέσσατο φορβῆς·
 ὧς τότε· ἔπειτ' Αἴαντα μέγαν, Τελαμώνιον υἱόν,
 Τρῶες ὑπέρθυμοι πολυηγερέες τ' ἐπίκουροι
 νύσσοντες ξυστοῖσι μέσον σάκος αἰὲν ἔποντο. 565
 Αἴας δ' ἄλλοτε μὲν μνησάσκετο θούοιδος ἀλκῆς
 αὐτὶς ὑποστρεφθεῖς, καὶ ἐρητύσασκε φάλαγγας

Τρώων ἱπποδάμων· ὅτε δὲ τρωπᾶσκετο φεύγειν.
 πάντας δὲ προέεργε θοὰς ἐπὶ νῆας ὀδεύειν,
 αὐτὸς δὲ Τρώων καὶ Ἀχαιῶν θῦνε μεσηγὺν 570
 ἱστάμενος· τὰ δὲ δοῦρα θρασειάων ἀπὸ χειρῶν
 ἄλλα μὲν ἐν σάκεϊ μεγάλῳ πάγειν ὄρμενα πρόσσω,
 πολλὰ δὲ καὶ μεσσηγύ, πάρος· χροὰ λευκὸν ἐπαυρεῖν,
 ἐν γαίῃ ἴσταντο, λιλαιόμενα χροὸς ἄσαι.

Τὸν δ' ὥς οὖν ἐνόησ' Εὐαίμονος ἀγλαὸς υἱὸς 575
 Εὐρύπυλος πυκινοῖσι βιαζόμενον βελέεσσι,
 στῆ ῥα παρ' αὐτὸν ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ,
 καὶ βάλε Φαυσιάδην Ἀπισάονα, ποιμένα λαῶν,
 ἦπαρ ὑπὸ πραπίδων, εἴθαρ δ' ὑπὸ γούνατ' ἔλυσεν·
 Εὐρύπυλος δ' ἐπόρουσε καὶ αἶνυτο τεύχε' ἀπ' ὤμων. 580
 τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδὴς
 τεύχε' ἀπαινύμενον Ἀπισάονος, αὐτίκα τόξον
 ἔλκετ' ἐπ' Εὐρυπύλῳ, καὶ μιν βάλε μηρὸν οἴστῳ
 δεξιόν· ἐκλάσθη δὲ δόναξ, ἐβάρυνε δὲ μηρόν.
 ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων, 585
 ἥῃσιν δὲ διαπρύσιον Δαναοῖσι γεγωνῶς·
 “ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
 στήτ' ἐλελιχθέντες καὶ ἀμύνετε νηλεὲς ἦμαρ
 Αἴανθ', ὃς βελέεσσι βιάζεται· οὐδέ ἔφημι
 φεύξεσθ' ἐκ πολέμοιο δυσηχέος, ἀλλὰ μάλ' ἄντην 590
 ἴστασθ' ἀμφ' Αἴαντα μέγαν, Τελαμώνιον υἱόν.”

ἌΩς ἔφατ' Εὐρύπυλος βεβλημένος· οἱ δὲ παρ' αὐτὸν
 πλησίοι ἔστησαν, σάκε' ὥμοισι κλίναντες,
 δοῦρατ' ἀνασχόμενοι· τῶν δ' ἀντίος ἦλυθεν Αἴας.
 στή δὲ μεταστρεφθεῖς, ἐπεὶ ἴκετο ἔθνος ἐταίρων. 595

ἌΩς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο·
 Νέστορα δ' ἐκ πολέμοιο φέρον Νηληϊῆαι ἵπποι
 ἰδρῶσαι, ἦγον δὲ Μαχάονα, ποιμένα λαῶν.
 τὸν δὲ ἰδὼν ἐνόησε ποδάρκης δῖος Ἀχιλλεύς·

ἐσθήκει γὰρ ἐπὶ πρύμνῃ μεγακῆτεϊ νηϊ,
 εἰσορόων πόνον αἰπὺν ἰώκά τε δακρυόεσσαν.
 αἶψα δ' ἑταῖρον ἐὼν Πατροκλῆα προσέειπε,
 φθεγξάμενος παρὰ νηός· ὁ δὲ κλισίηθεν ἀκούσας
 ἔκμολεν ἴσος Ἀρηϊ, κακοῦ δ' ἄρα οἱ πέλεν ἀρχή.
 τὸν πρότερος προσέειπε Μενoitίου ἄλκιμος υἱός· 600
 “τίπτε με κικλήσκεις, Ἀχιλεῦ; τί δέ σε χρεῶ ἐμείω;”
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “δῖε Μενoitιάδῃ, τῷ ἐμῷ κεχαρισμένε θυμῷ,
 νῦν οἶω περὶ γούνατ' ἐμὰ στήσεσθαι Ἀχαιοὺς
 λισσομένους· χρεῶ γὰρ ἰκάνεται οὐκέτ' ἀνεκτός. 610
 ἀλλ' ἴθι νῦν, Πάτροκλε δῖίφιλε, Νέστορ' ἔρειο
 ὅν τινα τοῦτον ἄγε βεβλημένον ἐκ πολέμοιο.
 ἦ τοι μὲν τά γ' ὅπισθε Μαχάονι πάντα ἔοικε
 τῷ Ἀσκληπιάδῃ, ἀτὰρ οὐκ ἴδον ὄμματα φωτός·
 ἵπποι γάρ με παρήϊξαν πρόσσω μεμανῖαι.” 615
 ὣς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπειθὲθ' ἑταίρῳ,
 βῆ δὲ θέειν παρά τε κλισίας καὶ νῆας Ἀχαιῶν.
 Οἱ δ' ὅτε δὴ κλισίῃν Νηληϊάδew ἀφίκοντο,
 αὐτοὶ μὲν ῥ' ἀπέβησαν ἐπὶ χθόνα πουλυβοτείραν,
 ἵππους δ' Εὐρυμέδων θεράπων λύε τοῖο γέροντος 620
 ἐξ ὀχέων· τοὶ δ' ἰδρῷ ἀπεψύχοντο χιτώνων,
 στάντε ποτὶ πνοιῇν παρὰ θῖν' ἁλός· αὐτὰρ ἔπειτα
 εἰς κλισίην ἐλθόντες ἐπὶ κλισμοῖσι καθίζον.
 τοῖσι δὲ τεύχε κυκείῳ ἐϋπλόκαμος Ἑκαμήδῃ,
 τὴν ἄρετ' ἐκ Τενέδοιο γέρων, ὅτε πέρσεν Ἀχιλλεύς, 625
 θυγατέρ' Ἀρσινόου μεγαλήτορος, ἣν οἱ Ἀχαιοὶ
 ἐξελον, οὐνεκα βουλῇ ἀριστεύεσκεν ἀπάντων.
 ἦ σφωῖν πρῶτον μὲν ἐπιπροΐηλε τράπεζαν
 καλὴν κυανόπεζαν ἐϋξοον, αὐτὰρ ἐπ' αὐτῆς
 χάλκειον ἀνέου, ἐπὶ δὲ κρόμνον ποτῷ ὄψον, 630
 ἠδὲ μέλι χλωρόν, παρὰ δ' ἀλφίτου ἱεροῦ ἀκτῆν,

πὰρ δὲ δέπας περικαλλές, ὃ οἴκοθεν ἦγ' ὁ γεραίος,
 χρυσείοις ἥλοισι πεπαρμένον· οὔατα δ' αὐτοῦ
 τέσσαρ' ἔσαν, δοιαὶ δὲ πελειάδες ἀμφὶς ἕκαστον
 χρύσειαι νεμέθοντο, δύω δ' ὑπὸ πυθμένεσσι ἦσαν. 635
 ἄλλος μὲν μογέων ἀποκινήσασκε τραπέζης
 πλείον ἐόν, Νέστωρ δ' ὁ γέρων ἀμογητὶ ἔειπεν.
 ἐν τῷ ῥά σφι κύκησε γυνὴ εἰκυῖα θεῇσιν
 οἶνω Πραμνείῳ, ἐπὶ δ' αἰγείον κνῆ τυρόν
 κνήστι χαλκείῃ, ἐπὶ δ' ἄλφιστα λευκὰ πάλυνε, 640
 πινέμεναι δ' ἐκέλευσεν, ἐπεὶ ῥ' ὥπλισσε κυκείῳ.
 τῷ δ' ἐπεὶ οὖν πίνουσιν ἀφέτην πολυκαγκέα δίψαν,
 μύθοισιν τέρποντο πρὸς ἀλλήλους ἐνέποντες,
 Πάτροκλος δὲ θύρησιν ἐφίστατο, ἰσόθεος φῶς.
 τὸν δὲ ἰδὼν ὁ γεραίος ἀπὸ θρόνου ὦρτο φαεινοῦ, 645
 ἐς δ' ἄγε χεῖρὸς ἑλών, κατὰ δ' ἐδριάσθαι ἄνωγε.
 Πάτροκλος δ' ἐτέρωθεν ἀναίνετο εἰπέ τε μῦθον·
 “οὐχ ἔδος ἐστί, γεραῖε διοτρεφές, οὐδέ με πείσεις.
 αἰδοῖος νεμεσητὸς ὃ με προέηκε πυθέσθαι
 ὅν τινα τοῦτον ἄγεις βεβλημένον· ἀλλὰ καὶ αὐτὸς 650
 γινώσκω, ὁρόω δὲ Μαχάονα, ποιμένα λαῶν.
 νῦν δὲ ἔπος ἐρέων πάλιν ἄγγελος εἶμ' Ἀχιλῆϊ.
 εὖ δὲ σὺ οἶσθα, γεραῖε διοτρεφές, οἷος ἐκείνος
 δεινὸς ἀνὴρ· τάχα κεν καὶ ἀνατίον αἰτιόωτο.”
 Τὸν δ' ἡμίβητ' ἔπειτα Γερήνιος ἱππότα Νέστωρ· 655
 “τίπτε τ' ἄρ' ὦδ' Ἀχιλεὺς ὀλοφύρεται νῆας Ἀχαιῶν,
 ὅσσοι δὴ βέλεσιν βεβλήηται; οὐδέ τι οἶδε
 πένθεος ὅσπον ὄρωρε κατὰ στρατόν· οἱ γὰρ ἄριστοι
 ἐν νηυσὶν κέεται βεβλημένοι οὐτάμενοί τε.
 βέβληται μὲν ὁ Τυδεΐδης κρατερὸς Διομήδης, 660
 οὔτασται δ' Ὀδυσσεὺς δουρικλυτὸς ἦδ' Ἀγαμέμνων·
 [βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρόν δι' οἴστῳ]
 τοῦτον δ' ἄλλον ἐγὼ νέον ἡγαγον ἐκ πολέμοιο

ἰὼ ἀπὸ νευρῆς βεβλημένον. αὐτὰρ Ἀχιλλεὺς
 ἐσθλὸς ἐὼν Δαναῶν οὐ κήδεται οὐδ' ἐλεαίρει.
 ἢ μένει εἰς ὃ κε δὴ νῆες θοαὶ ἄγχι θαλάσσης
 Ἀργείων ἀέκητι πυρὸς δητῖοιο θέρωνται,
 αὐτοὶ τε κτεινόμεθ' ἐπισχερώ ;—οὐ γὰρ ἐμὴ ἴς
 ἔσθ' οἷη πάρος ἔσκειν ἐνὶ γυαμπτοῖσι μέλεσσιν.
 εἴθ' ὥς ἡβώοιμι βίη δέ μοι ἔμπεδος εἴη,
 ὥς ὁπότε Ἥλαιοισι καὶ ἡμῖν νεῖκος ἐτύχθη
 ἀμφὶ βοηλασίῃ, ὅτ' ἐγὼ κτάνον Ἴτυμονῆα,
 ἐσθλὸν Ὑπειροχίδην, ὃς ἐν Ἥλιδι ναιετάασκε,
 ῥύσι' ἐλαυνόμενος· ὃ δ' ἀμύνων ἦσι βόεσσιν
 ἔβλητ' ἐν πρώτοισιν ἐμῆς ἀπὸ χειρὸς ἄκοντι,
 καὶ δ' ἔπεσεν, λαοὶ δὲ περίτρεσαν ἀγροῖῳται.
 λήϊδα δ' ἐκ πεδίου συνελάσσαμεν ἥλιθα πολλήν,
 πευτῆκοντα βοῶν ἀγέλας, τόσα πῶεα οἴων,
 τόσσα συῶν συβόσια, τόσ' αἰπόλια πλατέ' αἰγῶν,
 ἵππους δὲ ξανθὰς ἑκατὸν καὶ πευτῆκοντα,
 πάσας θηλείας, πολλῇσι δὲ πῶλοι ὑπήσαν.
 καὶ τὰ μὲν ἡλασάμεσθα Πύλον Νηληϊὸν εἴσω
 ἐννύχιοι προτὶ ἄστν· γεγῆθει δὲ φρένα Νηλεὺς,
 οὐνεκά μοι τύχε πολλὰ νέφ' πόλεμόνδε κιόντι.
 κήρυκες δ' ἐλγύνον ἅμ' ἡοὶ φαινομένηφι
 τοὺς ἱμεν οἷσι χρεῖος ὀφείλετ' ἐν Ἥλιδι δῖη·
 οἱ δὲ συναγρόμενοι Πυλίων ἡγήτορες ἄνδρες
 δαίτρευνον· πολέσιν γὰρ Ἐπειοὶ χρεῖος ὀφείλον,
 ὥς ἡμεῖς παῦροι κεκακωμένοι ἐν Πύλῳ ἦμεν·
 ἐλθὼν γάρ ῥ' ἐκάκωσε βίη Ἡρακλεΐη
 τῶν προτέρων ἐτέων, κατὰ δ' ἔκταθεν ὄσσοι ἄριστοι·
 δώδεκα γὰρ Νηλῆος ἀμύμονος υἱέες ἦμεν·
 τῶν οἶος λιπόμην, οἱ δ' ἄλλοι πάντες ὄλοντο.
 ταῦθ' ὑπερηφανέοντες Ἐπειοὶ χαλκοχίτωνες,
 ἡμέας ὑβρίζοντες, ἀτάσθαλα μηχανόωντο.

ἐκ δ' ὁ γέρων ἀγέλην τε βοῶν καὶ πῶϋ μέγ' οἰῶν
 εἶλετο, κρινάμενος τριηκόσι' ἠδὲ νομῆας.
 καὶ γὰρ τῷ χρεῖος μέγ' ὀφείλετ' ἐν Ἥλιδι δῖη,
 τέσσαρες ἀθλοφόροι ἵπποι αὐτοῖσιν ὄχεσφιν,
 ἐλθόντες μετ' ἀεθλα· περὶ τρίποδος γὰρ ἔμελλον 700
 θεύσεσθαι· τοὺς δ' αὖθι ἀναξ ἀνδρῶν Ἀνγείας
 κάσχεθε, τὸν δ' ἐλατῆρ' ἀφίει ἀκαχήμενον ἵππων.
 τῶν ὁ γέρων ἐπέων κεχολωμένος ἠδὲ καὶ ἔργων
 ἐξέλετ' ἄσπετα πολλά· τὰ δ' ἄλλ' ἐς δῆμον ἔδωκε
 δαιτρεύειν, μή τίς οἱ ἀτεμβόμενος κλοι ἴσης. 705
 ἡμεῖς μὲν τὰ ἕκαστα διείπομεν, ἀμφὶ τε ἄστν
 ἔρδομεν ἱρὰ θεοῖς· οἱ δὲ τρίτῳ ἡματι πάντες
 ἦλθον ὁμῶς αὐτοὶ τε πολεῖς καὶ μώνυχες ἵπποι
 πανσυδῆη· μετὰ δέ σφι Μολλίονε θωρήσσοντο
 παῖδ' ἔτ' ἐόντ', οὗ πω μάλα εἰδότε θούριδος ἀλκῆς. 710
 ἔστι δέ τις Θρυόεσσα πόλις, αἰπεία κολώνη,
 τηλοῦ ἐπ' Ἀλφειῷ, νεάτη Πύλου ἡμαθόεντος·
 τὴν ἀμφεστρατόωντο διαρραῖσαι μεμαῶτες.
 ἀλλ' ὅτε πᾶν πεδῖον μετεκίαθον, ἄμμι δ' Ἀθήνη
 ἄγγελος ἦλθε θεοῦσ' ἀπ' Ὀλύμπου θωρήσσεσθαι 715
 ἔκνυχος, οὐδ' ἀέκοντα Πύλον κάτα λαὸν ἄγειρεν,
 ἀλλὰ μάλ' ἐσσυμένους πολεμίζειν. οὐδέ με Νηλεὺς
 εἶα θωρήσσεσθαι, ἀπέκρυνεν δέ μοι ἵππους·
 οὐ γάρ πώ τί μ' ἔφη ἴδμεν πολεμήϊα ἔργα.
 ἀλλὰ καὶ ὧς ἱππεύσι μετέπρεπον ἡμετέροισι 720
 καὶ πεζός περ ἐών, ἐπεὶ ὧς ἄγε νεῖκος Ἀθήνη.
 ἔστι δέ τις ποταμὸς Μινυήϊος εἰς ἄλα βάλλων
 ἐγγύθεν Ἀρήνης, ὅθι μείναμεν Ἡῶ διαν
 ἱππῆες Πυλίων, τὰ δ' ἐπέρρεον ἔθνεα πεζῶν.
 ἔνθεν πανσυδῆη σὺν τεύχεσι θωρηχθέντες 725
 ἔνδοιοι ἰκόμεσθ' ἱερὸν ῥόον Ἀλφειοῖο.
 ἔνθα Διὶ ῥέξαντες ὑπερμενεῖ ἱερὰ καλὰ,

ταῦρον δ' Ἀλφειῷ, ταῦρον δὲ Ποσειδάωνι,
 αὐτὰρ Ἀθηναίῃ γλαυκώπιδι βοῦν ἀγελαίην,
 δόρπον ἔπειθ' ἐλόμεσθα κατὰ στρατὸν ἐν τελέεσσι, 730
 καὶ κατεκοιμήθημεν ἐν ἔντεσιν οἷσιν ἕκαστος
 ἀμφὶ ῥοὰς ποταμοῖο. ἀτὰρ μεγάθυμοι Ἐπειοὶ
 ἀμφίσταντο δὴ ἄστν διαρραῖσαι μεμαῶτες·
 ἀλλὰ σφι προπάροιθε φάνη μέγα ἔργον Ἄρηος·
 εὔτε γὰρ ἥελιος φαέθων ὑπερέσχεθε γαίης, 735
 συμφερόμεσθα μάχῃ, Δίί τ' εὐχόμενοι καὶ Ἀθήνη.
 ἀλλ' ὅτε δὴ Πυλίων καὶ Ἐπειῶν ἔπλετο νείκος,
 πρῶτος ἐγὼν ἔλον ἄνδρα, κόμισσα δὲ μώνυχας ἵππους,
 Μούλιον αἰχμητὴν γαμβρὸς δ' ἦν Αὐγείαιο,
 πρεσβυτάτην δὲ θύγατρ' εἶχε ξανθὴν Ἀγαμήδην, 740
 ἥ τόσα φάρμακα ἤδη ὅσα τρέφει εὐρεία χθών.
 τὸν μὲν ἐγὼ προσιόντα βάλλον χαλκῆρεϊ δουρί,
 ἥριπε δ' ἐν κονίῃσιν· ἐγὼ δ' ἐς δίφρον ὀρούσας
 στήν ῥά μετὰ προμάχοισιν· ἀτὰρ μεγάθυμοι Ἐπειοὶ
 ἔτρεσαν ἄλλυδις ἄλλος, ἐπεὶ ἴδον ἄνδρα πεσόντα 745
 ἥγεμόν' ἱππῶν, ὃς ἀριστεύεσκε μάχεσθαι.
 αὐτὰρ ἐγὼν ἐπόρουσα κελαινῇ λαίλαπι ἴσος,
 πεντήκοντα δ' ἔλον δίφρους, δύο δ' ἀμφὶς ἕκαστον
 φῶτες ὀδᾶξ ἔλον οὐδας ἐμῷ ὑπὸ δουρὶ δαμένυτες.
 καὶ νύ κεν Ἀκτορίωνε Μολλίονε παῖδ' ἀλάπαξα, 750
 εἰ μὴ σφῶε πατὴρ εὐρυκρείων ἐνοσίχθων
 ἐκ πολέμου ἐσάωσε, καλύψας ἥερι πολλῇ.
 ἔνθα Ζεὺς Πυλίοισι μέγα κράτος ἐγγυάλιξε·
 τόφρα γὰρ οὖν ἐπόμεσθα διὰ σπιδέος πεδίοιο,
 κτείνοντές τ' αὐτοὺς ἀνὰ τ' ἔντεα καλὰ λέγοντες, 755
 ὄφρ' ἐπὶ Βουπρασίου πολυπύρου βήσαμεν ἵππους
 πέτρης τ' Ὠλενίης, καὶ Ἀλίσλου ἐνθα κολῶν
 κέκληται· ὅθεν αὖτις ἀπέτραπε λαὸν Ἀθήνη.
 ἔνθ' ἄνδρα κτείνας πύματον λίπον· αὐτὰρ Ἀχαιοὶ

ἀψ' ἀπὸ Βουπρασίοιο Πύλονδ' ἔχον ὠκείας ἵππους, 760
 πάντες δ' εὐχετόωντο θεῶν Διὶ Νέστορι τ' ἀνδρῶν.
 ὥς ἔον, εἴ ποτ' ἔον γε, μετ' ἀνδράσιν. αὐτὰρ Ἀχιλλεὺς
 οἷος τῆς ἀρετῆς ἀπονήσεται· ἡ τέ μιν οἶω
 πολλὰ μετακλαύσεσθαι, ἐπεὶ κ' ἀπὸ λαὸς ὀληται.
 ὦ πέπον, ἡ μὲν σοὶ γε Μενότιος ὦδ' ἐπέτελλεν 765
 ἡματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε.
 νῶϊ δὲ ἔνδον ἐόντες, ἐγὼ καὶ δῖος Ὀδυσσεύς,
 πάντα μάλ' ἐν μεγάροις ἠκούομεν ὥς ἐπέτελλε.
 Πηληῖος δ' ἰκόμεσθα δόμους εὖ ναιετάοντας
 λαὸν ἀγείροντες κατ' Ἀχαιῖδα πουλυβότειραν. 770
 ἔνθα δ' ἔπειθ' ἦρωα Μενότιον εὖρομεν ἔνδον
 ἠδὲ σέ, παρ δ' Ἀχιλῆα· γέρων δ' ἱππηλάτα Πηλεὺς
 πῖονα μηρί' ἔκακε βοὸς Διὶ τερπικεραύνῳ
 αὐλῆς ἐν χόρτῳ· ἔχε δὲ χρύσειον ἄλεισον,
 σπένδων αἶθοπα οἶνον ἐπ' αἰθομένοις ἱεροῖσι. 775
 σφῶϊ μὲν ἀμφὶ βοὸς ἔπετον κρέα, νῶϊ δ' ἔπειτα
 στήμεν ἐνὶ προθύροισι· ταφῶν δ' ἀνόρουσεν Ἀχιλλεὺς,
 ἐς δ' ἄγε χειρὸς ἐλῶν, κατὰ δ' ἐδριάσθαι ἄνωγε,
 ξείνιά τ' εὖ παρέθηκεν, ἃ τε ξείνοις θέμις ἐστίν.
 αὐτὰρ ἐπεὶ τάρπημεν ἐδητύος ἠδὲ ποτῆτος, 780
 ἦρχον ἐγὼ μύθοιο, κελεύων ὑμῖ' ἅμ' ἐπεσθαι·
 σφῶ δὲ μάλ' ἠθέλετον, τῷ δ' ἄμφω πάλλ' ἐπέτελλον.
 Πηλεὺς μὲν ᾧ παιδὶ γέρων ἐπέτελλ' Ἀχιλῆϊ
 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων·
 σοὶ δ' αὖθ' ὦδ' ἐπέτελλε Μενότιος, Ἄκτορος υἱός· 785
 * τέκνον ἐμόν, γενεῇ μὲν ὑπέρτερός ἐστιν Ἀχιλλεὺς,
 πρεσβύτερος δὲ σύ ἐσσι· βίῃ δ' ὃ γε πολλὸν ἀμείνων.
 ἀλλ' εὖ οἱ φάσθαι πυκινὸν ἔπος ἠδ' ὑποθέσθαι
 καὶ οἱ σημαίνειν· ὃ δὲ πείσεται εἰς ἀγαθὸν περ.
 ὥς ἐπέτελλ' ὃ γέρων, σὺ δὲ λήθεαι· ἀλλ' ἔτι καὶ νῦν 790
 ταυτ' εἴποις Ἀχιλῆϊ δαΐφρονι, αἱ κε πίθηται.

τίς δ' οἶδ' εἴ κέν οἱ σὺν δαίμονι θυμὸν ὀρέναις
 παρειπών ; ἀγαθὴ δὲ παραίφασίς ἐστιν ἑταίρου.
 εἰ δέ τινα φρεσὶν ἤσι θεοπροπλήν ἁλεείναι
 καὶ τινά οἱ πᾶρ Ζηνὸς ἐπέφραδε πότνια μήτηρ,
 795 ἄλλὰ σέ περ προέτω, ἅμα δ' ἄλλος λαὸς ἐπέσθω
 Μυρμιδόνων, αἳ κέν τι φόως Δαναοῖσι γένηαι·
 καὶ τοι τεύχεα καλὰ δότω πόλεμόνδε φέρεσθαι,
 αἳ κέ σε τῷ ἴσκοντες ἀπόσχωνται πολέμοιο
 Τρῶες, ἀναπνεύσωσι δ' ἀρήϊοι νῆες Ἀχαιῶν
 τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.
 ῥεῖα δέ κ' ἀκμῆτες κεκμηότας ἄνδρας αὐτῇ
 ὥσαισθε προτὶ ἄστυ νεῶν ἅπο καὶ κλισιάων.”

Ἔως φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρωε,
 βῆ δὲ θέειν παρὰ νῆας ἐπ' Αἰακίδην Ἀχιλῆα.
 800 ἄλλ' ὅτε δὴ κατὰ νῆας Ὀδυσσῆος θείοιο
 ἔξε θέων Πάτροκλος, ἵνα σφ' ἀγορή τε θέμις τε
 ἦην, τῇ δὴ καὶ σφί θεῶν ἐτετεύχατο βωμόλ,
 ἔνθα οἱ Εὐρύπυλος βεβλημένος ἀντεβόλησε
 διογενῆς Εὐαιμονίδης κατὰ μηρὸν οἷστῳ,
 810 σκάζων ἐκ πολέμου· κατὰ δὲ νότιος ῥέεν ἰδρῶς
 ὥμων καὶ κεφαλῆς, ἀπὸ δ' ἔλκεος ἀργαλείοιο
 αἷμα μέλαν κελάρυζε· νόος γε μὲν ἔμπεδος ἦεν.
 τὸν δὲ ἰδὼν ᾤκτειρε Μενoitίου ἄλκιμος υἱός,
 καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
 815 “ ἦ δειλοί, Δαναῶν ἡγήτορες ἠδὲ μέδοντες,
 ὥς ἄρ' ἐμέλλετε τῇλε φίλων καὶ πατρίδος αἷης
 ἄσσειν ἐν Τροίῃ ταχέας κύνας ἀργέτι δημῷ.
 ἄλλ' ἄγε μοι τόδε εἰπέ, διοτρεφὲς Εὐρύπυλ' ἥρωσ,
 ἦ ῥ' ἔτι πον σχήσουσι πελώριον Ἑκτορ' Ἀχαιοί,
 820 ἦ ἤδη φθίσονται ὑπ' αὐτοῦ δουρὶ δαμέντες.”

Τὸν δ' αὖτ' Εὐρύπυλος βεβλημένος ἀντίον ἤῥδα·
 “ οὐκέτι, διογενὲς Πατρόκλεις, ἄλκαρ Ἀχαιῶν

ἔσσεται, ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέονται.
 οἱ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι, 825
 ἐν νηυσὶν κέαται βεβλημένοι οὐτάμενοί τε
 χερσὶν ὑπο Τρώων· τῶν δὲ σθένος ὀρνυται αἰέν.
 ἀλλ' ἐμὲ μὲν σὺ σάωσον ἄγων ἐπὶ νῆα μέλαιναν,
 μηροῦ δ' ἔκταμ' οἰστόν, ἀπ' αὐτοῦ δ' αἶμα κελαινὸν
 νίξ' ὕδατι λιαρῶ, ἐπὶ δ' ἥπια φάρμακα πάσσε, 830
 ἐσθλά, τὰ σε προτί φασιν Ἀχιλλῆος δεδιδάχθαι,
 δν Χείρων ἐδίδαξε, δικαιοτάτος Κενταύρων.
 ἱητροὶ μὲν γὰρ Ποδαλείριος ἦδὲ Μαχάων,
 τὸν μὲν ἐνὶ κλισίῃσιν ὀτομαι ἔλκος ἔχοντα,
 χρητίζοντα καὶ αὐτὸν ἀμύμονος ἱητῆρος, 835
 κεῖσθαι· ὁ δ' ἐν πεδίῳ Τρώων μένει ὄξυν Ἄρηα."

Τὸν δ' αὖτε προσέειπε Μενoitίου ἄλκιμος υἱός·
 "πῶς τ' ἄρ' εἰσι τάδε ἔργα; τί ῥέξομεν, Εὐρύπυλ' ἥρως;
 ἔρχομαι, ὄφρ' Ἀχιλλῆϊ δαΐφρονι μῦθον ἐνίσπω,
 δν Νέστωρ ἐπέτελλε Γερήνιος, οὔρος Ἀχαιῶν 840
 ἀλλ' οὐδ' ὥς περ σείο μεθήσω τειρομένοιο."

Ἦ, καὶ ὑπὸ στέρνοιο λαβὼν ἄγε ποιμένα λαῶν
 ἐς κλισίην· θεράπων δὲ ἰδὼν ὑπέχευε βοείας.
 ἐνθα μιν ἐκτανύσας ἐκ μηροῦ τάμνε μαχαίρῃ
 ὄξυν βέλος περιπευκές, ἀπ' αὐτοῦ δ' αἶμα κελαινὸν 845
 νίξ' ὕδατι λιαρῶ, ἐπὶ δὲ ῥίξαν βάλε πικρὴν
 χερσὶ διατρίψας, ὀδυνήφατον, ἣ οἱ ἀπάσας
 ἔσχ' ὀδύνας· τὸ μὲν ἔλκος ἐτέρσετο, παύσατο δ' αἶμα.

ΙΛΙΑΔΟΣ Μ.

Τειχομαχία.

Ὡς ὁ μὲν ἐν κλισίῃσι Μενoitίου ἄλκιμος υἱὸς
ἰᾶτ' Εὐρύπυλον βεβλημένον· οἱ δ' ἐμάχοντο
'Αργεῖοι καὶ Τρῶες ὁμιλαδόν· οὐδ' ἄρ' ἔμελλε
τάφρος ἔτι σχήσειν Δαναῶν καὶ τείχος ὑπερθευ
εὐρύ, τὸ ποιήσαντο νεῶν ὑπερ, ἀμφὶ δὲ τάφρον
ἤλασαν· οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας,
ὄφρα σφιν νῆας τε θαῶς καὶ ληΐδα πολλὴν
ἐντὸς ἔχον ῥύοιτο· θεῶν δ' ἀέκητι τέτυκτο
ἀθανάτων· τὸ καὶ οὗ τι πολὺν χρόνον ἐμπεδον ἦεν.
ὄφρα μὲν Ἔκτωρ ζωὸς ἔην καὶ μῆνι' Ἀχιλλεύς
καὶ Πριάμοιο ἀνακτος ἀπόρθητος πόλις ἔπλε,
τόφρα δὲ καὶ μέγα τείχος Ἀχαιῶν ἐμπεδον ἦεν.
αὐτὰρ ἐπεὶ κατὰ μὲν Τρώων θάνον ὅσσοι ἄριστοι,
πολλοὶ δ' Ἀργείων οἱ μὲν δάμην, οἱ δ' ἐλίποντο,
πέρθετο δὲ Πριάμοιο πόλις δεκάτῳ ἐνιαυτῷ.
'Αργεῖοι δ' ἐν νηυσὶ φίλην ἐς πατρίδ' ἔβησαν,
δὴ τότε μητιόωντο Ποσειδάων καὶ Ἀπόλλων
τείχος ἀμαλδῦναι, ποταμῶν μένος εἰσαγαγόντες.
ὅσσοι ἀπ' Ἰδαίων ὀρέων ἄλαδε προρέουσι,
'Ρῆσός θ' Ἐπτάπορός τε Κάρησός τε Ῥοῖός τε
Γρήνικός τε καὶ Αἴσηπος διός τε Σκάμανδρος
καὶ Σιμόεις, ὅθι πολλὰ βοάγρια καὶ τρυφάλεια
κάππεσον ἐν κούρησι καὶ ἡμιθέων γένος ἀνδρῶν

τῶν πάντων ὁμόσε στόματ' ἔτραπε Φοῖβος Ἀπόλλων,
 ἐννήμαρ δ' ἐς τείχος ἰει ρόον· ὕε δ' ἄρα Ζεὺς 25
 συνεχές, ὅφρα κε θᾶσσον ἀλίπλοα τείχεα θείη.
 αὐτὸς δ' ἐννοσίγαιος ἔχων χεῖρεςσι τρῖαιναν
 ἡγείτ', ἐκ δ' ἄρα πάντα θεμείλια κύμασι πέμπε
 φιτρῶν καὶ λάων, τὰ θέσαν μογέοντες Ἀχαιοί,
 λεῖα δ' ἐποίησεν παρ' ἀγάρροον Ἑλλήσποντον, 30
 αὐτὶς δ' ἡϊόνα μεγάλην ψαμάθοισι κάλυψε,
 τείχος ἀμαλδύνας· ποταμοὺς δ' ἔτρεψε νέεσθαι
 καὶ ρόον, ἧ περ πρόσθεν ἔεν καλλίρροον ὕδωρ.

ἌΩς ἄρ' ἐμελλον ὀπισθε Ποσειδάων καὶ Ἀπόλλων
 θησέμεναι· τότε δ' ἀμφὶ μάχῃ ἐνοπή τε δεδήει 35
 τείχος ἐϋδμητον, κανάχιζε δὲ δούρατα πύργων
 βαλλόμεν· Ἀργεῖοι δὲ Διὸς μᾶστιγι δαμέντες
 νηυσὶν ἐπὶ γλαφυρῇσιν ἐελμένοι ἰσχανόωντο,
 Ἔκτορα δειδιότες, κρατερὸν μήστωρα φόβοιο·
 αὐτὰρ ὃ γ' ὥς τὸ πρόσθεν ἐμάρνατο ἴσος ἀέλλῃ· 40
 ὥς δ' ὅτ' ἂν ἐν τε κύνεσσι καὶ ἀνδράσι θηρευτῇσι
 κάπριος ἡὲ λέων στρέφεται σθένεϊ βλεμεαίνων·
 οἱ δέ τε πυργηδὸν σφέας αὐτοὺς ἀρτύναντες
 ἀντίον ἵστανται καὶ ἀκοντίζουσι θαμειὰς
 αἰχμὰς ἐκ χειρῶν τοῦ δ' οὐ ποτε κυδάλιμον κῆρ 45
 ταρβεῖ οὐδὲ φοβεῖται, ἀγνορή δέ μιν ἔκτα·
 ταρφέα τε στρέφεται στίχας ἀνδρῶν πειρητίζων·
 ὅππῃ τ' ἰθύσῃ, τῇ τ' εἰκουσι στίχες ἀνδρῶν·
 ὥς Ἐκτωρ ἂν ὄμιλον ἰὼν εἰλίσσεθ' ἑταίρους
 τάφρον ἐποτρύνων διαβαινέμεν· οὐδέ οἱ ἵπποι 50
 τόλμων ὠκύποδες, μάλα δὲ χρεμέτιζον ἐπ' ἄκρῳ
 χεῖλει ἐφεσταότες· ἀπὸ γὰρ δειδίσσετο τάφρος
 εὐρεῖ, οὐτ' ἄρ' ὑπερβορέειν σχεδὸν οὔτε περήσαι
 ῥῆϊδ' ἤ· κρημνοὶ γὰρ ἐπηρεφέες περὶ πᾶσαν
 ἕστασαν ἀμφοτέρωθεν, ὕπερθεν δὲ σκολόπεσιν 55

ὀξέσιν ἡρήρει, τοὺς ἴστασαν νῆες Ἀχαιῶν
 πυκνοὺς καὶ μεγάλους, δητῶν ἀνδρῶν ἀλεωρήν.
 ἔνθ' οὗ κεν ῥέα ἵππος ἐύτροχον ἄρμα τιταίνων
 ἐσβαίῃ, πεζοὶ δὲ μενοίνεον εἰ τελέουσι.
 δὴ τότε Πουλυδάμας θρασὺν Ἔκτορα εἶπε παραστάς· 60
 “Ἔκτορ τ' ἦδ' ἄλλοι Τρώων ἀγοὶ ἦδ' ἐπικούρων,
 ἀφραδέως διὰ τάφρον ἐλαύνομεν ὠκείας ἵππους·
 ἦ δὲ μάλ' ἀργαλήη περάαν· σκόλοπες γὰρ ἐν αὐτῇ
 ὀξέες ἐστᾶσιν, ποτὶ δ' αὐτοὺς τεῖχος Ἀχαιῶν.
 ἔνθ' οὗ πως ἔστιν καταβήμεναι οὐδὲ μάχεσθαι 65
 ἱππεύσι· στείνος γάρ, ὅθι τρώσεσθαι ὀίω.
 εἰ μὲν γὰρ τοὺς πάγχυ κακὰ φρονέων ἀλαπάξει
 Ζεὺς ὑψιβρεμέτης, Τρώεσσι δὲ ἴετ' ἀρήγειν,
 ἦ τ' ἂν ἐγὼγ' ἐθέλοιμι καὶ αὐτίκα τοῦτο γενέσθαι,
 νωὺν μὲν ἀπολέσθαι ἀπ' Ἀργεος ἐνθάδ' Ἀχαιούς· 70
 εἰ δέ χ' ὑποστρέψωσι, παλῖωξις δὲ γένηται
 ἐκ νηῶν καὶ τάφρῳ ἐνιπλήξωμεν ὀρυκτῇ,
 οὐκέτ' ἔπειτ' ὀίω οὐδ' ἄγγελον ἀπονέεσθαι
 ἄψορρον προτὶ ἄστν ἐλιχθέντων ὑπ' Ἀχαιῶν.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἶπω, πειθόμεθα πάντες· 75
 ἵππους μὲν θεράποντες ἐρυκόντων ἐπὶ τάφρῳ,
 αὐτοὶ δὲ πρυλῆες σὺν τεύχεσι θωρηχθέντες
 Ἔκτορι πάντες ἐπώμεθ' ἀολλῆες· αὐτὰρ Ἀχαιοὶ
 οὐ μενέουσ', εἰ δὴ σφιν ὀλέθρου πείρατ' ἐφήπται.”
 ὣς φάτο Πουλυδάμας, ἅδε δ' Ἔκτορι μῦθος ἀπήμων, 80
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.
 οὐδὲ μὲν ἄλλοι Τρῶες ἐφ' ἵππων ἡγερέθοντο,
 ἀλλ' ἀπὸ πάντες ὄρουσαν, ἐπεὶ ἴδον Ἔκτορα δῖον.
 ἡνιόχῳ μὲν ἔπειτα ἐφ' ἐπέτελλεν ἕκαστος
 ἵππους εὖ κατὰ κόσμον ἐρυκέμεν αὐτῷ ἐπὶ τάφρῳ· 85
 οἱ δὲ διαστάντες, σφέας αὐτοὺς ἀρτύναντες,
 πένταχα κοσμηθέντες ἅμ' ἡγεμόνεσσιν ἔποντο.

Οἱ μὲν ἄμ' Ἑκτορ' ἴσαν καὶ ἀμύμονι Πουλυδάμαντι,
 οἱ πλείστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα
 τεῖχος ῥηξάμενοι κοίλης ἐπὶ νηυσὶ μάχεσθαι. 90
 καὶ σφιν Κεβριόνης τρίτος εἶπετο· πᾶρ δ' ἄρ' ὄχεσφιν
 ἄλλον Κεβριόναο χερεῖονα κάλλιπεν Ἑκτωρ.
 τῶν δ' ἐτέρων Πάρις ἦρχε καὶ Ἀλκάθοος καὶ Ἀγήνωρ,
 τῶν δὲ τρίτων Ἑλένος καὶ Δηΐφοβος θεοειδής,
 υἱε δὴ Πριάμοιο· τρίτος δ' ἦν Ἄσιος ἦρως, 95
 Ἄσιος Ὑρτακίδης, δν Ἀρίσβηθεν φέρον ἵπποι
 αἰθῶνες μεγάλοι, ποταμοῦ ἀπο Σελλήεντος.
 τῶν δὲ τετάρτων ἦρχεν ἐὼς πᾶς Ἀγχίσαιο,
 Αἰνείας, ἅμα τῷ γε δὴ Ἀντήνορος υἱε,
 Ἀρχέλοχος τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης. 100
 Σαρπηδῶν δ' ἠγήσατ' ἀγακλειτῶν ἐπικούρων,
 πρὸς δ' ἔλετο Γλαῦκον καὶ Ἀρήϊον Ἀστεροπαῖον·
 οἱ γὰρ οἱ εἴσαντο διακριδὸν εἶναι ἄριστοι
 τῶν ἄλλων μετὰ γ' αὐτόν· ὁ δ' ἔπρεπε καὶ διὰ πάντων.
 οἱ δ' ἐπεὶ ἀλλήλους ἄραρον τυκτῆσι βόεσσι, 105
 βάν ῥ' ἰθὺς Δαναῶν λελιημένοι, οὐδ' ἔτ' ἔφαντο
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι.
 Ἐνθ' ἄλλοι Τρῶες τηλεκλειτοὶ τ' ἐπίκουροι
 βουλῇ Πουλυδάμαντος ἀμωμήτοιο πίθοντο·
 ἀλλ' οὐχ Ὑρτακίδης ἔθελ' Ἄσιος, ὄρχαμος ἀνδρῶν, 110
 αὐθι λιπεῖν ἵππους τε καὶ ἡνίοχον θεράποντα,
 ἀλλὰ σὺν αὐτοῖσιν πέλασεν νήεσσι θοῇσι,
 νῆπιος, οὐδ' ἄρ' ἔμελλε κακὰς ὑπὸ κῆρας ἀλύξας
 ἵπποισιν καὶ ὄχεσφιν ἀγαλλόμενος παρὰ νηῶν
 ἄψ ἀπονουστήσειν προτὶ Ἴλιον ἠνεμόεσσαν· 115
 πρόσθεν γὰρ μιν μοῖρα δυσώνυμος ἀμφεκάλυψεν
 ἔγχεϊ Ἰδομενῆος, ἀγαυοῦ Δευκαλίδας.
 εἶσατο γὰρ νηῶν ἐπ' ἀριστερά, τῇ περ Ἀχαιοὶ
 ἐκ πεδίου νίσσοντο σὺν ἵπποισιν καὶ ὄχεσφι·

τῇ ῥ' ἵππους τε καὶ ἄρμα διήλασεν, οὐδὲ πύλῃσιν 120
 εὖρ' ἐπικεκλιμένας σανίδας καὶ μακρὸν ὀχήα,
 ἀλλ' ἀναπεπταμένους ἔχον ἄνδρες, εἴ τιν' ἐταίρων
 ἐκ πολέμου φεύγοντα σάώσειαν μετὰ νῆας.
 τῇ ῥ' ἰθὺς φρονέων ἵππους ἔχε, τοὶ δ' ἄμ' ἔποντο 125
 ὀξέα κεκλήγοντες· ἔφαντο γὰρ οὐκέτ' Ἀχαιοὺς
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνῃσιν πεσέεσθαι·
 νῆπιοι, ἐν δὲ πύλῃσι δὺ ἄνδρας εὖρον ἀρίστους,
 υἷας ὑπερθύμους Λαπιθῶων αἰχμητῶων,
 τὸν μὲν Πειριθόου υἷα, κρατερὸν Πολυπόιτην,
 τὸν δὲ Λεοντήα, βροτολοιγῶ ἴσον Ἀρηϊ. 130
 τὼ μὲν ἄρα προπάροιθε πυλάων ὑψηλάων
 ἕστασαν ὥς ὅτε τε δρῦες σῦρρεσιν ὑψικάρηνοι,
 αἳ τ' ἀνεμον μίμνουσι καὶ ὑετὸν ἥματα πάντα,
 ῥίζῃσιν μεγάλῃσι διηνεκέεσσ' ἀραρυῖαι·
 ὥς ἄρα τὼ χεῖρεσσι πεποιθότες ἠδὲ βίῃφι 135
 μίμνον ἐπερχόμενον μέγαν Ἀσιον οὐδὲ φέβοντο.
 οἱ δ' ἰθὺς πρὸς τείχος ἐϋδμητον βόας αὔας
 ὑψόσ' ἀνασχόμενοι ἔκιον μεγάλῃ ἀλαλητῷ
 Ἀσιον ἀμφὶ ἄνακτα καὶ Ἰαμενὸν καὶ Ὀρέστην
 Ἀσιάδην τ' Ἀδάμαντα Θόωνά τε Οἰνόμαόν τε. 140
 οἱ δ' ἦ τοι εἶος μὲν ἐϋκνήμιδας Ἀχαιοὺς
 ὄρνυον ἔνδον ἐόντες ἀμύνεσθαι περὶ νηῶν·
 αὐτὰρ ἐπεὶ δὴ τείχος ἐπεσσυμένους ἐνόησαν
 Τρῶας, ἀτὰρ Δαναῶν γένετο ἰαχὴ τε φόβος τε,
 ἐκ δὲ τὼ ἀτρίζαντε πυλάων πρόσθε μαχέσθην, 145
 ἀγροτέροισι σύεσσι ἐοικότε, τὼ τ' ἐν ὄρεσσι
 ἀνδρῶν ἠδὲ κυνῶν δέχεται κολοσυρτὸν ἰόντα,
 δοχμῷ τ' αἰτσοῦντε περὶ σφίσιν ἀγνυτον ὕλην
 πρυμνὴν ἐκτάμνοντες, ὑπαὶ δέ τε κόμπος ὁδόντων
 γίγνεται, εἰς δ' ἐκείνους τε βαλὼν ἐκ θυμὸν ἔλῃται· 150
 ὥς τῶν κόμπει χαλκὸς ἐπὶ στήθεσσι φαεινὸς

αὐτην βαλλομένων· μάλα γὰρ κρατερῶς ἐμάχοντο,
λαοῖσιν καθύπερθε πεποιθότες ἤδ' ἐβίηφιν.

οἱ δ' ἄρα χερμαδίοισιν ἐϋδμήτων ἀπὸ πύργων
βάλλον, ἀμυνόμενοι σφῶν τ' αὐτῶν καὶ κλισιάων 155

νηῶν τ' ὠκυπόρων· σιφάδες δ' ὥς πίπτον ἔραζε,
ἄς τ' ἄνεμος ζαῆς, νέφεα σκιδόντα δονήσας,

ταρφείας κατέχευεν ἐπὶ χθονὶ πουλυβοτείρῃ·
ὥς τῶν ἐκ χειρῶν βέλεα ῥέον, ἡμὲν Ἀχαιῶν

ἠδὲ καὶ ἐκ Τρώων· κόρυθες δ' ἀμφ' αὖτον αὐτεὺν 160
βαλλόμεναι μυλάκεσσι καὶ ἀσπίδες ὀμφαλόεσσαι.

οἷ ῥα τότε ῥῆμαξέν τε καὶ ὦ πεπλήγητο μῆρῳ

Ἄσιος Ὑρτακίδης, καὶ ἀλαστήσας ἔπος ἤυδα·

“Ζεῦ πάτερ, ἦ ῥά νυ καὶ σὺ φιλοψευδῆς ἐτέτευξο
πάγχυ μάλ'· οὐ γὰρ ἔγωγ' ἐφάμην ἥρωας Ἀχαιοὺς 165

σχήσειν ἡμέτερόν γε μένος καὶ χεῖρας ἀάπτους.

οἱ δ', ὥς τε σφήκες μέσον αἰόλοι ἢ ἐμέλισσαι

οἰκία ποιήσονται ὁδῷ ἐπὶ παιπαλοέσση,

οὐδ' ἀπολείπουσιν κοῖλον δόμον, ἀλλὰ μένουσιν
ἄνδρας θηρητῆρας ἀμύνονται περὶ τέκνων, 170

ὥς οἱ γ' οὐκ ἐθέλουσι πυλάων καὶ δῦ' ἐόντε

χάσσεσθαι πρὶν γ' ἢ κατακτάμεν ἢ ἄλῃναι.”

ᾧ ὣς ἔφατ', οὐδὲ Διὸς πείθε φρένα ταῦτ' ἀγορεύων·

Ἐκτορι γὰρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι.

Ἄλλοι δ' ἀμφ' ἄλλῃσι μάχην ἐμάχοντο πύλῃσιν 175

ἀργαλέον δέ με ταῦτα θεὸν ὥς πάντ' ἀγορεύσαι·

πάντη γὰρ περὶ τείχος ὀρώρει θεσπιδαῆς πῦρ

λάϊνον· Ἀργεῖοι δὲ καὶ ἀχρύνενοι περ ἀνάγκῃ

νηῶν ἡμύνοντο· θεοὶ δ' ἀκαχήατο θυμὸν 180

πάντες, ὅσοι Δαναοῖσι μάχης ἐπιτάρροθοι ἦσαν.

σὺν δ' ἔβαλον Λαπίθαι πόλεμον καὶ δηϊότητα.

Ἐνθ' αὖ Πειριθόου υἱός, κρατερὸς Πολυποίτης,

δοῦρὶ βάλεν Δάμασον κυνέης διὰ χαλκοπαρήν·

οὐδ' ἄρα χαλκείη κόρυς ἔσχεθεν, ἀλλὰ διαπρὸ
 αἰχμῇ χαλκείῃ ῥήξ' ὁστέον, ἐγκέφαλος δὲ
 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα·
 αὐτὰρ ἔπειτα Πύλωνα καὶ Ὅρμενον ἐξενάριζεν.
 νῖδον δ' Ἀντιμάχοιο Λεοντεύς, ὅςος Ἄρηος,
 Ἴππόμαχον βάλε δουρὶ κατὰ ζωστήρα τυχήσας.
 αὐτὶς δ' ἐκ κολεοῖο ἐρυσσάμενος ξίφος ὄξυ
 Ἀντιφάτην μὲν πρῶτον, ἐπαίξας δι' ὀμίλου,
 πλῆξ' αὐτοσχεδίην· ὁ δ' ἄρ' ὕπτιος οὔδει ἐρείσθη·
 αὐτὰρ ἔπειτα Μένωνα καὶ Ἰαμενὸν καὶ Ὀρέστην
 πάντας ἐπασσυτέρους πέλασε χθονὶ πουλυβοτείρῃ.

Ὅφρ' οἱ τοὺς ἐνάριζον ἀπ' ἔντεα μαρμαίροντα,
 τόφρ' οἱ Πουλυδάμαντι καὶ Ἑκτορι κοῦροι ἔποντο,
 οἱ πλείστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα
 τεῖχος τε ῥήξειν καὶ ἐνιπρήσειν πυρὶ νῆας,
 οἳ ῥ' ἔτι μερμηρίζον ἐφεσταότες παρὰ τάφρῳ.
 ὄρνις γάρ σφιν ἐπῆλθε περησέμεναι μεμαῶσιν,
 αἰετὸς ὑψιπέτης ἐπ' ἀριστερὰ λαὸν ἐέργων,
 φοινῆεντα δράκοντα φέρων ὀνύχεσσι πέλωρον
 ζῶν ἔτ' ἀσπαίροντα· καὶ οὐ πῶ λήθετο χάρμης·
 κόψε γὰρ αὐτὸν ἔχοντα κατὰ στήθος παρὰ δειρὴν
 ἰδυνωθεὶς ὀπίσω· ὁ δ' ἀπὸ ἔθεν ἦκε χαμᾶζε
 ἀλγῆσας ὀδύνῃσι, μέσῳ δ' ἐνὶ κάββαλ' ὀμίλῳ,
 αὐτὸς δὲ κλάγξας πέτετο πνοιῆς ἀνέμοιο.
 Τρῶες δ' ἐρρίγησαν ὅπως ἴδον αἰόλον ὄφιν
 κείμενον ἐν μέσσοισι, Διὸς τέρας αἰγιόχοιο.
 δῆ τότε Πουλυδάμας θρασὺν Ἑκτορα εἶπε παραστάς·
 “Ἑκτορ, αἶ μὲν πῶς μοι ἐπιπλήσσεις ἀγορήσιν
 ἐσθλὰ φραζομένῳ, ἐπεὶ οὐδὲ μὲν οὐδὲ ἔοικε
 δῆμον ἔοντα παρὲξ ἀγορευέμεν, οὔτ' ἐνὶ βουλῇ
 οὔτε ποτ' ἐν πολέμῳ, σὸν δὲ κράτος αἰὲν ἀέξειν·
 νῦν αὖτ' ἐξερέω ὥς μοι δοκεῖ εἶναι ἄριστα.

μὴ ἴομεν Δαναοῖσι μαχησόμενοι περὶ νηῶν.
 ὦδε γὰρ ἐκτελέεσθαι ὀίομαι, εἰ ἐτεόν γε
 Τρωσὶν ὅδ' ὄρνις ἦλθε περὶ σέμεναι μεμαῶσιν,
 αἰετὸς ὑψιπέτης ἐπ' ἀριστερὰ λαὸν ἔργων,
 φοινῆεντα δράκοντα φέρων δνύχεσσι πέλωρον 220
 ζῶον· ἄφαρ δ' ἀφέηκε πάρος φίλα οἰκί' ἰκέσθαι,
 οὐδ' ἐτέλεσσε φέρων δόμεναι τεκέεσσιν ἐοῖσιν.
 ὥς ἡμεῖς, εἰ πέρ τε πύλας καὶ τεῖχος Ἀχαιῶν
 ῥηξόμεθα σθένει μεγάλῳ, εἴξωσι δ' Ἀχαιοί,
 οὐ κόσμῳ παρὰ ναῦφιν ἔλευσόμεθ' αὐτὰ κέλευθα· 225
 πολλοὺς γὰρ Τρώων καταλείψομεν, οὓς κεν Ἀχαιοὶ
 χαλκῷ δηώσωσιν ἀμυνόμενοι περὶ νηῶν.
 ὦδέ χ' ὑποκρίναιτο θεοπρόπος, ὃς σάφα θυμῷ
 εἰδείη τεράων καὶ οἱ πειθοίετο λαοί."

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἔκτωρ· 230
 "Πουλυδάμα, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις·
 οἶσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.
 εἰ δ' ἐτεὸν δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,
 ἐξ ἄρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί,
 ὃς κέλεαι Ζηνὸς μὲν ἐριγδούποιον λαθέσθαι 235
 βουλέων, ἃς τέ μοι αὐτὸς ὑπέσχετο καὶ κατένευσε·
 τύνη δ' οἰωνοῖσι ταυνπτερύγεσσι κελεύεις
 πείθεσθαι, τῶν οὐ τι μετατρέπομ' οὐδ' ἀλεγίζω,
 εἴτ' ἐπὶ δεξι' ἴωσι πρὸς ἡῶ τ' ἡέλιόν τε,
 εἴτ' ἐπ' ἀριστερὰ τοί γε ποτὶ ζόφον ἡρόεντα. 240
 ἡμεῖς δὲ μέγαλοιο Διὸς πειθώμεθα βουλήν,
 ὃς πᾶσι θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει.
 εἰς οἰωνὸς ἄριστος ἀμύνεσθαι περὶ πάτρης.
 τίπτε σὺ δειδοικας πόλεμον καὶ δηϊοτήτα;
 εἰ περ γάρ τ' ἄλλοι γε περὶ κτεινόμεθα πάντες 245
 νηυσὶν ἐπ' Ἀργείων, σοὶ δ' οὐ δέος ἔστ' ἀπολέσθαι·
 οὐ γάρ τοι κραδίη μενεδήϊος οὐδὲ μαχήμων.

εἰ δὲ σὺ δηϊοτήτος ἀφέξειαι, ἥέ τιν' ἄλλον
 παρφάμενος ἐπέεσσιν ἀποτρέψεις πολέμοιο,
 αὐτίκ' ἐμῷ ὑπὸ δουρὶ τυπείς ἀπὸ θυμὸν ὀλέσσεις.”

250

Ἔως ἄρα φωνήσας ἠγήσατο, τοὶ δ' ἅμ' ἔποντο
 ἠχῇ θεσπεσίῃ· ἐπὶ δὲ Ζεὺς τερπικέραunos
 ὤρσεν ἀπ' Ἰδαίων ὀρέων ἀνέμοιο θύελλαν,
 ἣ ῥ' ἰθὺς νηῶν κούρην φέρειν· αὐτὰρ Ἀχαιῶν
 θέλγε νόον, Τρῳσὶν δὲ καὶ Ἑκτορι κῆδος ὄπαζε.
 τοῦ περ δὴ τεράεσσι πεποιοθότες ἠδὲ βίβηφι
 ῥήγνυσθαι μέγα τεῖχος Ἀχαιῶν πειρήτιζον.
 κρόσσας μὲν πύργων ἔρουν, καὶ ἔρειπον ἐπάλξεις,
 στήλας τε προβλήτας ἐμόχλεον, ἃς ἄρ' Ἀχαιοὶ
 πρῶτας ἐν γαλή θέσαν ἔμμεναι ἔχματα πύργων.
 τὰς οἱ γ' αὐέρουν, ἔλποντο δὲ τεῖχος Ἀχαιῶν
 ῥήξειν· οὐδέ νύ πω Δαναοὶ χάζοντο κελεύθου,
 ἀλλ' οἱ γε ῥινοῖσι βοῶν φράξαντες ἐπάλξεις
 βάλλον ἀπ' αὐτῶν δηῖτους ὑπὸ τεῖχος ἰόντας.

255

260

Ἀμφοτέρω δ' Αἴαντε κελευτιόωντ' ἐπὶ πύργων
 πάντοσε φοιτήτην, μένος ὀτρύνοντες Ἀχαιῶν.
 ἄλλον μειλιχίοις, ἄλλον στερεοῖς ἐπέεσσι
 νείκεον, ὅν τινα πάγχυ μάχης μεθιέντα ἴδοιεν
 “ὦ φίλοι, Ἀργείων ὅς τ' ἔξοχος ὅς τε μεσῆεις
 ὅς τε χερειότερος, ἐπεὶ οὗ πω πάντες ὁμοῖοι
 ἀνέρες ἐν πολέμῳ, νῦν ἔπλετο ἔργον ἅπασι·
 καὶ δ' αὐτοὶ τόδε που γινώσκετε. μή τις ὀπίσσω
 τετράφθω ποτὶ νῆας ὁμοκλητῆρος ἀκούσας,
 ἀλλὰ πρόσω ἴεσθε καὶ ἀλλήλοισι κέλεσθε,
 αἶ κε Ζεὺς δώῃσιν Ὀλύμπιος ἀστεροπητῆς
 νεῖκος ἀπωσαμένους δηῖτους προτὶ ἄστρῳ δῖεσθαι.”

265

270

275

Ἔως τῷ γε προβοῶντε μάχην ὥτρυνον Ἀχαιῶν.
 τῶν δ', ὥς τε νιφάδες χιόνος πίπτωσι θαμειαὶ
 ἥματι χειμερίῳ, ὅτε τ' ὤρετο μητίετα Ζεὺς

νιφέμεν, ἀνθρώποισι πιφανσκόμενος τὰ δὲ κῆλα· 280
 κοιμήσας δ' ἀνέμους χέει ἔμπεδον, ὄφρα καλύψῃ
 ὑψηλῶν ὀρέων κορυφὰς καὶ πρόνας ἄκρους
 καὶ πεδία λωτεῦντα καὶ ἀνδρῶν πύονα ἔργα,
 καὶ τ' ἐφ' ἄλods πολιῆς κέχυται λιμέσιν τε καὶ ἄκταις,
 κῦμα δέ μιν προσπλάζον ἐρύκεται· ἄλλα τε πάντα 285
 εἴλνται καθύπερθ', ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος·
 ὥς τῶν ἀμφοτέρωσε λίθοι πωτῶντο θαμειαί,
 αἱ μὲν ἄρ' ἐς Τρώας, αἱ δ' ἐκ Τρώων ἐς Ἀχαιοὺς,
 βαλλομένων· τὸ δὲ τεῖχος ὑπερ πάντων δοῦπος ὀρώρει.

Οὐδ' ἄν πω τότε γε Τρῶες καὶ φαίδιμος Ἑκτωρ 290
 τείχεος ἐρρήξαντο πύλας καὶ μακρὸν ὄχῆα,
 εἰ μὴ ἄρ' νῖδον ἐδν Σαρπηδόνα μητίετα Ζεὺς
 ὤρσεν ἐπ' Ἀργείοισι, λέονθ' ὥς βουσὶν ἐλιξιν.
 αὐτίκα δ' ἀσπίδα μὲν πρόσθ' ἔσχετο πάντοσ' εἴσῃν,
 καλὴν χαλκείην ἐξήλατον, ἣν ἄρα χαλκεὺς 295
 ἤλασεν, ἔντοσθεν δὲ βοείας ῥάψε θαμειαῖς
 χρωσεῖης ῥάβδοισι διηνεκέσιν περὶ κύκλον.
 τὴν ἄρ' ὃ γε πρόσθε σχόμενος, δύο δοῦρε τινάσσων,
 βῆ ῥ' ἴμεν ὥς τε λέων ὀρεσίτροφος, ὃς τ' ἐπιδευῆς
 δηρὸν ἐν κρειῶν, κέλεται δὲ ἐ θυμὸς ἀγῆνωρ 300
 μήλων πειρήσοντα καὶ ἐς πυκινὸν δόμον ἐλθεῖν·
 εἰ περ γάρ χ' εὖρησι παρ' αὐτόφιν βώτορας ἄνδρας
 σὺν κυσὶ καὶ δούρεσσι φυλάσσοντας περὶ μῆλα,
 οὐ ῥά τ' ἀπείρητος μέμονε σταθμοῖο δλεσθαι,
 ἀλλ' ὃ γ' ἄρ' ἠ ἥρπαξε μετάλμενος, ἥε καὶ αὐτὸς 305
 ἐβλητ' ἐν πρώτοιισι βοῆς ἀπὸ χειρὸς ἄκοντι·
 ὥς ῥα τότε ἀντίθεον Σαρπηδόνα θυμὸς ἀνῆκε
 τεῖχος ἐπαίξαι διὰ τε ῥήξασθαι ἐπάλξεις.
 αὐτίκα δὲ Γλαῦκον προσέφη, παῖδ' Ἰππολόχοιο·
 “Γλαῦκε, τίη δὴ νῶϊ τετιμῆμεσθα μάλιστα 310
 ἔδρη τε κρέασιν τε ἰδὲ πλείοις δεπάεσσιν

ἐν Λυκίῃ, πάντες δὲ θεοὺς ὧς εἰσορώωσι,
 καὶ τέμενος νεμόμεσθα μέγα Ξάνθοιο παρ' ὄχθας,
 καλὸν φυταλιῆς καὶ ἀρούρης πυροφόροιο ;
 τῷ νῦν χρὴ Λυκίοισι μέτα πρώτοισιν ἔοντας
 ἐστάμεν ἥδὲ μάχης καυστείρης ἀντιβολήσαι,
 ὅφρα τις ὧδ' εἴπη Λυκίων πύκα θωρηκτάων·
 ' σὺ μὰν ἀκληεῖς Λυκίην κάτα κοιρανέουσιν
 ἡμέτεροι βασιλῆες, ἔδουσί τε πύονα μῆλα
 οἶνόν τ' ἔξαιτον μελιηδέα· ἀλλ' ἄρα καὶ ἰς
 ἐσθλή, ἐπεὶ Λυκίοισι μέτα πρώτοισι μάχονται.
 ὦ πέπον, εἰ μὲν γὰρ πόλεμον περὶ τόνδε φυγόντες
 αἰεὶ δὴ μέλλοιμεν ἀγήρω τ' ἀθανάτῳ τε
 ἔσσεσθ', οὔτε κεν αὐτὸς ἐνὶ πρώτοισι μαχοίμην
 οὔτε κε σὲ στέλλοιμι μάχην ἐς κυδιάνειραν·
 νῦν δ' ἔμψης γὰρ κῆρες ἐφειστᾶσιν θανάτοιο
 μυρῖαι, ἃς οὐκ ἔστι φυγεῖν βροτὸν οὐδ' ὑπαλύξαι,
 ἴομεν, ἥε τῷ εὖχος ὀρέξομεν, ἥε τις ἡμῖν."

* Ὡς ἔφατ', οὐδὲ Γλαῦκος ἀπετράπετ' οὐδ' ἀπίθησε·
 τὰ δ' ἰθὺς βήτην Λυκίων μέγα ἔθνος ἄγοντε.
 τοὺς δὲ ἰδὼν ῥίγησ' υἱὸς Πετεῶο Μενεσθεύς·
 τοῦ γὰρ δὴ πρὸς πύργον ἴσαν κακότητα φέροντες.
 πάπτηνεν δ' ἀνὰ πύργον Ἀχαιῶν, εἴ τιν' ἴδοιτο
 ἡγεμόνων, ὃς τίς οἱ ἀρὴν ἐτάροισιν ἀμύναι·
 ἐς δ' ἐνόησ' Αἴαντε δύω, πολέμου ἀκορήτω,
 ἐσταότας, Τεϋκρόν τε νέον κλισίηθεν ἰόντα,
 ἐγγύθεν· ἀλλ' οὐ πῶς οἱ ἔην βώσαντι γεγωνεῖν·
 τόσσος γὰρ κτύπος ἦεν, αὐτὴ δ' οὐρανὸν ἴκε,
 βαλλομένων σακέων τε καὶ ἵπποκόμων τρυφαλειῶν
 καὶ πυλέων· πᾶσαι γὰρ ἐπώχατο, τοὶ δὲ κατ' αὐτὰς
 ἰστάμενοι πειρῶντο βίῃ ῥήξαντες ἐσελθεῖν.
 αἶψα δ' ἐπ' Αἴαντα προΐει κήρυκα Θοῶτην·
 " ἔρχεο, δῖε Θοῶτα, θέων Αἴαντα κάλεσσον,

ἀμφοτέρω μὲν μᾶλλον· ὃ γάρ κ' ὄχ' ἄριστον ἀπάντων
εἶη, ἐπεὶ τάχα τῇδε τετεύχεται αἰπὺς ὄλεθρος. 345

ᾧδε γὰρ ἔβρισαν Λυκίων ἀγοί, οἳ τὸ πάρος περ
ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὕσμινας.
εἰ δέ σφιν καὶ κεῖθι πόνος καὶ νείκος ὄρωρεν,
ἀλλὰ περ οἷος ἴτω Τελαμώνιος ἄλκιμος Αἴας,
καὶ οἱ Τεῦκρος ἄμ' ἐσπέσθω τόξων εὖ εἰδώς." 350

ἌΩς ἔφατ', οὐδ' ἄρα οἱ κῆρυξ ἀπίθησεν ἀκούσας,
βῆ δὲ θέειν παρὰ τεῖχος Ἀχαιῶν χαλκοχιτώνων,
στῆ δὲ παρ' Αἰάντεσσι κιών, εἴθαρ δὲ προσηύδα·
"Αἴαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων,
ἠνώγει Πετεῶο διοτρεφέος φίλος υἱὸς 355

κεῖσ' ἴμεν, ὅφρα πόνοιο μίνυνθά περ ἀντιάσῃτον,
ἀμφοτέρω μὲν μᾶλλον· ὃ γάρ κ' ὄχ' ἄριστον ἀπάντων
εἶη, ἐπεὶ τάχα κεῖθι τετεύχεται αἰπὺς ὄλεθρος·
ᾧδε γὰρ ἔβρισαν Λυκίων ἀγοί, οἳ τὸ πάρος περ
ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὕσμινας. 360
εἰ δὲ καὶ ἐνθάδε περ πόλεμος καὶ νείκος ὄρωρεν,
ἀλλὰ περ οἷος ἴτω Τελαμώνιος ἄλκιμος Αἴας,
καὶ οἱ Τεῦκρος ἄμ' ἐσπέσθω τόξων εὖ εἰδώς."

ἌΩς ἔφατ', οὐδ' ἀπίθησε μέγας Τελαμώνιος Αἴας.
αὐτίκ' Ὀϊλιάδην ἔπεα πτερόεντα προσηύδα· 365
"Αἴαν, σφῶϊ μὲν αὖθι, σὺ καὶ κρατερὸς Λυκομήδης,
ἑσταότες Δαναοὺς ὀτρύνετον ἴφι μάχεσθαι·
αὐτὰρ ἐγὼ κεῖσ' εἴμι καὶ ἀντιῶ πολέμοιο·
αἶψα δ' ἐλεύσομαι αὖτις, ἐπὴν εὖ τοῖς ἐπαμύνω."

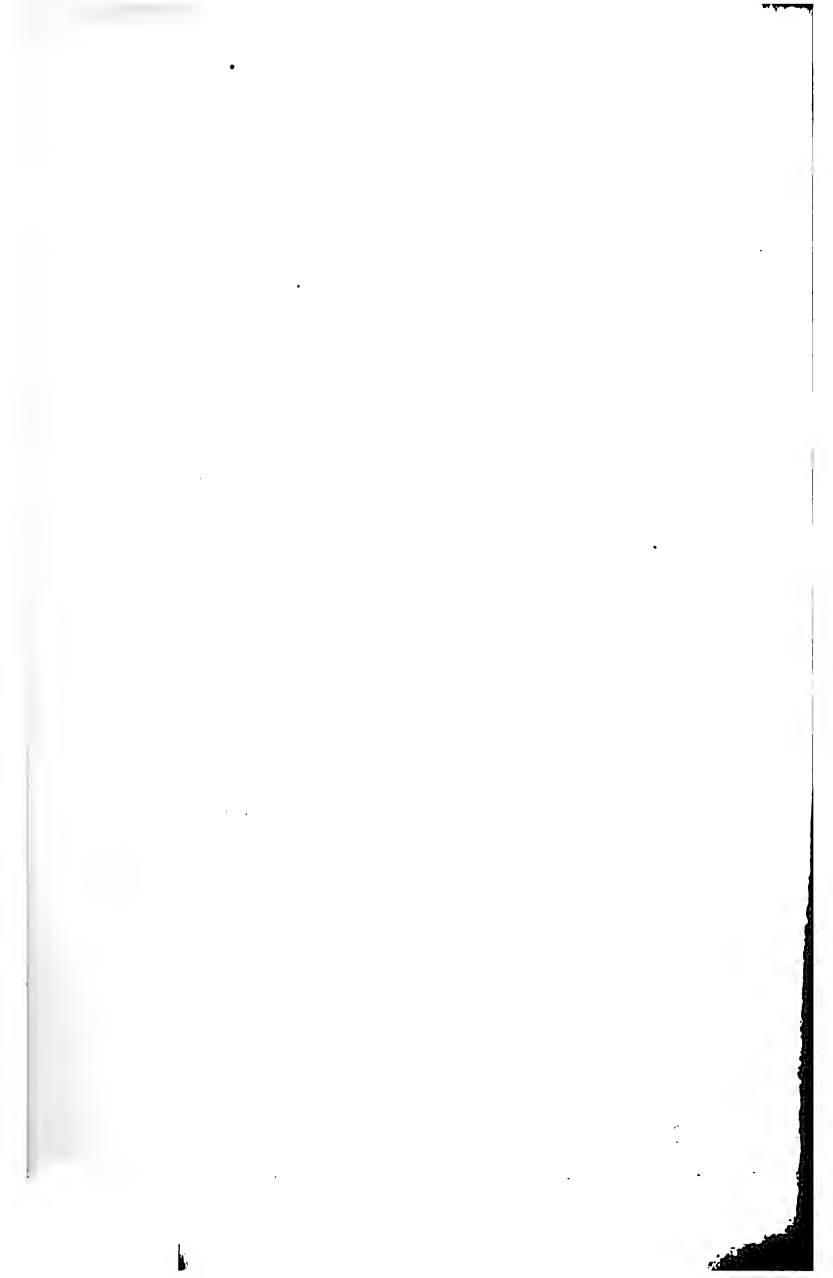
ἌΩς ἄρα φωνήσας ἀπέβη Τελαμώνιος Αἴας, 370
καὶ οἱ Τεῦκρος ἄμ' ἦε κασίγνητος καὶ ὄπατρος·
τοῖς δ' ἄμα Πανδίων Τεύκρου φέρε καμπύλα τόξα.
εὐτε Μενεσθῆος μεγαθύμου πύργον ἴκοντο
τείχεος ἐντὸς ἰόντες, ἐπείγομένοισι δ' ἴκοντο,
οἱ δ' ἐπ' ἐπάλξεις βαῖνον ἐρεμνῇ λαίλαπι ἴσοι 375

ἴφθιμοι Λυκίων ἡγήτορες ἦδὲ μέδοντες·
 σὺν δ' ἐβάλοντο μάχεσθαι ἐναντίον, ὧρτο δ' αὐτή.
 Αἴας δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα,
 Σαρπηδόντος ἐταῖρον, Ἐπικλῆα μεγάλθυμον,
 μαρμάρῳ ὀκρίοντι βαλὼν, ὃ ῥα τείχεος ἐντὸς 380
 κείμενος μέγας παρ' ἐπαλξιν ὑπέρτατος· οὐδὲ κέ μιν ῥέα
 χεῖρεςσ' ἀμφοτέρῃς ἔχοι ἀνὴρ οὐδὲ μάλ' ἡβῶν,
 οἶοι νῦν βροτοὶ εἶσ'· ὁ δ' ἄρ' ὑψόθεν ἔμβαλ' αἰέρας.
 θλάσσε δὲ τετράφαλον κυνέην, σὺν δ' ὅστ' ἄραξε
 πάντ' ἀμυδὶς κεφαλῆς· ὁ δ' ἄρ' ἀρνευτῆρι ἰοικώς 385
 κάππεσ' ἀφ' ὑψηλοῦ πύργου, λίπε δ' ὅστέα θυμός.
 Τεῦκρος δὲ Γλαῦκον, κρατερὸν παῖδ' Ἴππολόχοιο,
 ἰὼ ἐπεσσύμενον βάλε τείχεος ὑψηλοῖο,
 ἧ ῥ' ἴδε γυμνωθέντα βραχίονα, παῦσε δὲ χάρμης.
 ἄψ δ' ἀπὸ τείχεος ἄλτο λαθὼν, ἵνα μή τις Ἀχαιῶν 390
 βλῆμενον ἀθρήσειε καὶ εὐχετόφτ' ἐπέεσσι.
 Σαρπηδόντι δ' ἄχος γένετο Γλαύκου ἀπίοντος,
 αὐτίκ' ἐπεὶ τ' ἐνόησεν· ὅμως δ' οὐ λήθετο χάρμης,
 ἀλλ' ὃ γε Θεστορίδην Ἀλκμάονα δουρὶ τυχήσας
 νύξ', ἐκ δ' ἔσπασεν ἔγχος· ὁ δ' ἐσπόμενος πέσε δουρὶ 395
 πρηνῆς, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ.
 Σαρπηδὼν δ' ἄρ' ἐπαλξιν ἑλὼν χερσὶ στιβαρῆσιν
 ἔλχ', ἧ δ' ἔσπετο πᾶσα διαμπερές, αὐτὰρ ὕπερθε
 τεῖχος ἐγυμνώθη, πολέεσσι δὲ θῆκε κέλευθον.
 Τὸν δ' Αἴας καὶ Τεῦκρος ὁμαρτήσανθ' ὁ μὲν ἰὼ 400
 βεβλήκει τελαμῶνα περὶ στήθεσσι φαεινὸν
 ἀσπίδος ἀμφιβρότης· ἀλλὰ Ζεὺς κῆρας ἄμυνε
 παιδὸς ἐοῦ, μὴ νηυσὶν ἔπι πρύμνησι δαμείνῃ·
 Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος, οὐδὲ διαπρὸ
 ἤλυθεν ἐγχείῃ, στυφέλιξε δέ μιν μεμαῶτα. 405
 χώρησεν δ' ἄρα τυτθὸν ἐπάλξιος· οὐδ' ὃ γε πάμπαν
 χάσσετ', ἐπεὶ οἱ θυμὸς ἐέλπετο κῦδος ἀρέσθαι.

κέκλετο δ' ἀντιθέοισιν ἐλιξάμενος Λυκίοισιν·
 “ὦ Λύκιοι, τί τ' ἄρ' ὦδε μεθίετε θούριδος ἀλκῆς ;
 ἀργαλέον δέ μοι ἔστι καὶ ἰφθίμῳ περ ἐόντι 410
 μούνῳ ῥηξάμενῳ θέσθαι παρὰ νηυσὶ κέλευθον·
 ἀλλ' ἐφομαρτεῖτε· πλεόνων δέ τοι ἔργον ἄμεινον.”
 Ὡς ἔφαθ', οἳ δὲ ἄνακτος ὑποδείσαντες ὁμοκλήν
 μᾶλλον ἐπέβρισαν βουληφόρον ἀμφὶ ἄνακτα.
 Ἄργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας 415
 τεύχεος ἔντοσθεν, μέγα δέ σφισι φαίνεται ἔργον·
 οὔτε γὰρ ἰφθιμοὶ Λύκιοι Δαναῶν ἐδύναντο
 τεύχος ῥηξάμενοι θέσθαι παρὰ νηυσὶ κέλευθον,
 οὔτε ποτ' αἰχμηταὶ Δαναοὶ Λυκίους ἐδύναντο
 τεύχεος ἀψ ὥσασθαι, ἐπεὶ τὰ πρῶτα πέλασθεν. 420
 ἀλλ' ὥς τ' ἀμφ' οὔροισι δὴ ἄνερε δηριάασθον,
 μέτρ' ἐν χερσὶν ἔχοντες, ἐπιξύνῳ ἐν ἀρούρῃ,
 ὥ τ' ὀλίγῳ ἐνὶ χώρῳ ἐρίζητον περὶ ἴσης,
 ὥς ἄρα τοὺς διέεργον ἐπάλξιες· οἳ δ' ὑπὲρ αὐτέων
 δῆρουν ἀλλήλων ἀμφὶ στήθεσσι βοείας 425
 ἀσπίδας εὐκύκλους λαισήϊά τε πτερόεντα.
 πολλοὶ δ' οὐτάζοντο κατὰ χροῶα νηλεῖ χαλκῷ,
 ἥμῃεν ὅτεφ στρεφθέντι μετάφρενα γυμνωθείη
 μαρναμένων, πολλοὶ δὲ διαμπερὲς ἀσπίδος αὐτῆς.
 πάντα δὴ πύργοι καὶ ἐπάλξιες αἵματι φωτῶν 430
 ἔρράδατ' ἀμφοτέρωθεν ἀπὸ Τρώων καὶ Ἀχαιῶν.
 ἀλλ' οὐδ' ὥς ἐδύναντο φόβον ποιῆσαι Ἀχαιῶν,
 ἀλλ' ἔχον ὥς τε τάλαντα γυνὴ χερνῆτις ἀληθής,
 ἣ τε σταθμὸν ἔχουσα καὶ εἶριον ἀμφὶς ἀνέλκει
 ἰσάζονσ', ἵνα παισὶν ἀεικέα μισθὸν ἄρῃται· 435
 ὥς μὲν τῶν ἐπὶ Ἴσα μάχῃ τέτατο πτόλεμός τε,
 πρὶν γ' ὅτε δὴ Ζεὺς κῦδος ὑπέρτερον Ἑκτορι δῶκε
 Πριαμίδῃ, δς πρῶτος ἐσήλατο τεύχος Ἀχαιῶν.
 ἤρυσεν δὲ διαπρύσιον Τρώεσσι γεγωνώς·

“ ὄρνυσθ', ἱππόδαμοι Τρῶες, ῥήγνυσθε δὲ τείχος 440
 Ἀργείων καὶ νηυσὶν ἐνέετε θεσπιδαῆς πῦρ.”

ᾧς φάτ' ἐποτρύνων, οἱ δ' οὔασι πάντες ἄκουον,
 ἴθυσαν δ' ἐπὶ τείχος ἀολλέες· οἱ μὲν ἔπειτα
 κροσσάων ἐπέβαινον ἀκαχμένα δούρατ' ἔχοντες,
 Ἔκτωρ δ' ἀρπάξας λᾶαν φέρεν, ὅς ῥα πυλάων 445
 ἐστήκει πρόσθε, πρυμνὸς παχύς, αὐτὰρ ὑπερθεν
 ὀξὺς ξην· τὸν δ' οὐ κε δύ' ἀνέρε δῆμον ἀρίστω
 ῥῆϊδίως ἐπ' ἄμαξαν ἀπ' οὔδεος ὀχλίσσειαν,
 οἶοι νῦν βροτοὶ εἰσ'· ὁ δέ μιν ῥέα πάλλε καὶ οἶος.
 [τόν οἱ ἐλαφρὸν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω.] 450
 ὥς δ' ὅτε ποιμὴν ρεία φέρει πόκον ἄρσενος οἶδς
 χειρὶ λαβὼν ἐτέρῃ, ὀλίγον δέ μιν ἄχθος ἐπείγει,
 ὥς Ἔκτωρ ἰθὺς σανίδων φέρε λᾶαν αἰέρας,
 αἷ ῥα πύλας εἴρυντο πύκα στιβαρῶς ἀραρυίας,
 δικλίδας ὑψηλάς· δοιοὶ δ' ἐντοσθεν ὀχῆες 455
 εἶχον ἐπημοιβοί, μίᾳ δὲ κληῖς ἐπαρήρει.
 στή δὲ μάλ' ἐγγὺς ἰών, καὶ ἐρεισάμενος βάλε μέσσας,
 εὖ διαβάς, ἵνα μὴ οἱ ἀφανρότερον βέλος εἴη,
 ῥῆξε δ' ἀπ' ἀμφοτέρους θαιρούς· πέσε δὲ λίθος εἷσω
 βριθοσύνη, μέγα δ' ἀμφὶ πύλαι μύκον, οὐδ' ἄρ' ὀχῆες 460
 ἐσχεθέτην, σανίδες δὲ διέτμαγεν ἄλλυδις ἄλλη
 λᾶος ὑπὸ ῥιπῆς· ὁ δ' ἄρ' ἐσθορε φαίδιμος Ἔκτωρ
 νυκτὶ θεῇ ἀτάλαντος ὑπώπια· λάμπε δὲ χαλκῷ
 σμερδαλέῳ, τὸν ἔεστο περὶ χροῖ, δοιὰ δὲ χερσὶ
 δοθρ' ἔχεν· οὐκ ἂν τίς μιν ἐρυκάκοι ἀντιβολήσας 465
 νόσφι θεῶν, ὅτ' ἐσᾶλτο πύλας· πυρὶ δ' ὅσσε δεδήει.
 κέκλετο δὲ Τρῶεσσιν ἐλιξάμενος καθ' ὄμιλον
 τείχος ὑπερβαίνειν· τοὶ δ' ὀτρύνονται πίθοντο.
 αὐτίκα δ' οἱ μὲν τείχος ὑπέρβασαν, οἱ δὲ κατ' αὐτὰς
 ποιητὰς ἐσέχυντο πύλας· Δαναοὶ δ' ἐφόβηθεν 470
 νῆας ἀνὰ γλαφυράς, ὄμαδος δ' ἀλλίαστος ἐτύχθη.



NOTES.

BOOK I.

The numbers with the mark § refer to the 'Homeric Grammar.'

The subject of the *Iliad* is an episode of the siege of Troy—a quarrel between Agamemnon, the supreme king of the Greek army, and Achilles, their greatest warrior. When the poem opens, the Greeks are encamped on the coast near Troy: nine years have passed, and many Trojan towns have been taken and plundered, but the city itself still holds out.

The poet begins by announcing his subject (ll. 1-7), and then relates shortly the events which led to the fatal quarrel (ll. 8-53). The remainder of the first book may be divided into four parts, according to the changes of scene:—

1. The debate in the Assembly and quarrel (ll. 54-317).
2. In the camp of Achilles—the taking of Briseis, and complaint of Achilles to Thetis (ll. 318-430).
3. Interval of twelve days—restoration of Chryseis (ll. 430-492).
4. On Olympus—the prayer of Thetis for the defeat of the Greeks, and the scene between Zeus, Here, and Hephaestus (ll. 493-611).

1. **Θέα**, the Muse, who sings by the mouth of the poet.

Πηληϊάδεω. The two Patronymic Endings *-ῖδη-s* and *-ιάδη-s*, with the doubtful vowel of the Stem (**Πηλεῖς**, Gen. **Πηλῆ-os** and **Πηλέ-os**), give the forms **Πηλη-ιάδη-s** and **Πηλε-ῖδη-s**. **-δεω** is scanned as one syllable, by 'Synizesis,' § 51, 7.

2. **οὐλόμενος** is an Epic variety of the Part. **δλόμενος**, meaning 'miserable,' 'accursed'; as **δλοιο** is a form of curse. Cp. **δνήμενος**, 'blessed' (Od. 2. 33), and **δναιο**, a form of blessing.

ἔθηκε, 'made,' 'brought about'; cp. Il. 3. 321 **τάδε ἔργα** . . **ἔθηκε**.

3. **Ἄϊδα**, heteroclite Dat. of **Ἄϊδης**, § 22, 2. **Ἄϊδης** is usually a person

in Homer; but cp. Il. 23. 244 *Ἄϊδι κεύθωμαι*, 'I shall be hid in Hades.' Here the sense of place is required, 'hurled forth to Hades.'

4. *τεύχε* (for *ἐ-τεύχε*, § 11, 5). The Impf. shows that this Clause is really subordinate, 'while it made,' &c., § 27, § 57, 4.

κύν-εσιν, Dat. Plur., § 20, 4. *αὐτούς*, i. e. their bodies, § 46.

5. *πᾶσι*, 'of all kinds'; cp. 5. 52 *ἀγρία πάντα*, 'all kinds of game.' Here vultures are especially meant. *ἐτελέετο*, § 8, B, 1.

6. *ἐξ οὗ* goes with *δαΐδε* (l. 1), the poet wishing to mark exactly the part of the Trojan story which he has taken for his subject, viz. the quarrel of Achilles and Agamemnon. So Demodocus in the *Odyssey* sings of a strife of Odysseus and Achilles (8. 74 ff.), and again he sings (8. 500) *ἐνθεν ἔλδων ὡς κ.τ.λ.* 'taking up the story from the point where.' &c. And the *Odyssey* itself opens in the same way.

The parenthesis (ll. 2-5) explains how the 'wrath' yielded matter for an Epic poem. *Διὸς δ' ἐτελέετο βουλή* does not refer to any particular purpose of Zeus; compare *Διὸς μεγάλου διὰ βουλὰς* in the sketch of Demodocus' song, *Od.* 8. 82.

διαστήτην, 'parted': *στήναι* (2 Aor.) generally implies motion.

8. *τίς τ' ἄρ' . . θεῶν*, 'which then of the gods,' &c.: on *τ' ἄρ(α)* see § 49, 3. *σφώε*, § 23.

ἔριδι, with *ξυνέηκε*, 'brought them together in strife.'

ξυν-έηκε, § 5, 3. The *ε* of *ξ-ηκα* is the Augment (*ξ-η-* for *ξ-ῆ-*).

μάχεσθαι, 'for fighting,' 'so that they fought'; § 36, 1.

9. *ὁ*, 'he,' the common meaning of the Art. in Homer, § 47, 1.

10. *νοῦσος* is Ionic for *νόσος*, § 53, 1. *ὀλέκοντο δὲ λαοί* is subordinate (see on l. 4), so that the next line is construed with *ᾤρσέ*. A prose writer would have said *νόσον κακὴν καὶ τοῖς λαοῖς δλεθρίαν*, or the like.

11. *τὸν Χρῦσσην*. This use of the Article is scarcely to be paralleled in Homer. In other examples with a Proper Name it is used with an adversative Particle (*αὐτάρ, μέν, δέ*), and only of a person already mentioned: e.g. 2. 105 *αὐτὰρ ὁ αὖτε Πέλοψ*. It may be meant to introduce a new person on the scene, § 47, 2, b.

13. *λυσόμενος*. The Act. means simply 'to release': the Mid. means 'to obtain the release for oneself,' 'to ransom.' The notion of 'getting a thing done,' as opposed to doing it, is not the essential one: see Riddell's Digest, § 87.

ἄπερεια, 'boundless': *πέρ-ας*, 'end.'

14. *στέμματα* (from *στέφω*), 'a chaplet' of wool, his symbol as priest of Apollo, which as a suppliant he does not wear, but carries on his staff (*Ameis*). Note that *στέμματα* and *στέμμα* (l. 28) are used without distinction: so *τόφον* and *τόφα*. On the *ᾱ* of *Ἀπόλλωνος*, § 53, 2.

18. = 'May the gods grant you victory, &c., if you release my daughter.' *θεοί* is scanned as one syllable, § 51, 7.

19. *πόλιν*. On the scanning of the second syllable, § 53, 3.

20. λύσαίτε. The Opt. is a gentle form of Imperative, § 30, 2.

τὰ δ' ἀποινα. The Art. points the antithesis: not 'take this ransom,' but 'take the other, the ransom,' = 'take instead the ransom,' § 47, 2, *b*. δέχεσθαι, Inf. used as an Imperative, § 36, 3.

The Pres. δέχεσθαι brings the act into connexion with λύσαίτε ('release her, while you receive ransom for so doing'), see on l. 10. Conversely in l. 23 the Aor. δέχθαι is the main verb, αἰδεῖσθαι subordinate.

22. ἐπευφήμησαν, 'gave their voices in favour': ἐπὶ expresses the direction of the assent given: so ἐπινεύω, 'nod in assent.'

23. αἰδεῖσθαι. The word αἰδώς in Homer includes all shrinking from complaint or disapproval—shame, respect, pity, &c. δέχθαι, § 3, A.

24. θυμῷ, a locative Dat., 'in his soul.'

25. ἐπὶ, in Tmesis, § 41, 2. μῦθον, cognate Acc., § 37, 2, 'enjoined a hard speech,' i.e. 'gave him an injunction in hard words.'

26. κιχείω, Subj., § 13, A. μὴ κιχείω is virtually an Imperative, 'see that I do not find you,' § 29, 5.

28. μὴ, 'lest.' οὐ χραίσμη, 'avail not.' τοι, encl. Dat. of σού.

31. ἐποιομένην. The ἱστός or beam was upright, and the worker moved backwards and forwards; cp. Lat. *obire telam*.

ἀντιόωσαν, 'presenting herself for,' 'coming to,' Part. (with Assimilation, § 8, B. 2) of ἀντιάω. Elsewhere ἀντιάω and ἀντιάζω take a Gen. with the notion of 'coming to take part in' (μάχης, ἔργων, &c.).

32. νήαι, on the form of the Subj., § 13, B; on the meaning, § 33, 2.

33. ἔδουσεν, § 55, 3. The original form was ἔ-δφεισα (Curt. Stud. viii. 466); as to *F*, see § 54.

35. ὁ γεραίος, on the Art. e § 37, 2, *e*.

37. κλύθι, 2 Aor. Impera. § 3.

ἀμφιβέβηκας, lit. 'dost stand over'; the metaphor is from bestriding for protection, cp. Il. 17. 4 ἀμφὶ δ' ἄρ' αὐτῷ βαῖν' ὥς τις περὶ πύρτακι μήτηρ. Note that Apollo in the Iliad is especially a Trojan deity. The Apollo of Delos and Delphi belongs to later Dorian times.

38. Τενέδοιο, Gen. with ἀνάσσω: so with ἡγέομαι (see on l. 71), κρατέω (l. 79). ἴφι, 'mightily,' Neut. of *ἴφι-s, 'strong'; on the Hiatus, probably due to loss of *F*, see § 54.

39. Σμινθεῦ, epithet, said to be from a town Σμίνθη; or = μυοκτόνος, 'killer of mice,' from σμίνθος, a mouse.

ἐπὶ . . ἔρεψα, 'roofed in,' i.e. 'built.' It seems strange to couple the building of a temple with the every-day service. Possibly, however, the temples here meant were mere temporary structures of branches (Pausan. x. 5. 5). Others explain 'decked with boughs' (Virg. *Æn*. 2. 248 *delubra deum . . festa velamus fronde*).

40. μνηρία, see the sacrifice, l. 460 ff. κατὰ . . ἔκηα, Tmesis.

41. ἡδέ, 'and,' see § 49. κρήνην, 1 Aor. Imper. (κραιναίνω).

44. κατὰ is here 'down from,' § 42, 2.

47. αὐτοῦ, 'he,' as opposed to the arrows.
 κινήθentos, Aor., 'when he moved' (not 'while he moved').
 νυκτὶ ἐοικώς: so 12. 463 νυκτὶ θοῇ ἀτάλαντος ὑπώπια, 'his brows the image of swiftly coming night.' ἦϊε (εἶμι), § 8, A, 3.
48. μετά, 'into their midst,' adverbially.
50. ἐπ-όχετο. ἐπί=the English 'over' in *go over, tell over, &c.*
51. αὐτάρ, § 49. αὐτοῖσι, the men, § 49, 1. ἔχε-πενκές, 'holding sharpness,' hence 'painful.'
52. θαμναιά goes with the Verb, 'burned thick,' i. e. thickly.
54. ἀγορήνδε, § 24. καλέσσατο, Mid.= 'had them summoned,' by heralds. For the σσ see § 9, 1, and § 55, 1.
56. οἶ ρα, § 49, 3.
57. ἤγεσθον, 3 Plur., § 2.
58. τοῖσι δ'. This δέ is not to be translated; it marks the 'apodosis, or Clause completing the sentence introduced by ἐπεὶ.
59. ἄμμε, = ἡμᾶς, § 23. παλιμπλαγχθέντας, 'driven back'; πλάζω is 'to send adrift.' πάλιν, 'back' (never 'a second time').
60. εἰ κεν . . φύγοιμεν, 'supposing always that we escape death': γε marks the contrast of θάνατος to flight.
61. εἰ δῆ, 'if it has come to this that.' δαμῶ, Fut., § 12, 3.
62. ἐρείομεν, a Subj., in form like κειχίω (v. 26).
63. ὄνειροπόλον, one who is 'conversant with dreams,' who gets divine direction in dreams.
- τε serves to indicate that the statement is a *general* one, § 49, 9.
64. ὅς κ' εἴποι, Opt. of the more remote End, § 34, 2, α.
- ὅ τι τόσσον ἐχώσατο, 'wherefore he has taken such offence,' § 37, 1.
65. εὐχολῆς, 'whether his complaint is about a vow (unperformed),' § 39, 5. On εἴτ' ἄρ', § 49, 3.
- 66, 67. αἰ κέν πως κ.τ.λ. (let us ask) 'in the hope that it will be his pleasure' &c. βούλεται, however, cannot be a Subj., since the short vowel is not found in the Pres. Subj. of Verbs in -ω. Probably the true reading is βούλητ' ἀντιάσας (Curt. Verb. ii. 72).
70. The μάντις does not merely predict: he understands the whole case, and knows the mind of heaven regarding it. A θεοπρόπιον (l. 85) is a revelation of the mind or temper of a god, given either directly or by signs. ἦδη, Plpf., § 7, 2. On the Art., § 47, 2, d.
71. νήεσσι, § 20, 4. ἡγήομαι with the Dat. means 'to guide,' with the Gen. 'to command.' εἶσω is here = εἰς; not 'within,' as in Attic.
72. ἦν, from ὅς = *sumus*. τήν, Art. = Rel., § 47, 3.
74. κέλεαί με. Calchas has not been named, but understands Achilles to appeal to him as μάντις of the army.
76. σύνθεο, 'give heed.'
77. ἦ μὲν, § 49, 4. πρόφρων, with ἀρήξειν (= προφρονέως), 'that thou wilt be forward in succouring me.'

78. *χολωσέμεν*, 'that I shall enrage.'

79. *καὶ οἱ κ.τ.λ.* 'and whom the Greeks obey.' The second member of the sentence is independent of the Relative; § 57, 4.

80, 81. *χώσεται*, Subj. with short vowel, § 13, A. *χέρηϊ*, a shorter form for *χερείονι*, 'inferior.' *χώσεται* and *καταπέψη* are instances of Subj. without *άν* in a general reflexion, § 33, 1, a.

χόλον γε, 'his fit of rage,' opposed to *κότος*, 'resentment,' 'spite.'

82. *ἀλλά* marks the apodosis, = 'yet.' The correspondence of the two Clauses *εἰ περ*—*ἀλλά*, is further marked by *τε*—*τε*, § 49, 9.

88. *ζώντος καὶ . . δερκομένοιο*, a pleonasm, used for the sake of solemnity: cp. *ζώντων καὶ ὄντων Ἀθηναίων*; cp. also l. 99 *ἀπριάτην ἀνάποιον* = 'without money and without price.'

89. *κόλῃς*, for *κόλῃσι*, § 20, 6. *ἐποίσει* (*ἐπιφέρω*).

90. *σμπάντων Δαναῶν*, Gen. with *οὗ τις* in l. 88.

92. *θάρσησε*, 'took courage.'

98. *Δικῶπιδα*, probably 'with well-rounded face.' The Masc. occurs at v. 389 *ἐλίκωπες Ἀχαιοί*. *ἐλῖς* always implies a bent or twisted form: thus, *νέες ἀμφιέλισσαι*, 'ships evenly rounded': *ἐλικας βοῦς*, 'well-rounded, goodly oxen.'

99. *ἀπριάτην* is an Adv. in Od. 14. 317, and so perhaps here.

100. *πεπίθουμιν*, a Reduplicated Aor., § 4.

103. *ἀμφὶ μέλαινα*, to be taken with the Verb *πίμπλαντο*,—'were filled (so as to be) black (with rage) on both sides.' *ἀμφί* is used in this way of various feelings, e.g. Il. 3. 442 *ἔρως φρένας ἀμφεκάλυψεν*; 6. 355 *πόνος φρένας ἀμφιβέβηκεν*; Od. 8. 541 *ἄχος φρένας ἀμφιβέβηκεν*. Similarly *περί* in Il. 11. 89 *περὶ φρένας ἕμερος αἰρεῖ*. Also of sound heard, Il. 2. 41 *θείη δέ μιν ἀμφέχυτ' ὀμφή*: Od. 1. 352 *δοιδὴν . . ἥ τις ἀκούντεσσι νεωτάτῃ ἀμφιπέληται*. The Preposition expresses the complete sway of the feeling over the mind.

This interpretation, which comes in substance from the Alexandrian Grammarians, is defended at length by Autenrieth, in his edition of Nägelsbach's commentary.

104. *λαμπετόωντι*, § 8, B. 2. *ἔκ-την*, Plpf., § 7.

105. *πρώτ-ιστα*, a double Superl.

κάκ' ὀσσόμενος, 'with mischief in his look.'

107. 'Evil is dear to you to prophesy,' i.e. it is your pleasure to prophesy evil, § 36, 2. On the Art. see § 47, 2, d.

110. *δή* gives a shade of irony, like our 'really.'

112, 113. *πολὺ βούλομαι*, 'I greatly prefer'; cp. l. 117. *αὐτήν*, 'herself' (rather than any ransom). On the Pf. *προβέβουλα*, 'I prefer,' § 26.

114. *ἔθιν*, § 23, 1, 44, 3, 54.

116. *ὥς*, Demonstr., § 48, 1. *δόμεναι*, Inf., § 15.

119. *ἔω*, Subj., § 18, A.

120. *λεύσσετε* is emphatic, 'it is in full view of all that my prize

is going from me.' δ = 'that' (not in agreement with γέρας), see § 48, 2.

123. γάρ. The speech begins (somewhat abruptly) with the reason for the proposal which is already in the speaker's mind.

124. ξυνήϊον is 'a piece of common property,' from ξυνός, 'common' (like ξεινήϊον, the gift of a ξείνος).

ἴδμεν κείμενα = ἴδμεν ὅτι κείται, § 37, 7.

125. τὰ μέν. The Art. has the force of a Rel.; but see § 47, 3.

ἐξεπράθομεν, 'have taken by sack from.'

126. παλίλλογα goes closely with ἐπαγείρειν, 'to collect back.' The notion of 'collecting' is given both in παλίλλογα and ἐπαγείρειν, Achilles dwelling on it with rhetorical variety of phrase. λαούς in this position is emphatic: 'it is not seemly that the whole people should have to bring back their shares again' into the common stock. It might also be taken (as Mr. Paley suggests) after ἐπαγείρειν, which is construed as a Verb of 'asking' or 'taking from,' with a double Acc.

128. αἶ, § 49. ποθι, § 24. On the force of κεν, see § 33, 1, c.

129. δῶσι, Subj., § 2.

131. μὴ δὴ οὕτως, § 51, 6.

132. κλέπτε νόφ, 'do not seek to trick by scheming.' = do not try to contrive a trick. παρελεύσεαι, 'get beyond,' 'get the better': so παρελθεῖν Διὸς νόον (Od. 5. 104), 'to outwit Jove.'

133, 134. 'Do you mean, in order that you may have a prize for yourself, that I should sit down tamely in want of one — and accordingly tell me to give back this maiden?' αὐτάρ marks the apodosis (as Il. 3. 290): κέλευαι δέ κ.τ.λ. would be in Prose κελύων or ὅτι κελύεις, '(is this what you want) when you bid me,' &c. On αὐτῶς see § 46, 2.

135. εἰ μέν κ.τ.λ. The apodosis is left unexpressed because it is only on the second of the two alternatives ('if they do not give'), that anything is to follow.

136. ἄρσαντες, 'making it fitting,' pleasing, to my mind; cp. the Adj. θυμήρης, 'pleasant.' ἀντάξιον, 'an equivalent,' for Chryseis.

137. δῶ-ωσιν, § 13. On the second δέ, see on l. 53. The Subj. ἔλωμαι gives a peremptory tone (= I am resolved to take); § 29, 1.

139. κεν with the Fut. κεχολώσεται, § 35; so Il. 175, 523.

ὃν κεν ἱκωμαι, 'whom (in the case supposed) I shall come to,' § 33, 1.

140. ἦ τοι (also written ἦτοι) is a strong affirmative, § 49, 1; distinct from ἦτοι, 'either.'

141. ἐρύσσομεν, Aor. Subj., § 13, A: so ἀγείρομεν, θέλομεν, βήσομεν.

144. The order is, εἰς τις, ἀνὴρ βουληφόρος, ἔστω ἀρχός.

148. ὑπόδρα, ἰδών, 'with a scowl'; properly 'looking from beneath' (his eye-brows).

149. ἐπειμίνε, 'that dost wear' as a coat of armour; ἔννυμ, § 11, 4.

150. *πρόφρων*, cp. l. 77. *πείθηται*, Subj., § 29, 3, 'how shall any one obey words for thee,' = obey thy words.

152. *αἰχμητάων*, Gen., § 19, 5.

154. *οὐδέ μὲν*, 'nor yet,' = Attic *οὐ μὴν οὐδέ, ἀλλ' οὐδέ*.

155. *Φθίη*, in Thessaly, the home of Achilles.

157. *ἡχέεσσα*. Hiatus, § 54.

158. *μέγα*, 'very.' *χαίρης*, for the sequence of Tenses see § 34, 2, c.

159. *τιμὴν*, 'vengeance,' lit. payment; cp. 3. 286-288.

160. *τῶν*, Neut.; Gen. with Verbs of emotion, &c., as ll. 180, 429.

162. *δόσαν δέ κ.τ.λ.*, cp. l. 79. *νῆες*, § 22, 2.

163. *μὲν*, = *μήν*, § 49, 4. *ἴσον*, for *φῖσον*, § 54. *δὴπότε*, § 55, 1.

164. *Τρώων πολλίεθρον*, not Troy itself, but any Trojan town (such as Chryse, Thebe); hence the Subj. without *ἀν*, § 33, 1, c.

165. *πολυαῖκος*, i.e. full of rapid movement, onset, flight, &c. (*ἀίσσω*).

167. *τό*, Art. of contrast, § 47, 2.

168. *κάμω*. The Aor. expresses the *access* of weariness.

170. *ἴμεν*, Inf., § 15, A. *κορωνίσιν*, 'curved.'

170, 171. *οὐδέ σ' ὅτω*, *σ'* is for *σοι*; *ὅτω* is ironical, 'I do not fancy,' 'I have no notion,' cp. l. 296. *ἀφύξειν*, Act., of drawing for another's benefit. Achilles declines to be the humble minister to Agamemnon's avarice.

173. *ἐπ-ίσου-ται*, Pres. *ἐπι-σσεύω*: Reduplication, § 11, 2.

174. *ἐμείο*, § 23. *πάρα*, = *πάρεισι*, § 41, 1.

175. *κε*, as l. 139, 'will honour me' (if you do not). *μητίετα*, § 17.

180. *Μυρμιδόνες*, the Thessalian people of whom Achilles was chief.

184. *πέμψω*, Fut. Ind., of what he is obliged to do: *ἄγω*, Subj., of what he does of his own will; *κε* shows that the latter depends on the former, 'I in that case will,' &c., § 31, 1.

186. *στυγέω* is the usual word in Homer for the *feeling* of fear: *φοβέομαι* and *τρέω* properly express *flight*.

187. Literally, 'to think (of himself) alike with me': *ἴσον* is a Neut. used adverbially, cp. *ἴσα* in Od. 15. 520 *τὸν νῦν ἴσα θεῷ Ἰθακήσιοι εἰσο-ρώωσι*, 'look upon him equally with a god,' i.e. as equal to a god.

δμοιωθήμεναι ἑντὴν, 'to put himself in comparison with me face to face.' The Aor. in *-θην* is here Reflexive, like the Middle.

188, 189. *ἐν* is adverbial, *στήθεσσι* a locative Dat., 'his heart within debated in his breast.'

190-192. *δ γε* gives point to the alternatives, *ἦ-ἦε*, § 47, 1.

In l. 191 *δ* (*δέ*) marks the contrast with *τοὺς μὲν κ.τ.λ.*

191. *ἀναστήσειεν*, 'make them rise,' i.e. break up the assembly. *τοὺς* means 'the others,' the rest of the assembly.

194. *ἦλθε δ'* is the apodosis to *εἰς δ κ.τ.λ.*; see on l. 58. The change from the Impf. to the Aor. makes this clear.

197. *στή*, 'came and stood,' cp. l. 6. *κόμης*, 'by the hair.'

200. *οἶ*, Athene, 'her eyes looked terrible.'

201. *πτερόεντα*. Words are so called because they are imagined to fly from the speaker to the hearer—a kind of personification.

μιν, with *προσηύδα*. *φωνήσας*, 'raising his voice.'

203. *ἴδῃ*, Mid.: cp. *δράτο*, l. 56. Some ancient critics read *ἴδῃς*.

205. *τάχ' ἄν . . ὀλέσση*, a solemn threat, § 20, 4. *τάχα*, 'quickly.'

211. *ὀνειδίσσον ὥς ἔσεται περ*, 'revile him (by telling him) how it will be'; *ὥς ἔσεται περ* standing as object to *ὀνειδίσσον*: cp. *Od.* 21. 212 *σφῶν δ' ὥς ἔσεται περ ἀληθείην καταλέξω*, 'I will tell you the truth as to how it will be.' *ἦ τοι*, see l. 140.

216. *εἰρύσασθαι*, 'to uphold,' 'save': Aor. of the *act* of obedience which kept the command from failing.

217. *καὶ . . περ*, § 40, 8. *ὥς*, 'so,' § 48, 1.

218. *ἑκλυον*, Gnomic Aor., § 25, 2. *αὐτοῦ* is emphatic, 'he who listens to the gods is heard himself in return.'

219. *ἦ*, 'spoke,' § 8, A, 2: the 1 Sing. *ἡμί*, 'I say,' occurs in Aristoph.

221. *βεβήκει*, 'took her way': the Pf. *βέβηκα* expresses the attitude of walking, the step or stride, § 20, 2; hence *βεβήκει*, 'was in act to go,' comes to mean 'started to go' (not 'had gone'). The intervention of Athene was evidently suggested by the difficulty of understanding why Achilles should have given way to Agamemnon so much as he did. The difficulty is inherent in the subject of the *Iliad*: the anger of Achilles is made as fierce and calamitous as possible, but it must not bring on a catastrophe at this point of the story.

226, 227. *πόλεμος*, the ordinary battles in which the whole army (*λαός*) took part, is opposed to *λόχος*, ambush, which was the work of chosen champions (*ἀριστῆς*). *πόλεμῶν*, § 53, 3.

228. *τέτληκας*, 'hast the heart,' § 20, 2. *κῆρ*, 'destruction.'

230. *δοτις κ.τ.λ.* 'from any one who speaks in opposition to you,' the Clause standing as object to *ἀποαιρεῖσθαι*.

231. *δημοβόρος βασιλεύς* is an exclamation (not Nom. for Voc.).

Note that the charges of cowardice and avarice are merely rhetorical, and do not answer to anything in Homer's character of Agamemnon.

232. *ἦ γὰρ ἄν κ.τ.λ.* 'else this had been the last outrage,' § 30, 6.

234 ff. The sceptre does not belong to Achilles. It is borne by the Achaean *δικασπόλοι*, i.e. it is held by each speaker in turn, to show that he is 'in possession of the house.' Achilles casts it down when he has done speaking, l. 245: cp. the scene, *Il.* 18. 505.

236. *περὶ . . ἔλαψε* takes a double Acc., as a Verb of 'taking from.'

238. *θέμιστας*, 'judgments,' the usages which in a primitive society answer to what we should call 'the course of justice.'

239. *εἰρύσται*, 'have in their keeping,' 'uphold,' § 20.

πρὸς Διός, 'at the hands of Jove,' by his authority.

ἄρκος, here in its strict sense, the object sworn by.

244. *ὃ τ'*, 'that,' § 48, 2.

245. ποτί, in Tmesis, = προσέβαλε γαίη.

250. τῷ, Dat., § 38, 1. μερόπων, a conventional Epic word, the meaning of which is unknown; see § 57, 2.

251. τράφεν ἦδ' ἐγένοντο. The more important word is put first.

256. κεχαροίατο, Reduplicated Aor., § 4.

257. Lit. 'If they were to hear all this about you fighting,' = of your fighting; πνέσθαι τι τινός, to hear a thing of a person.

258. περὶ . . ἐστέ, 'are beyond,' 'excel.'

βουλὴν, 'in counsel,' Acc., § 37, 4. μάχεσθαι, § 36, 2.

262. ἰδωμαι, Subj., § 20, 6: on the Hiatus, § 54.

263. οἶον Πειρίθοον = οἶος ἦν Πειρίθοος, by 'Attraction.'

265. This line is not in any good MS., but is quoted by Pausanias x. 29, 10. It was probably interpolated (from Hes. Scut. 182), in order to bring in the Athenian hero, Theseus.

268. Φηρσίν, the Centaurs; φήρ is Æolic for θήρ (Thessaly being Æolic). The reference is to the war of the Centaurs and Lapithae.

270. ἀπίης, possibly 'distant'; if so ἐξ ἀπίης γαίης is a repetition of τηλόθεν. Or, Ἀπὴ γαίη may be an old name for the Peloponnesus; see Mr. Gladstone's 'Studies on Homer,' I. 379.

271. κατ' ἐμ' αὐτόν, 'by myself,' i.e. as an independent πρόμαχος.

273. καὶ μὲν = καὶ μὴν, § 49. ξύνειν, § 2.

274. ὅμμες (= ὅμεις), § 23.

275. ἀποαίρεο, for ἀπο-αίρέ-εο.

277. θελ'. The εἰ forms one syllable with the final η of Πηλεΐδῃ. The choice is between this unusual Synizesis (§ 51, 6) and the reading θελ' from the post-Homeric form θέλω.

278. οὐ ποθ' ὁμοίης κ.τ.λ. 'has a right to no common measure of honour': ὁμοίος is often = 'common to all.'

283. Ἀχιλλῆϊ μεθέμεν χόλον, 'to let go your anger in favour of Achilles': constr. as in Hor. Od. 3. 3, 33 iras . . Marti redonabo.

284. ἔρκος πολέμοιο, 'a bulwark against war,' § 39, 1.

289. εἰ τιν' οὐ κ.τ.λ. 'in which (Acc., § 37, 1) I deem that some one [meaning himself] will not obey him.'

291. 'Therefore do his revilings dash forward to be spoken'? i.e. 'is that a reason for this outburst of abuse'? The δνείδεα are half personified (like ἔπεα πτερόεντα, l. 201); as in Hdt. 7. 160 δνείδεα κατιόντα ἀνθρώπῳ φιλέει ἐπανάγειν τὸν θυμόν, 'hard words when they go down into a man are apt to stir up his wrath': cp. also Hdt. 1. 112 ὥστε κατιόντος τοῦ οἴνου ἐς τὸ σῶμα ἐπαναπλῶειν ὁμῶν ἔπεα κακά, 'when the wine goes down evil words are floated up.' With προθέω cp. Od. 24. 319 δριμύν μένος προὔτυψε, 'rage charged forward' (like Τρῶες δὲ προὔτυψαν in the Il.). On the Inf. μυθήσασθαι see § 36, 1.

292. ὑποβλήδην, 'taking up,' 'interrupting': there is no form of address in this last speech of Achilles.

294. ἔργον, Acc., § 37, 1. ὑπέξομαι, Fut. with εἰ δὴ, cp. l. 61.
296. ὅτω, cp. l. 170. Achilles echoes l. 289, mockingly.
299. γέ points the contrast between ἀφέλεσθε and δόντες, 'since you have but taken away what you gave.'
302. εἰ δέ (εἰ δ' ἄγε, &c.) is generally explained by supposing an Ellipse (εἰ δὲ βούλει), but this is very doubtful. Probably εἰ is originally a kind of interjection: cp. Lat. *eia age*. γνώ-ωσι, § 13.
306. εἴσας, an Epic variety for ἴσας, used in certain phrases only.
307. ἦϊε, Impf. of εἶμι, § 11, 3. Μανουτιάδῃ, Patroclus.
311. ἐν is adverbial, 'went among,' i.e. with them.
314. λύματα, = Attic καθάρματα, 'off-scourings.'
317. ἑλισσομένη περὶ καπνῷ, 'eddyng round the smoke,' i.e. borne up in the smoke-wreaths. So in Il. 22. 95 ἑλισσόμενος περὶ χειρῇ, of a serpent 'coiling himself round (the inside of) his nest.'
320. Ταλθύβιον. A family of heralds claiming descent from him existed in historical times in Sparta, Hdt. 7. 134.
322. κλισίην, Acc. with a Verb of motion, § 37, 6.
323. ἀγέμεν, Inf. = Imperative, § 36, 3.
324. δώσω, usually δώ-η, § 2. ἔλωμαι, l. 137.
326. ἐπὶ μῦθον ἔτελλε, l. 25.
331. παρβήσαντε, 'struck with awe'; cp. θαρσέσας, l. 85.
333. ἦσιν, for 'ἤσιν, § 54.
338. τῷ δ' αὐτῷ κ.τ.λ. 'they themselves.'
340. καὶ πρὸς τοῦ, not 'the king,' but 'him too, the king,' § 47, 2, b. δὴ αὐτε, § 51, 6.
341. γένηται, Subj. with εἰ, § 33, 1, c.
342. ὁλοιῇσι, ὁλοός, § 51, 3, c.
343. πρόσσω καὶ ὀπίσσω, i.e. 'backwards as well as forwards': he sees only πρόσσω, does not look round and consider the whole case.
344. μαχεύοντο should probably be μαχεοίαν (3 Plur.): Opt. because the case contemplated in δῆπως . . is imaginary, § 34.
349. ἑτάρων, join with νόσφι λιασθείς.
350. ἐπ' ἀπείρονα. So Aristarchus: the MSS. have ἐπὶ οἶνοπα.
352. περ. in its simplest use, 'very.'
353. τιμήν περ, 'honour, surely, he ought to have bestowed on me.' δφέλλεν, Homeric form for ὄφειλεν.
356. αὐτός, by his own act, § 46, 1. ἀπούρας, Part. of ἀπηύρων.
362. σε φρένας, Acc. of 'whole and part,' § 37, 5.
363. εἶδομεν, for φείδομεν, § 54. Besides the long and short Stems in οἶδ-(α), ἴδ-(μεν), this Pf. uses two others—
- εἶδ-, in the 1 and 2 Plur. Subj. εἶδ-ομεν, εἶδ-ετε, and the Part. Masc. εἶδ-ώς (but Fem. ἴδ-ῶα): also in the Fut. εἴσομαι (for εἶδ-σομαι).
- εἶδε-, in the Subj. εἶδέ-ω (or εἶδῶ), εἶδῃς, εἶδῃ, 3 Plur. εἶδῶσι; also Opt. εἶδε-ιη-ν, and Fut. εἶδῃ-σειν.

365. πάντα is governed by ἀγορεύω, 'why do I tell you this (telling it) all to one who knows it'? On ἰδύη see the last note.

368, 369. The division of the spoil, according to the constitutional usage of the time, was made by the army. Each 'king' was given a separate 'prize' (γέρας), a piece of spoil taken out (ἐξαιρετόν) before the general division, which was no doubt made by lot.

382. On the Art. see § 47, 2.

388. μῦθον, Acc. of cognate meaning, § 37, 2.

393. περί-σχεο, 'protect,' metaphor as in ἀμφιβέβηκας, l. 37.

ἔηος, Gen. of ἔης, 'good,' with peculiar rough breathing.

394. λίσσai, Imper. of the 1 Aor. ἐλλισά-μην. The λ of this Verb almost always has the value of a double letter: see § 55, 2.

396. σεο with ἀκουσα. πατρός, 'my father,' Peleus; but cp. l. 358. The ancient critics were perplexed by the question where Thetis lived—in her new or her old home: see Ar. Nub. 1067-8.

399. ὅπότε, 'whenever the time was that.'

403. Βριάρεων—Αἰγαίωνα. Where two names are given, one said to be used by the gods, the other only by men, it will be found that the divine name is the one which has the clearer meaning. Βριάρεως is of course from βριαρός, 'strong.' The Greeks liked proper names to convey some meaning of good omen.

408. ἐπὶ with ἀρῆξαι, Tmesis, § 41, 2.

409. τοὺς δὲ . . Ἀχαιοὺς, § 47, 2. ἀμφ' ἄλα, the camp being in the bay between the two promontories, Rhoeteum and Sigeum. ἄλα is 'to pen,' drive into a corner (Root *fel*).

412. ὅ τ', 'in that,' § 48, 2.

414. αἰνὰ τεκούσα, 'miserable in my child-bearing': the idea is repeated in l. 418 τῷ σε κακῇ αἰσῇ τέκον. αἰνά, Adv., § 37, 1.

416. 'Thou hast thy portion (of life) for a little while indeed.' δέην lengthens the preceding syllable, § 55, 2.

418. ἔπλεο, 'hast come to be' (2 Aor., formed like ἐ-σχε-το, ἔ-σπε-το). αἰσῇ, Instrumental Dat., § 38, 3.

419. τοῦτο, = 'this matter of yours,' like Lat. *iste*, § 45.

424. κατὰ δαῖτα, 'about a feast,' 'on the business of a feast.'

428. ἀπεβήσεντο, § 9, 3. αὐτοῦ, 'where he was.'

430. ἀέκοντος, with βίη, 'doing violence to his unwillingness.'

434. προτόνοισιν, 'by (slackening) the forestays,' i.e. ropes from mast to prow.

436. In this mode of mooring ships the stern faced the shore, and was made fast by stern-hawsers (πρυμνήσια), while the bows were prevented from swinging by blocks of stone (εὔναί) thrown out with ropes attached to them: see Riddell and Merry's *Odyssey*, Appendix 1, § 18.

449 ff. οὔλοχυτας, 'meal of sprinkling.' οὔλαι (not οὔλαι) meant barley-meal, prepared in a primitive fashion that survived in ritual.

The sacrifice began by washing of hands and the lifting up of the ούλαι (οὐλοχύτας ἀνέλοντο) ready for sprinkling. The prayer followed, accompanied by the act of sprinkling (οὐλοχύτας προβάλλοντο, l. 458), and also by the cutting off and burning of the forelock of the victim, which is not mentioned here; cp. Od. 3. 446. After these preliminary rites (κατάρχεσθαι) the attendants raised the victim's head—a symbolical way of offering it to one of the 'upper' gods—and the chief officiating person—king or head of the family—killed and flayed it. The thigh-bones were cut out (μηρούς τ' ἐξέταμον) and covered up between two layers of fat (κνίσῃ); slices of meat from other parts of the carcase were laid upon the fat (ἐπ' αὐτῶν ὠμοθέτησαν), and the whole was burned, with libations of wine, as the portion of the gods. Cp. Od. 3. 440-460, with Riddell and Merry's notes.

There is some difficulty about the forms μήρα (l. 464) and μῆρια (l. 40, &c.)—both used only in speaking of sacrificial rites. Probably they are old synonyms of μηροί, and are applied to the parts offered (viz. the bones and fat), because these parts were supposed to be accepted by the gods as equivalent to the whole thigh. This is indicated by the story of the trick played by Prometheus (Hes. Theog. 535 ff.).

454. ἴψαο, 'didst bear hardly on,' 'punish': cp. ἐν-ιπή, 'rebuke.'

461. δέπνυχα, Acc. Fem.; the ordinary Nom. is δέπνυχο-ς: § 22, 2.

462. ἐπί, with λείβε, 'poured over them.'

466. ἐρύσαντο, 'drew off' (from the spits).

467. τετίκοντο, redupl. Aor., § 4.

468. ἔσσης, 'even,' fair to all; cp. l. 306.

469. ἐξ . . ἔ-ντο (ἰημι), 'let away,' 'satisfied': cp. μεθέμεν χόλον l. 283.

470. ἐπιστέψαντο, 'filled up.' ποτοῖο, Gen. of Material, § 39, 4.

471. ἐπαρξάμενοι δεπέασιν, 'having given first drops all round into the cups' (to be poured out as libations before the cups were filled). The Verb ἀρχεσθαι may be applied to any preliminary ritual, and ἐπί gives the notion of going 'over' or round the company, as in ἐπ' ἔχετο (l. 50), ἐπαγείρειν (l. 126); see Merry and Riddell on Od. 3. 340.

473. καλόν, used as an Adv. = Attic καλῶς, § 37, 1. παιήνα, the song of rejoicing.

474. φρένα, Acc. of the seat of feeling, § 37, 4.

475. ἐπί, in Tmesis, = κνέφας ἐπ' ἦλθε.

478. καί, here used to mark the apodosis: so in l. 494.

479. ἱκ-μενον, 'favouring,' Lat. *secundus*; 2 Aor. Part., § 3, A.

481. πρήσεν. πρήθω has the meanings 'blow' and 'burn.'

κῦμα is the broken surface of the sea; cp. l. 483 'the ship coursed through the κῦμα'; also l. 496.

481, 482. ἀμφί is used adverbially, στεῖρῃ is a locative Dat.; cp.

αἰγιαλῷ βρέμεται (Il. 2. 210), also the note on l. 188 (above). νηός, with στείρη, 'on the stem of the ship as it sped along.' πορφύρεον expresses a dark and turbid quality of colour.

484. ἐπεὶ ῥα, § 49, 3. κατὰ στρατόν, 'off the camp.'

486. ἔρματα, 'stays,' 'props.' ὑπὸ, Adv., 'under it.'

490 ff. πωλέσκετο, φθινύσκεα, ποθέσκεα are Iterative forms, § 10.

492. πτόλεμος is an Epic form for πόλεμος: so πτόλις for πόλις.

493. ἐκ τοῦτο, i.e. from the meeting with Thetis. δωδεκάτη, l. 425. Note the dramatic skill with which the blank caused by the twelve days' delay is filled by the episode of the restoration of Chryseis, so that there is no sense of pause in the action.

495. οὐ λήθεις, Impf. 'did not meanwhile forget,' § 27.

496. ἄλλ' ἢ γ', Art. as in l. 320, § 47, 1. ἀνεδύστετο, § 9, 3.

497. ἡμέριη, 'in the early morning,' cp. ἤρι, 'early,' also αὔριον. For the use of the Adj. of time, cp. l. 424 χθιζὺς ἔβη, l. 472 πανημέριοι ἱλάσκοντο, &c.

498. εὐρύσπα 'looking far and wide,' here an Acc., as if from εὐρύσσει: more commonly it is a Nom., § 17.

509. ἐπὶ . . τίθει, Tmesis, 'bestow on'; τίθημι as in l. 2.

510. ὀφείλωσιν, 'increase,' 'glorify.'

513. ὥς, 'so,' § 48, 1. ἐμπεφυῖα, 'clinging close': on the form, see § 6, 2.

515. ἀπόειπε, 'refuse.' ἐπι=ἔπεισι, § 41, 1. ἐπὶ δέος, § 55, 2.

518. λοίγια ἔργ', sc. ἔσται. ὃ τε, 'in that'; the usual reading is ὅτε, 'when,' but ὃ τε (see § 48, 2) gives a better sense. ἐχθοδοπήσας ἐφήσεις, 'wilt set me on to get into a quarrel.'

520. αὐτως, 'as it is,' i.e. without fresh provocation, § 46.

523. κε with the Fut., § 35: cp. l. 139.

524. εἰ δ' ἄγε, l. 302. πεποιθὺς, Pf. Subj., § 18, A.

526. οὐ γὰρ ἐμόν, 'for nought that comes from me,' 'no word of mine'; cp. ἐξ ἐμέθεν in l. 525. παλινάγρετον, 'to be taken back.'

528. ἐπ' . . νεύσει, Tmesis, ὀφρύσι being an Instrumental Dat., § 38, 3.

529. ἐπερρώσαντο. The Verb βάωμαι is used of quick, springing movement: here of the hair tossing forward with the nod.

531. διέτμαγεν, 'parted,' § 2; τμήγω=τέμνω (Il. 16. 390).

536, 537. μιν, with ἡγνοίησεν, 'she was not unaware (about him) that he,' &c., Acc., § 37, 7. ἰδοῦσα, 'when she saw him': on seeing him she divined what had happened.

540. τίς . . θεῶν, 'which of the gods.' δὴ αὖ, § 51, 6.

546. εἰδῆσθαι, see on l. 363. χαλεποί κ.τ.λ.= 'it will be difficult for you to know them,' § 36, 2: cp. l. 589.

550. ταῦτα ἕκαστα, 'all these questions of yours,' § 45.

552. ποῖον τὸν μῦθον, Art., § 47, f, 'what is the word which,' &c.

553. καὶ λίην, 'assuredly': λίην (like μάλα, ll. 85, 173) is used to

strengthen the affirmation. πάρος, with a Pres., 'I have not hitherto been in the habit of asking you.'

555. μή σε παρείπη, 'lest she have gained thee over.' παρειπεῖν, like παράφημι in l. 577 (Attic παραγορεύω), 'to talk over.'

558, 559. ὥς . . τιμήσῃς, 'that thou wilt honour.' The Subj. (not Opt.) after κατανεύσαι because the event is still future, § 34, 2, c.

561. δαίμονι, 'unaccountable,' 'infatuated,' implying a blindness or perversity caused by a god: as we say 'what possesses you'?

οἷεαι, 'art foreboding, suspecting.'

562. ἀπὸ θυμοῦ, 'away from my heart,' i.e. out of favour.

567, 568. ἄσπον ἰόνθ', i.e. ἰόντα, Acc. after χραίσμωσι, 'avail not against the assault.' χραίσμειν usually takes an Acc. of the thing kept off; here ἄσπον ἰόντα (με) = 'my coming on,' § 37, 7. ἀάπτους, 'not to be touched,' 'irresistible.' ἐφέλω, 'put forth,' 2 Aor. Subj., § 13, A.

572. ἐπὶ ἥρα φέρων, by Tmesis for ἐπιφέρων ἥρα, 'offering pleasing service,' = 'making himself agreeable.' The ancient reading was ἐπίηρα: see Mr. Merry's note on Od. 3. 164.

575. κολῶν, 'noise,' 'a wrangle': hence κολφάω, 2. 212.

ἐλαύνετον, 'carry on,' 'keep going.'

579. σὺν . . παράξῃ, Tmesis; cp. *con-* in *confundo*.

580. εἰ περ κ.τ.λ., 'for suppose he chooses,' &c. No apodosis is expressed, but the sort of clause to be supplied is suggested by the words ὁ γὰρ πολὺ φέρτατός ἐστι.

582. καθάπτεσθαι, 'take him in hand': Inf., § 36, 3.

586. τέτλαθι, Pf. Imperative, § 6, 2. ἀνάσχεο, 'bear up,' 'endure.'

589. ἀργαλῆος . . ἀντιφέρεισθαι, i.e. 'hard to set oneself against,' § 36, 2.

591. τεταγών, a Reduplicated Aor., § 4, § 28, 2: cp. Lat. *tango*.

593. κάππεσον, for κατ-έ-πεσον, § 24 *sub fin.*

596. παιδὸς ἰδέξατο, 'took from her son,' as 24. 305 κύπελλον ἰδέξατο ἥς ἀλόχοιο. χεῖρ, 'in her hand.'

598. οἰνοχόει is applied to 'nectar,' by a slight extension of use.

600. διὰ with the Acc. of motion 'through,' § 42, 3. ποινπύω is an Intensive, formed by reduplication from πνέω (root πνυ-).

603. οὐ μὲν, 'nor yet,' § 49, 4.

606. κακκέλοντες. The form κέλω is probably a Desiderative of κεί-μαι.

ἕκαστος. Note the Sing.; 'they went - each one.'

610. ἰκάνοι, Opt. of indefinite frequency, § 34, 1, c.

BOOK II.

THE second book begins with an apparent contradiction of the last line of the first book. Zeus, according to 1. 611, went to bed and slept: we are now told that 'sleep held him not.' This may mean that sleep did not *keep* its hold of him—that while others slept all night (εὔδον παννύχιοι) Zeus presently awoke. Compare Soph. Aj. 676 ὕπνος | λύει πεδήσας οὐδ' αἰὲ λαβὼν ἔχει. More probably, however, the contradiction arises from the inartificial way in which the story is told. The poet ends his scene on Olympus by all the gods going home to sleep, Zeus with the rest: then, after a pause, he takes up the story again by correcting himself, and explaining that Zeus did not sleep. There is a similar inaccuracy in Odys. 15. 4-8:

εὔρε δὲ Τηλέμαχον καὶ Νέστορος ἀγλαὸν υἱὸν
εὔδοντ' ἐν προδόμῳ Μενελάου κυδαλίμοιο·
ἦ τοι Νεστορίδην μαλακῷ δεδμημένον ὕπνω,
Τηλέμαχον δ' οὐχ ὕπνος ἔχε γλυκύς, ἀλλ' ἐνὶ θυμῷ
νύκτα δι' ἀμβροσίην μελεδήματα πατρὸς ἔγειρε.

Here it is first said that Telemachus and Nestor's son were both sleeping (εὔδοντε), then that Telemachus could not sleep. In the present instance the contradiction is more direct; but on the other hand the pause between the statements is longer. Cp. also 10. 25 (with the note).

In any case it is clear that the second book of the Iliad takes up the story at the exact time and place where the first book left it, viz. night-fall on Olympus. And the incident of the Dream makes an excellent transition to the renewal of the war, after the lull caused by the Plague and the quarrel of the chiefs.

The value of the second book, as an integral part of the Iliad, consists mainly in the picture which it gives of the Greek ἀγορή, or assembly of all the fighting men. In the first book the only actors are the gods and a few of the chiefs. The poet now lets us see the temper and spirit of the army as it was affected by the long siege (the ten years are now mentioned for the first time), and by the events of the first book.

1. ἵπποκορυσταί, lit. 'horse-helmeted,' i.e. wearers of helmets with horse-hair plumes: cp. χαλκοκορυσταί, 'brazen-helmeted.'

2. νήδυμος. The ancient grammarians doubted, in this and similar places, between the forms νήδυμος and ἥδυμος, Aristarchus deciding for νήδυμος. His authority has banished ἥδυμος from our texts of Homer, though it was used by Hesiod, Simonides, Alcman, &c. Buttmann conjectured with great probability that νήδυμος is only an old mistake for ἥδυμος. In seven out of the twelve places where it occurs the preceding

word ends with *v*, and this *v* Buttmann supposed to have been attached to the following word (*τῶν ἡδυμος* thus passing into *τῶν νήδυμος*, *ἔχεν ἡδυμος* into *ἔχε νήδυμος*, &c.). The fictitious *νήδυμος* was then put for *ἡδυμος* everywhere, probably by the Alexandrian critics.

4. *τιμήσαι ὀλέσαι δέ*. The MSS., except Ven. A, have *τιμήσῃ ὀλέσῃ δέ*. The form *τιμήσαι* is supported by the scholia, and by the reading *τιμήσῃ* in Ven. A. For the Optative cp. 24. 680 *ὀρμαίνοντ' ἀνὰ θυμὸν ὅπως... ἐκπέμψειε*. The Subj. after a past Tense is rare in Homer: see § 34, 2, *b*.

6. *οὐλον*, 'destructive,' i.e. misleading. On the two kinds of dreams, true and false, see Od. 19. 562 ff.

10. *πάντα μάλ'*, to be taken together, = 'quite all.'

ἀγορευόμεν, Inf. for the Imperative, § 36, 3.

12. *πανσυδίῃ*, 'in full muster,' (lit. 'with urging forth of all'), Zenodotus wrote *πασσυσδίῃ*, perhaps rightly.

13. *ἀμφὶς... φράζονταί*, 'are of opposite minds': so 15. 345 *ἀμφὶς φρονέοντε*. But in 18. 254 *ἀμφὶ μάλᾳ φράζεσθε* means 'consider looking both ways,' i.e. carefully.

15. *ἐφήπται*, 'are fastened upon,' made sure to.

19. *ἀμβρόσιος*, 'divine.' So l. 57 *ἀμβροσίην διὰ νύκτα*.

20. *Νηληϊῆς υἱ*, 'son of Neleus': so 4. 237 *Καπανηΐος υἱός*, &c.

21. *γερόντων*, 'of the chiefs,' who were not necessarily old men.

22. Join *μιν προσεφώνεε*.

27. *σεῦ*, to be taken with *κῆδεται*.

36. *ἔμελλον*, so Aristarchus; most MSS. have *ἔμελλε*. With a Neut. Plur. the Verb is more commonly Singular in Homer: but exceptions are numerous.

37. *φῆ*, 'he thought'; cp. 5. 473 *φῆς... πόλιν ἐξέμεν*.

39. *ἐπ'*, to be taken with *θήσειν*, by 'Tmesis,' § 41.

40. *διὰ κρατερὰς ὑσμῖνας*, 'through' in the literal sense, i.e. in the course of (the war).

41. *ἀμφέχυντ' ὀμφή*, see the note on l. 103. The word *ὀμφή* always implies a *divine* utterance.

43. *νηγάτεον*. The old derivation from *νέος* and *γίγνομαι* (root *γεν*, γᾶ) is untenable. The word is probably an adjective of *material*, like *δουράτεος*, 'wooden' (see the *Journal of Philology*, vol. xi p. 61).

49. *φῶς ἐρίουσα*. Cp. Od. 13. 94 *ἔρχεται ἀγγέλλων φᾶος*—said of the morning star.

53. *βουλὴν* was read here by Zenodotus, *βουλή* by Aristophanes and Aristarchus. The former is easier, since it involves less change of Subject. *ἔω* is more commonly intransitive, but it may be transitive, as in 24. 553.

54. *Νεστορέη... βασιλῆος*. The adjective is equivalent to a Gen., as in l. 20; so 5. 741 *Γοργείη κεφαλὴ δεινοῖο πελάρου*,

56. ἐνύπνιον, an adverb qualifying ἦλθεν, 'came in sleep.'
 57. διὰ νύκτα, 'through the night,' thought of as a space, cp. 1. 40.

73. ἡ θέμις ἐστί, 'which is right,' i.e. proper, regular. In the word θέμις the notions of *custom* and *right* are blended. The Fem. ἡ is due to the 'attraction' of θέμις.

75. ἐρητύειν, 'restrain,' viz. the flight that I shall propose.

81. κεν φαίμεν, 'we should have thought;' the Opt. with κέν used of an unfulfilled condition in the past, see § 30, 6. μᾶλλον, 'rather' (than attend to it).

76-83 are perhaps an interpolation. If they stand, the next two lines ὡς ἄρα φωνήσας κ.τ.λ. must refer to Nestor, whereas Agamemnon would be the person to lead the way. and the words πείθοντό τε ποιμένι λαῶν naturally refer to him. The Article τόν (l. 80) and the neglect of the Digamma (§ 54) in νῦν δ' ἶδεν (l. 82) are also suspicious. Some scholars, again, have doubted the whole passage about the βουλὴ γερόντων (53-86), which consists chiefly of a repetition (for the third time) of the passage about the Dream.

89. βοτρυδόν, 'in clusters.' The comparison to a bunch of grapes applies best to bees *swarming*, and so Virgil uses it in his imitation, Georg. 4. 558 (lentis *uvam* demittere ramis). In Homer, however, the bees are streaming out in their ordinary quest of honey.

90. πεποτήσασθαι, 'are on the wing,' § 26.

92. βαθείης, 'flat,' 'low-lying.'

95. τετρήχει, 'was in disorder,' Plupf. of ταρασσώ.

96. λαῶν, governed by ὑπὸ in the preceding line.

101. κάμει τεύχων, = ἔτευξε κάμνων, 'made by his labour.'

103. διάκτορος is a word of uncertain meaning; it is generally thought to be a collateral form of δι-άκτωρ, 'conductor' (διάγω).

111. ἄτη, in the simple sense of 'mischief,' 'calamity;' or perhaps 'deception,' 'blindness.' Agamemnon does not refer to the affair of Briseïs, but to the command of Zeus to return (l. 114).

113. ἐκπέρσαντ', i.e. ἐκπέρσαντα, cp. l. 542. The general rule in Homer is that a Participle which is subordinate to an Inf. is in the Acc. (*not* attracted): hence ἐκπέρσαντα ἀπονέεσθαι = 'that after destroying I should return.' With ἐκπέρσαντι the meaning would be, 'promised to me when (since, if, &c.) I had destroyed that,' &c. Cp. 4. 341., 6 529.

115. δυσκλέα, for δυσκλεέα, cp. l. 275.

122. τέλος δ' οὐ πῶ τι πέφανται. The clause is subordinate in sense, 'with no end yet in sight;' § 57, 4.

125. Τρῶας, governed by λέξασθαι, 'to muster the Trojans.' ἐφέσσιοι 'at home' in Troy, native Trojans.

127. ἕκαστον. The ancient variant ἕκαστοι gives a rather better sense: 'if each company of us were to choose'; cp. 3. 1.

129. πλέως, = πλέωνας, a collateral shorter form, like χέρεια beside χερείονα.

132. πλάζουσι, 'baffle,' cp. παλιμπλαγχθέντας, I. 59,

138. αὐτως, 'as ever,' with no progress made.

144. φή, 'as,' a word read by Zenodotus here and in 14. 429.

145. πόντος is used when a particular tract of sea is meant.θάλασσα is the sea generally.

148. ἐπὶ τ' ἡμῶν, sc. λήϊον, 'bends with the wind.'

153. οὐρούς, the channels by which the ships were drawn up and launched again.

154. ἔρματα, props or stays for keeping the ships upright when drawn up on shore.

165. ἀμφιελίσσας (ἐλιξ, Fem. ἐλισσα) probably means 'rounded on both sides,' evenly built at the bows.

179. μὴδὲ τ' ἐρώει, i.e. do not give way, fail in your efforts. ἐρωέω is especially used of a recoil or reaction, from the strain of war, &c. Probably the true reading is μὴδ' ἐτ' ἐρώει, for τε is out of place here (§ 49, 9).

182. ὅπα, with ξυνέηκε, not φωνησάσης.

189. δέ here marks the Apodosis to ὄν τινα μὲν κ.τ.λ.

190. δαυμόν', see I. 561. οὐ σε ἔοικε κακὸν ὥς δειδίσσεσθαι, 'it is not fitting to threaten you as one might a churl;' cp. 15. 196 χερσὶ δὲ μὴ τί με πάγχυ κακὸν ὥς δειδισσέσθω. A similar form of address, conveying exhortation under the veil of praise, is found in II. 4. 286 σφῶϊ μὲν, οὐ γὰρ ἔοικ' ὀτρυνέμεν, οὐ τι κελεύω. The common interpretation—'it is not becoming for you to be terrified'—has much less point and appropriateness. Ulysses is far too politic to make a direct charge of cowardice. Moreover, δειδίσσεσθαι is always transitive.

191. Note that according to the Greek idiom ἄλλους does not imply that the person addressed was one of the λαοί. Hence ἄλλους λαοὺς = 'the people as well.'

194. This line is best read as a question: 'did we not all (we the γέροντες) hear what he said?' Throughout his speech Ulysses treats the other 'king' as an equal.

195. μὴ τι . . . ῥέξη, 'see that he does not do,' &c., expressing fear that he will, § 29, 5.

196. διοτρεφέων βασιλῆων. So Zenodotus read, and so the passage is quoted by Aristotle (Rhet. II. 2). Aristarchus read διοτρεφέιος βασιλῆος, possibly on account of the Sing. ζ in the next line. But an abrupt change of number in a passage of this kind is not unusual: cp. Od. 4. 692 ἥ τ' ἐστὶ δίκη θεῶν βασιλῆων | ἄλλον κ' ἐχθαίρησι βροτῶν, ἄλλον κε φιλοίῃ, 'which is the manner of kings: he (a king) will,' &c.

198. δήμου τ'. The τε—τε connect ἴδοι with βοδάντα ἐφεύροι. But some good MSS. have δήμου ἀνδρα.

206. No good MS. has this verse, which seems to have crept into this place from 9. 99.

212. **Θερσίτης**, the 'bold' insolent talker (**θάρασος**); cp. Od. 22. 287 **Πολυθρῆσειδης φιλοκέρτομος**, also **Θερσίλοχος**, '**Ἀλιθέρης**.'

ἐκολάφα, 'wrangled,' from **κολῶς** (I. 575).

213. **ᾗδῃ**, 'had in his mind,' 'was ready with,' a great store of disorderly speech. **οἶδα** includes moral as well as intellectual qualities; cp. 6. 351. **ἔπεα**, not so much 'words' as 'things to say.'

214. **ἐριζέμεναι**, 'for striving,' i. e. wherewith to strive.

217. **φολκός**, probably 'bandy-legged,' Lat. *falcus*. **τῷ δέ οἱ ὤμω**, 'and then his shoulders,' § 47, 2, *δ*.

218. **συνοχωκότες**, 'stooping together,' **συν-έχω**. The form **συν-οχωκότες** (given by Hesychius) is more correct; cp. **ὀκωχή**, a stay or buttress.

219. **φοξός**, said by the Schol. to be a term applied to earthen-ware spoilt in the burning; 'out of shape.' **ἐπενήνοθε**, 'had its place thereon,' Plupf. of a supposed ***ἐνέθω**, pf. **ἐνήνοθα** (distinct from ***ἀνέθω**, **ἀνήνοθα**).

222. **κεκληγώς**, 'screaming,' § 26. **λέγε**, 'recounted; ' Thersites poured out a *string* of insulting things.

225. **τέο δὲ αὐτ'**, see § 51, 6.

229. **ὃν κέ τις οἶσει**, 'which some one is (accordingly) to bring,' § 35.

232. **ἡ δὲ γυναῖκα κ.τ.λ.** The construction follows the *nearer* clause **ὃν κέ τις κ.τ.λ.**, instead of the main sentence **χρυσοῦ ἐπιδεύσαι. μίσγειαι, κατίσχειαι** are Subj. (for **μίσσγειαι, κατίσχειαι**).

234. **ἄρχὸν ἔόντα**. The understood Subject is indefinite, 'that one who is a leader should' &c. **κακῶν ἐπιβασκόμεν**, 'bring into harm,' cp. 8. 285. Thersites is now alluding pretty plainly to the quarrel about Briseis, but he keeps the direct reference to Achilles for the climax of his speech.

235. **ὦ πέπνες**, a familiar form of address, 'good people.' Some give it the literal sense of 'soft,' 'weak; ' but see on 5. 109.

236. **πεσσόμεν**, 'digest,' i. e. 'brood over,' 'enjoy.'

238. **χῆμεῖς**, for **καὶ ἡμεῖς**, by Crasis. **προσαμύνομεν** is the Pres. Ind., 'whether we are helping him or not,' (cp. 300). Some read **χ' ἡμεῖς** (for **καὶ ἡμεῖς**): but the order (i. e. **κέν** following **οἱ**) is against this, and with **κέν** we should have to take **προσαμύνομεν** as an Aorist Subj., which gives a less suitable sense.

240-242. Note the repetition of I. 507 and I. 232. Indeed the whole speech of Thersites serves to recall the main points in the first book.

246. **ἀκριτόμυθε**, cp. 796 **μῦθοι φίλοι ἀκριτοὶ εἰσι**. The word **ἀκριτος** suggests 'unbounded,' 'endless,' and also 'undistinguishing,' 'confused' speaking.

250. **οὐκ ἂν . . ἀγορεύεις**. This is a form of polite request, 'you will

not, I presume—,' 'I would suggest to you, not to—;' the politeness being ironical, and intended to heighten the effect of the threats which follow. ἀνὰ στόμ' ἔχων, 'having them (passing) through your mouth,' taking their names freely into your mouth; cp. Eur. El. 80 θεοὺς λαβὰν ἀνὰ στόμα, and similar phrases (κατὰ στόμα, διὰ στόμα, διὰ στόματος, &c.).

266. δάκρυ is here a sort of collective word, = 'tears.' cp. l. 269, Od. 4. 198. θαλερόν, lit. 'big,' 'full of life,' hence 'abundant.'

269. ἀχρεῖον ἰδών, 'with a grimace,' a forced meaningless look; as Od. 18. 163 ἀχρεῖον δ' ἐγέλασσε, of an unnatural laugh.

270. καὶ ἀχνύμενοί περ, 'sick at heart as they were,' may refer to the disappointment of their wish to return (cp. ἀνηθέντα, l. 291), or to the effect of the speech of Thersites (only now counteracted), or to both these causes.

272. ἔοργε. The Pf. is used of the whole services of Ulysses, the Aor. ἔρεξε of the particular act just done, § 26.

275. τὸν λαβητήρα. The Art. seems to express contempt, hostility, &c., § 47, 2, g.

278. φάσαν, Plur. suiting the sense. ἡ πληθὺς . . ἀνὰ δ' ὁ, Art. of contrast, § 47, 2.

285. πᾶσιν, 'with all,' 'in the mouths of all,' cp. 4. 95.

288. ἐκπέρσαντ[α], Acc., as in l. 113.

289. ἦ—τε, an unusual combination. Bentley proposed to read ὡς τε γὰρ εἰ. Ameis, contending that ὡς εἰ and ὡς εἰ τε are never separated by other words, reads ἦ, and so in Od. 3. 348., 19. 109.

291. ἦ μὴν καὶ πόνος ἐστὶν ἀνηθέντα νέεσθαι, 'assuredly, there is toil (enough) for a man to grow disgusted and return.' The πόνος, as Ulysses goes on to explain, is the nine years' war, which may well make the Greeks chafe, and long to return home. An indefinite Subject is understood with ἀνηθέντα νέεσθαι: cp. 6. 268., Od. 2. 310. This interpretation comes from Aristarchus. It is the only one which suits the reason given, καὶ γὰρ κ.τ.λ., and the reply in l. 297, ἀλλὰ καὶ ἐμπερ κ.τ.λ.

294. εἰλέωσιν, 'hem in,' 'keep back.'

303. χθιζά τε καὶ πρωΐζ' ὅτ' ἐς Αὔλιδα κ.τ.λ. Literally, 'yesterday or the day before (from the time) when the ships were gathering to Aulis,' i.e. a day or two *after* the ships assembled. In this use of χθιζά τε καὶ πρωΐζ' the speaker puts himself at the point of view of the event which he is going to relate: 'it was, as one might say, but yesterday that the ships were gathering.' For the use of ὅτε = 'since,' 'after,' cp. Il. 21. 80 ἥως δέ μοι ἐστὶν | ἥδε δωδεκάτῃ ὅτ' ἐς Ἴλιον εἰλήλουθα, and Od. 3. 180 τέτρατον ἡμᾶρ ἔην ὅτ' ἐν Ἀργεῖ νῆας εἶσας | Τυδείδω ἔταροι . . | ἴστασαν. The passage is generally explained as a bold hyperbole; the event being supposed to be so fresh in the recollection of the Greeks that it seems to be only 'the other day.' This is defended by places where the

phrase is used of a long period. But in all these the time is *relatively* short, or at least the writer wishes to make light of it. Here, on the contrary, Ulysses dwells on the length of time that has passed; cp. especially l. 298 *θηρόν τε μένειν*, and l. 325 *ὄψιμον ὀφειτέλεστον*. Moreover, there is a special reason for a note of time which will fix the sign of the sparrows to the beginning of the war: for if the sign were later, the end of the nine years which it signified would be proportionately distant. Others again take *χθιζά τε καὶ πρωϊζά* with *ἔβαν* in the preceding line; but this gives a poor sense, and moreover it is not Homeric to begin a fresh sentence by *δε* without any particle of transition.

The interpretation now given was suggested by Lehrs in his book *De Aristarchi studiis Homericis* (p. 382), and adopted, with a slight modification, by Nägelsbach (*Anmerkungen zur Ilias*, ed. 1834).

314. *ἐλαυνά*, 'piteously,' to be taken with *τετριγώτας*.

315. Join *ἀμφοποτάτο τέκνα*.

318. *ἀρίζηλον*, 'very plain;' by being turned into stone the serpent became a mark for all eyes, a kind of monument of the event. Cp. the similar fate of the Phaeacian ship, Od. 13. 156 *θεῖναι λίθον ἔγγυθι γαίης ῥῆι τοῇ ἱκελον, ἵνα θαυμάζωσιν ἅπαντες*. So in Ovid's version of this passage, *Metam.* 12. 22 'Ille, ut erat, virides amplexus in arbore ramos Fit lapis et servat serpentis imagine saxum.' Such stories were doubtless suggested by a fancied likeness of some rock or stone to the object in question. Another reading is *ἀίζηλος*, a variety of *ἀίδηλος* 'invisible.' This variant is ancient, since it is followed in Cicero's translation, *Div.* 2. 30, 63 'qui luci ediderat genitor Saturnius idem abdidit.'

321. Join *θεῶν ἱκατόμβας*.

322. *Κάλαχος δ' αὐτίκ'*. The *δέ* marks the apodosis. But possibly we should read *δὴ αὐτίκ'*, see § 51, 6.

323. *ἄνεψ*, Nom. Plur. of an adjective *ἄνεως* 'silent.' Aristarchus read *ἄνεω*, taking it for an adverb, used like *ἀκῆν* in the phrase *ἀκῆν ἐγένοντο σιωπῇ*.

325. *δοῦν*. The original form is doubtless *δο*, see § 19, 3.

328. *αὐθι*, 'in the same place,' nearly = *αὐτως*, l. 342.

340. *γενοίαιτο*, i.e. 'they may, for aught I care.'

342. *αὐτως*, i.e. just as if the plans and treaties had never existed.

347. *ἔνυσσι*, 'result,' 'attainment;' i.e. they will come to naught.

αὐτῶν is Masc., referring to *τούσδε* in l. 346.

348. *ἰέναι* depends on *βουλευώσι* in the last line.

349. *εἰ τε . . . εἰ τε*, so the best MSS.: others have *ἦ καὶ οὐκ*.

ψεύδος, 'false,' cp. 9. 115 *οὐ τι ψεύδος ἐμὰς ἄσας κατέλεξας*.

353. *δοστράπτων κ.τ.λ.* The line is a kind of exclamation: hence the Nom. without a construction, cp. 10. 437, 547, Od. 1. 51.

356. *Ἑλένης ὀρμήματά τε στοναχάς τε*, 'the stir and groaning about Helen.' This 'objective' use of the Genitive is very common in Homer;

e.g. *Τρώων ἄλγος* 'sorrow for the Trojans,' *χόλος υἱός* 'anger on account of his son,' &c. Cp. also II. 3. 206 *σεῦ ἀγγελίη* 'a message about you,' and the genitives quoted on l. 397. The word *δρμημα* does not elsewhere occur, but its meaning may be inferred from that of *δρμάω* and *δρμαίνω* (cp. IO. 28 *πόλεμον θρασὺν δρμαίνοντες*). Nestor seeks to rouse the Greeks by the thought of having done and suffered so much, and all about Helen. This is a standing topic in the *Iliad*; see 2. 39, 177; 3. 99, 126 ff. The common interpretation—'the longings and groans of Helen'—makes Nestor insist on a circumstance which could not be known to Greeks, and by which we can hardly suppose them moved.

359. 'That he may be the foremost to perish,' i.e. he will be put to death at once.

363. *φρήτρηφιν*, used as a Dat.: see § 40.

The *φρήτρη* (Attic *φρατρία*) or 'brotherhood' was a sub-division of the tribe. Cp. Hdt. 7. 212 *οἱ δὲ Ἕλληνες κατὰ τάξιν τε καὶ κατὰ ἔθνη κεκοσμημένοι ἦσαν, καὶ ἐν μέρει ἕκαστοι ἐμάχοντο*. So Tacitus, *Germ.* 7 'non casus neque fortuita conglobatio turmam aut cuneum facit, sed familiae et propinquitates.'

366. *κατὰ σφίας*, 'by themselves,' cp 1. 271.

376. *ἀπρήκτους*, 'in which nothing is done,' 'fruitless.'

379. *ἔς γε μίαν* (sc. *βουλὴν*) *βουλευέσσομεν*, 'take counsel to one purpose.' The γέ emphasises the phrase *ἐς μίαν*.

382. *ἐσθθω*, 'put in order,' 'set right.'

384. *ἄρματος ἀμφὶς ἰδών*, 'seeing to his chariot.'

385. *κρινόμεθα*, 'bring matters to an issue,' Lat. *decerno*.

392. *μυμνάξεν*, 'to loiter,' a Frequentative or Intensive of *μῖμνω*.

393. *ἄρκιον*, 'safe': 'he shall not be sure to escape' is put by a kind of irony (technically called *litotes*) for 'he shall have no chance.'

397. *παντοίων ἀνέμων*, governed by *κύματα*, 'the waves of (i.e. raised by) all directions of wind.' So II. 305 *ὥς ὅποτε νέφεα Ζέφυρος στρυφελίῃ ἀργεστώ Νότοιο*, Od. 13. 99 *αἶ τ' ἀνέμων σκεπῶσι δυσάηων μέγα κύμα*.

398. *ὀρέοντο*, 'bestirred themselves.'

409. *ἀδελφεόν*, *Acc. de quo*, § 37, 7.

410. *οὐλοχύτας*, see the note on I. 449.

413. *ἐπ'.. δύναι*, 'set upon (the battle),' i.e. so as to interrupt the battle. For the Inf. cp. 7. 179 *Ζεῦ πάτερ, ἡ Αἴαντα λαχεῖν κ.τ.λ.*

414. *πρηνές*, with *βαλέειν*, proleptically, 'cast down headlong.'

415. *αἰθαλόν*, 'blackened with smoke,' as in Od. 22. 239. *πυρός*, 'with fire,' Gen. of *material*, § 39, 4.

420. *ἀμέγαρτον*, 'unenviable.' Aristarchus read *ἀλίσστον*.

421-432 repeat I. 458-469, except 425-6.

435. *λεγόμεθα*, 'talk together': the Middle has the *reciprocal* force.

446. *θύνον*, 'made hot haste,' 'bustled.'

452. *πολεμίζειν*, Inf. of consequence, 'wherewith to fight.'

455. ἀτθλον, 'consuming,' lit. 'making unseen' (ἀ-φιδ-ηλος).
 457. τῶν, with χαλκοῦ, 'from their armour as they came on.'
 459. τῶν δ', taken up by ὡς τῶν in l. 464. So l. 474 τοὺς δ', taken up by ὡς τοὺς.
 463. προκαθίζοντων, 'as they settle:' join with ὀρνίθων (459).
 469. ἀδινάων, 'thickly swarming.'
 470. ἡλάσκουσιν, 'rush about,' 'dart to and fro.'
 474. πλατία, 'broad,' i.e. 'numerous;' or perhaps 'wide-ranging.'
 479. ζώνην, 'the waist,' as in εὐζωνος, βαθύζωνος, &c.
 480. ἀγέληφι, locative sense, 'in the herd.'
 481. On this use of τε, see § 49, 9.
 483. Join πολλοῖσι . . ἡρώεσσι.
 486. Imitated by Sophocles, Aj. 23 ἴσμεν γὰρ οὐδὲν τρανές, ἀλλ' ἀλώμεθα, and Plato, Phaedr. p. 96 ἀκοήν γ' ἔχω λέγειν τῶν προτέρων, τὰ δ' ἀληθὲς αὐτοὶ (οἱ θεοὶ) ἴσασι.

The MSS. of the Iliad generally give the remainder of this book under a separate title, Βουωτία or Κατάλογος τῶν νεῶν. The last part, 816 ff., was known as the Τρωϊκὸς διάκοσμος. The two lists furnish materials for a tolerably complete sketch, ethnographic and political, of the Greece and Asia Minor of Homeric times (see the map at the end of this volume). It will be useful to notice some of the points in which it differs from the later map of the same countries.

The common national names of historical Greece—Ἑλλάς and Ἑλληνες—are confined in Homer to the district of Thessaly afterwards called Phthiotis. The Dorians do not yet appear in the Peloponnesus, or even in the 'Doris' of northern Greece. The Ionians are almost equally obscure. Ἰάονες are not mentioned in the Catalogue, and only occur in one passage of the Iliad (13. 685), where they seem to be the same as the Athenians. In the Catalogue, as in the Iliad and Odyssey generally, the great national names are Ἀχαιοί, Ἀργεῖοι, Δαναοί. Of the Ionian colonies there is no trace. The eastern coast of the Aegean is still in possession of the 'barbarous' allies of Troy—Mysians, Maeonians, and Carians. Μίλητος, which is the only site mentioned, is expressly said to belong to the Carians. What is still more remarkable, the islands which afterwards became seats of Ionian civilisation—Chios, Samos, Paros, Naxos, Ios, and the rest—are unknown to the Iliad. The only passage in which we trace the beginnings of Greek colonisation is the account of the (perhaps Dorian) settlement of Rhodes.

These facts seem to show that the Homeric Catalogue represents a state of things earlier than the two great movements which mark the beginning of Greek history—the Dorian conquest of Peloponnesus, and the Ionian colonisation of Asia Minor. Other differences between the Homeric and the later map point to similar conclusions. The name

Θεσσαλία is not Homeric, and the country is divided in the Catalogue into several independent kingdoms, which do not answer to the later divisions. Hence the conquest of Thessaly by invaders from Epirus is later than Homer. The same may probably be said of the **Aetolian** conquest of Elis, and of the **Loorian** settlement on the Corinthian gulf. In Boeotia we do not hear of **Thebes**, but only **Ἰκάβω** (probably the lower town, as opposed to the Cadmeia): and we find that **Orchomenus**, with its population of Minyae, is still a distinct state. Towards the West the Greek occupation does not extend much, if at all, beyond Cephalenia: for **Ἡπειρος** is not yet a geographical term, and the names **Corcyra**, **Ambracia**, and **Acarnania**, are unknown. Other names not yet found on the Homeric map are **Larissa**, **Pharsalus**, **Megara**, **Eleusis**, **Pisa**, **Delphi**, **Attica**, and **Peloponnesus**.

In the Greece of the Catalogue **Boeotia** forms the centre. It stands first, and the number of places in it that are mentioned by name (29) is greater than in any other member of the confederacy. The neighbouring districts—**Orchomenus**, **Phocis**, **Locris**, **Euboea**, **Attica**, **Salamis**, **Argolis**, **Achaia**—follow in their geographical order, forming a circle immediately round Boeotia. The remaining contingents fall into three groups, in each of which, again, the arrangement is geographical: (1) the rest of **Peloponnesus**, with the states to the north-west—a group extending from **Laconia** to **Aetolia**; (2) **Crete**, with the series of islands to the east; and (3) **Thessaly**, in which, again, two groups of states may be distinguished—a southern (beginning with **Phthia**), and a northern. The number of places mentioned in **Thessaly** (upwards of thirty) combines with other indications to show that that country was much more important in Homeric times than in the later history.

It is a question whether the Catalogue is an integral part of the *Iliad*, or was added afterwards, when the poem had become a record in which every tribe and city of Greece desired to have a place. It is certainly alien to the Homeric style of poetry, and akin to the Hesiodic school—the school to which the *Theogony*, *Ἡοῖα*, *Κατάλογοι γυναικῶν*, &c. belonged. The prominence which it gives to Boeotia, of which Hesiod was a native, and the references to the Muses (cp. 484 ff., 594 ff.), of whose worship Boeotia was the chief seat, point in the same direction. Moreover there are occasional discrepancies between the Catalogue and the rest of the *Iliad*: see the notes on lines 529, 530, 558, 591, 603, 627, 639, 653–680, 727. Some of these, however, may be due to interpolation, to which the Catalogue would be peculiarly liable. In any case it is clear that the Catalogue (in its present form at least) must have been composed with a view to its place in the *Iliad*. Hence, if it is later than the bulk of the poem, that circumstance will not diminish its value as a representation of a pre-historic period of Greece, and as a testimony to the antiquity of the *Iliad*.

494-510. According to Thucydides (1. 12) the Boeotians came from Thessaly to Boeotia after the Trojan war. He explains their place in the Catalogue by supposing that a detachment (*ἀποδασμός*) preceded the main body. This however will not account for the absence of Boeotians from the Homeric Thessaly. We can only say that the account given by Thucydides—the source and value of which are entirely unknown—is contradicted by Homer.

The comparative obscurity of the Boeotian leaders makes the prominence of Boeotia the more significant. The names were doubtless preserved by local legends.

519. Πυθών, or Πυθώ (9. 405), the later Delphi.

529. Λινοθήρηξ, an epithet at variance with 13. 719, where the armour of Ajax is described as *έντεα δαυδάλεα*.

530. Πανέλληνas, a form which only occurs here; cp. l. 684. It has been supposed, with some reason, that the two lines 529, 530 are an interpolation.

535. *πέρην ἱερῆς Εὐβοίης*, 'over against Euboea;' cp. Aesch. Ag. 190 *Καλιίδος πέραν*. So too in Hdt. 8. 44 *ἡ περὰ τῆς Βοιωτίας*, 'the country opposite (across the sea from) Boeotia.' Heyne and others took the word to mean 'beyond Euboea' (as in l. 626 *πέρην ἁλός*), and inferred that the poet's point of view was to the east, viz. in Asia Minor. This is to suppose a degree of geographical knowledge scarcely possible at the time.

542. *ᾧπθεν κομόωντες*, opposed to the usual *κάρη κομόωντες*, hence = 'wearing hair *only* behind:' cp also *ἀκρόκομοι* (4. 533).

548. *τέκε δὲ ξείδωρος ἄρουρα*. In this respect Erechtheus represents the claim of the Athenians to be *αὐτόχθονες*.

550. *μιν*, viz. Erechtheus. The reference is doubtless to the annual festival afterwards known as the Lesser Panathenaea.

553-5. These three lines were rejected by Zenodotus. The Athenian envoy sent to Syracuse at the beginning of the Second Persian War is said by Herodotus (7. 161) to have appealed to them in support of his refusal to allow Gelon to have the command of the Greek forces.

558. This line is wanting in A (the Cod. Venetus) and some other MSS. It was thought by the ancient critics to have been interpolated by Solon or Pisistratus, in order to support the Athenian claim to Salamis against the Megarians. Elsewhere in the Iliad we do not find the Telamonian Ajax associated with Menestheus and the Athenians; see Il. 11. 7 and 13. 681 (where the ships of Ajax are coupled with those of Protesilaus); also the *ἐπιπώλησις* of Agamemnon, where the Telamonian and the Locrian Ajax are together (4. 273), and separated by a considerable interval from Menestheus (4. 327). The difficulty, however, is hardly met by leaving out l. 558. If Ajax is independent, he cannot well be dismissed in a single line. The Megarians, accord-

ing to Strabo (p. 394), read as follows :—*Ἄλᾱς δ' ἐκ Σαλαμῖνος ἄγεν νῆας ἐκ τε Πολίχνης | ἐκ τ' Αἰγειρούσσης Νισαίης τε Τριπόδων τε*, thus connecting Salamis with places in the Megarid. These lines may be ancient, but they omit the *number* of the ships, which is given in every other instance. On the whole it seems most probable that the original form of the passage is hopelessly lost.

572. *πρῶτα* = 'formerly.' Sicyon appears to have been recently added to the empire of Agamemnon. So too Corinth, the ancient *Ἐφύρη*, had been independent, as we see from the story of Bellerophon (Il. 6. 152 ff.)

581. *κοίλην Λακεδαίμονα*, the vale of Lacedaemon. *κητώεσσαν*, 'full of hollows,' i.e. ravines (Buttm. Lexil. s. v.).

587. *ἀπ' αὐτῶν*, 'apart,' viz. from the troops of Agamemnon.

590. Cp. l. 356.

591 ff. The *Πύλος* of Nestor is doubtless the famous one on the coast of Messenia, the modern Navarino. Strabo tells us that in his time two other places claimed the honour, one in Elis and one in Triphylia: and he himself supports the last, chiefly on the ground that the story told by Nestor in the eleventh book (l. 682 ff.) does not allow us to place Nestor's city so far south as the Messenian Pylus. But, as Leake has replied (*Travels in the Morea*, vol. i. p. 421), the details of that story are not really possible on either hypothesis, and must be regarded as poetical. It is a further question how far the dominions of Nestor extended, especially in the direction of Laconia (the kingdom of Menelaus). In the ninth book (149 ff.) seven cities, 'the last in sandy Pylus,' are offered by Agamemnon to Achilles; and one of them, Phere or Pherae, is mentioned in another passage (Il. 5. 543) as the home of two warriors, the sons of Diocles, Crethon and Orsilochus. Yet not one of these places is named in the Catalogue; and the district in which they are situated—evidently the southern and south-eastern part of Messenia—is therefore a complete blank. There is the further difficulty, how Agamemnon could give away cities which presumably belonged to Nestor; and the question is complicated by the doubts raised as to the authorship both of the Catalogue and of the ninth book. It may be that the passage of the Catalogue which dealt with this district has been lost.

596. *Οἰχαλίην*. The parallel l. 730 shows that this is Oechalia in Thessaly; otherwise we should naturally suppose the Messenian Oechalia to be meant.

597. *στεῦτο*, 'he set himself up,' cp. 3. 83.

599. *πηρόν*, 'maimed,' 'helpless,' i.e. (in this case) unable to sing or play the lyre. The clause *αὐτὰρ ἀοιδὴν ἀφείλοντο* is an explanation of *πηρόν θέσαν*, but from an *opposite* point of view; he became *πηρός* because deprived of *ἀοιδή*. *αὐτὰρ* or *ἀτάρ* often indicates this kind of

quasi-opposition (which in fact is epexegetis in a negative or privative form) cp. Il. 2. 214 μᾶψ ἀτὰρ οὐ κατὰ κόσμον : 5. 204 ὥς λίπον (ἵππους), αὐτὰρ πεζὸς κ.τ.λ. : 10. 99 κοιμήσονται, ἀτὰρ φυλακῆς ἐπὶ πάγχυ λάθονται : 15. 241 νέον δ' ἐσαγγείρετο θυμὸν | .. ἀτὰρ δῶσθα καὶ ἰδρὼς | πανέτο. Some take *πηρός* to mean 'blind,' in accordance with a later story. But blindness appears to be the common lot of singers in Homeric times ; cp. Demodocus (Od. 8. 63 ff.), and the author of the hymn to the Delian Apollo (h. Ap. 172). Moreover there is no authority for such a use of *πηρός*.

603. The Arcadians and their leader Agapenor are not elsewhere mentioned in the Iliad.

616. *δосσον ἐφ' Ὑρμίνῃ* .. *ἱέργει*, 'over so much space as Hyrmine &c. confine,' i. e. within the bounds marked by these places.

625. The identification of *Dulichium* is a problem of old standing. It can hardly be one of the islands here called *Ἐχίναι*—the later Echinades—which are small by comparison even with Ithaca ; for Dulichium and the Echinades send forty ships, against twelve from the whole kingdom of Ulysses. In the Odyssey it is one of the three chief islands adjoining Ithaca—*Δουλίχιόν τε Σάμη τε καὶ Ἰλήεσσα Ζάκυνθος*—and Mr. Bunbury (*Hist. of Ancient Geography*, i. pp. 69, 81) shows strong reasons for taking it to be Leucadia, the modern Santa Maura. His theory is less happy when applied to the passage in the text, since the *Ἐχίναι* are rather too far from Leucadia to form part of the same contingent ; especially as the coast of Acarnania (the *ἡπειρος* of l. 635) goes with Ithaca and Cephallenia.

627-9. The banishment of Phyleus is ignored in other passages of the Iliad (13. 691 ; 15. 519), where he appears as one of three commanders of the *Ἑπειοί*.

632. *Νήριον* is a mountain in Ithaca ; *Κροκύλευ* and *Αἰγίλιψ* are probably also places in the same island. *Σάμος* (in the Odyssey also *Σάμη*) is the later Cephallenia.

635. *ἡπειρος*, 'the mainland,' and *ἀντιπέραια*, 'the opposite coast,' are not definitely proper names. They must refer to parts of the later Acarnania.

639. *Πλευρών*, Strabo tells us (p. 451), was the city of the *Κουρήτες* who are mentioned in Il. 9. 529 ff. as neighbours of the Aetolians.

643. *πάντα* goes with *ἀνασόμεν*, 'to bear all rule.'

646 ff. The places here mentioned seem all to be in the middle part of Crete.

653 ff. *Tlepolemus* occurs again in the Iliad (5. 628), but Rhodes is only mentioned here. The warriors who belong to the smaller islands near Rhodes—Nireus, Pheidippus, Antiphus—are not otherwise known. Hence, as Mr. Freeman has observed (*Comparative Politics*, p. 347), this passage probably marks the limit which the Hellenic movement

towards Asia Minor had reached at the time of the Catalogue. The Dorian character of these colonies may be traced in the *Heracleid* leaders (653, 679) and in the division into *three* tribes (655, 668).

659. Ἐφύρη is a common city-name (cp. 6. 152). The Ephyre taken by Heracles is placed by Apollodorus (2. 7. 6) in Thesprotia, by Strabo (p. 338) in Elis.

661. Authorities are divided between τράφη ἐν (as in 3. 202., 11. 222), and τράφ' ἐνί. For the intransitive Aor. ἔτραφον cp. 5. 555, and the recurring phrase γενέσθαι τε τραφέμεν τε.

664. ἔπηξε, 'built:' cp. Ναύ-πακτος, lit. 'ship-building.'

681. Νῦν αὖ, a form which marks the transition to a different part of the map. τοῖς has no construction: it is used as if ἔρρω or some equivalent word were to follow.

τὸ Πελασγικὸν Ἄργος, 'the Pelasgian,' in contrast to the Argos already mentioned (1. 559); the Article being used as in Αἴας ὁ μέγας, &c. (§ 47, 2, d). It is a question whether 'Pelasgian Argos' is used vaguely for Thessaly (as the other Argos for Peloponnesus), or denotes a particular district or city. Those who hold the latter view generally identify it with Λάρισα Κρεμαστή, north of the Pagasaeon gulf.

683. Φθίη and Ἑλλάς seem to be adjoining districts: cp. 11. 9. 395 ἀν' Ἑλλάδα τε Φθίην τε. The home of Achilles is generally Φθίη, while there are traces of a wider use of Ἑλλάς and the corresponding gentile name Ἕλληνες; see 11. 2. 530, and compare the phrase καθ' Ἑλλάδα καὶ μέσον Ἄργος (Od. 1. 344, &c.). It is curious that the Φθίοι mentioned in 11. 13. 686 ff. are not under Achilles. The Ἑλλάς of 11. 9. 477 ff. appears to be further to the north, and outside the kingdom of Peleus.

687. ἐπὶ στίχας, 'in their lines:' cp. 3. 113 ἔκπους μὲν ἔρυσαν ἐπὶ στίχας.

692. The meaning of ἐγχεσίμωρος may be gathered approximately from the similar words ἰδ-μωρος, from ἰός, 'arrow' (see the note on 4. 242), ὑλακό-μωρος (of dogs that are ever barking), and σινά-μωρος, 'mischievous.' The -μωρος apparently gives some such meaning as 'fond of' or 'excelling in.' Its derivation is unknown. If it is the later μωρός, 'foolish,' we may infer that that word (like εὐήθης and Engl. *silly*) originally had a good or neutral sense.

700. ἀμφιδρυφής, 'with both cheeks torn in mourning'; perhaps with a play on ἡμιτελής (1. 701).

709. πόθειν γε μὲν ἐσθλὸν ἔόντα, 'yet they felt the loss of one that was good,' viz. Protesilaus. γε marking the contrast of πόθειν to δεύοντο.

718 ff. Philoctetes is not elsewhere mentioned in the Iliad.

727. In 11. 13. 693 ff. Medon appears to be associated with Podarces in the command of the contingent of Protesilaus.

729. Here the account of the northern part of Thessaly begins. As to Οἰχαλίη, cp. 1. 596. The legends of Eurytus were localised in various places of this name.

750. This passage appears to place Dodona in Thessaly, whereas the famous Dodona was undoubtedly in Epirus. The name occurs in two other Homeric passages, viz. Il. 16. 234, where Zeus is addressed by Achilles as 'ruler of wintry Dodona'; and Od. 14. 327 (= 19. 296), where Ulysses is represented as going there from Thesprotia to consult the oracle. This last notice agrees very well with the historical Dodona. With regard to the present passage we must suppose either that the author of the Catalogue was mistaken as to the site of Dodona (perhaps from knowing it only as a place venerated by the Greek tribes in Thessaly), or that there was a Thessalian Dodona, possibly the original seat of the worship of the Pelasgic Zeus.

751. The Titaresius is a clear stream, the Peneus is of a dirty yellow colour.

765. ὅτριχας, 'alike in hair:' ὁ- is for the copulative δ- (as in δ-μός). So οἰέτεας, for δ-φέτεας, 'of like years.'

ἐπὶ νῶτον, 'over the back,' equal in height of back. σταφύλη, 'with the plummet,' i. e. when measured with it.

770. ἵπποι θ', sc. πολλὸν φέρτατοι ἦσαν.

772. ἀπομηνίσας, 'having taken deadly offence.' ἀπό expresses that the quarrel is *à outrance* (cp. Od. 16. 378). So ἀπο-σκυδμαίνω, ἀποθανυμάζω (of utter amazement, Od. 6. 49), &c.

777. πεπυκασμένα, 'packed,' covered up. The parts of a chariot were kept separate, and only put together (ἐντύνειν ἄρμα) when it was to be used.

ἀνάκτων, with ἄρματα, 'the chariots of their masters.' To join ἀνάκτων ἐν κλισίῃς would make a pause at an unusual place in the line.

781. Διτ, Dat. governed by ὑπό in ὑπεστενάχизε, 'groaned beneath,' 'under the influence of.'

794. δέγμενος ὀππότε κ.τ.λ., 'watching for the time when the Greeks should make a movement.'

ναῦφιν, for the Gen. (= an Ablative).

795. μιν, i. e. Priam; governed by προσέφη.

803. γάρ introduces the reason for the advice which follows in l. 805.

809. πᾶσαι πύλαι, 'the whole of the gate,' there being only one.

813, 814. The actual name was Βατίεια, but the 'divine' name—that which would have expressed the truth—was 'the tomb of Myrine:' cp. l. 403. Myrine was one of the Amazons.

816 ff. The order of the Trojan Catalogue is as follows: first (816-839) the native Trojans and Dardanians; then (840-850) the Pelasgian and Thracian allies, chiefly European; then the Asiatic allies, in three groups, (1) Paphlagonia and Alybe, (2) Mysia and Phrygia, (3) Moëtonia, Caria, Lydia. Each group ends with the most distant point; cp. l. 857 (τηλόθεν ἐξ Ἀλύβης), 863 (τῇλ' ἐξ Ἀσκανίης), 877 (τηλόθεν ἐκ Λυκίης).

827. τόξον κ.τ.λ. The same is said of Teucer, II. 15. 441. If taken literally it contradicts 4. 110 ff., where the making of the bow by Pandarus himself is described.

828-831. In II. 5. 612 Ἀμφίος is the son of Σέλαγος (not Μέραψ), and dwells in Παισις.

840. Πελασγῶν. These Pelasgi seem to be to the south of the Troad, on the coast of Aeolis, Δάρισα being the place of that name near Κύμη.

851. λάσιον, 'shaggy,' an epithet that properly applies to the breast (στήθεα, cp. I. 189). Here however Πυλαιμένεος κῆρ is not meant literally, but is simply = Πυλαιμένης, like Πριάμοιο βίη, &c.

857. Ἀλύβης. The name seems to be the same as that of the people known as Σάλυβες. They were famous for their mines, but in historical times these were only of iron.

872. χρυσὸν ἔχων κ.τ.λ., 'with gold (i. e. golden ornaments) like a maiden,' cp. 17. 52.

BOOK III.

THE main incident of the third book of the Iliad is a duel between Paris and Menelaus. The book opens with the meeting of the two armies on the Trojan plain, and the challenge given by Paris. By means of a message sent by Hector the scene changes to the interior of the city: first to the house of Paris (121-140), then to the tower over the gate (141-263). After the famous Τειχοσκοπία, the story returns to the plain in order to describe the making of a Treaty, which is then followed by the Duel (264-382). The escape of Paris from the scene of combat brings us once more into Troy (383-447), but in the last lines of the book the main subject is resumed, and the result—the victory of Menelaus—is proclaimed by Agamemnon (448-461).

If we keep in mind that in the Iliad the true subject, that on which the unity of the poem depends, is the quarrel of Achilles with Agamemnon, and that the Trojan War as a whole is (poetically speaking) subordinate to the quarrel, in the sense in which the occasion and circumstances of an action are subordinate to the action itself—if we keep this in mind, we shall have little difficulty in appreciating the poetical value of the third book. It is, in fact, our introduction to the story of the Trojan War, as we have it in the Iliad. It brings before us the origin and motives of the War: Helen herself, the seducer Paris, the injured Menelaus, and the prime mover Aphrodite. And it supplements the second book by presenting the Trojan side of the general

picture—Hector, Priam with his Elders, the palace and the Scaean gate.

1. αὐτὰρ ἐπεὶ κ.τ.λ. The narrative is resumed from the description of the marshalling of the armies, 2. 474 ff. *ἕκαστοι*, 'each division.'

2. The same difference between the Greeks and the Trojans is dwelt upon in 4. 422 ff., where it is attributed to the variety of languages spoken by the Trojan allies. On the Datives *κλαγγῇ*, *ἑνοπῇ*, see § 38, 3.

3. οὐρανὸν πρό, 'in the front of heaven'; the sound rises to the outskirts, as it were, of the sky.

The migration of the cranes is mentioned by Herodotus, with evident reference to this passage, 2. 22 *γερανοὶ δὲ φεύγουσαι τὸν χειμῶνα τὸν ἐν τῇ Σκυθικῇ χώρῃ γινόμενον φοιτῶσι ἐς χειμαστήν ἐς τοὺς τόπους τούτους*. The *Πυγμαῖοι*, or 'men a cubit high,' are variously located by later writers.

4. ἀθέσφατον, lit. 'not according to an utterance of the gods,' hence (vaguely) 'portentous,' 'unblest.'

5. ταί γε. The Article serves to repeat the Subject αἱ τε (l. 4), after the interposition of the clause ἐπεὶ κ.τ.λ.

ἐπὶ expresses direction, 'bearing on,' as 5. 700 ἐπὶ νηῶν.

7. ἡέριαι, 'at dawn,' l. 497.

προφέρονται, 'bear forth with them,' come forth with: so 5. 506 *μένος χειρῶν ἰδὸς φέρον*, 10. 479 *πρόφερε κρατερὸν μένος*, 11. 529 *κακὴν ἔρδα προβαλόντες*. The temper in which a man advances is spoken of as if it were something literally carried by him.

10. εὔτε, here = ἥτε; so 19. 386. Buttmann wished to read ἡῦτε, but this is needless, since ἥτε might pass into εὔτε in the same way that ἥος 'good' yields the Adverb εὔ.

12. ἐπιλεύσσει, 'sees over' so much distance. We should perhaps write ἐπὶ λεύσσει (with Ven. A), taking the construction to be ἐπὶ τόσον λεύσσει. On the use of τέ (in a simile), see § 49, 9.

16. Τρωσίν, 'with, among, the Trojans,' a locative Dative, § 38.

18. αὐτὰρ contrasts the two spears—the weapons of close conflict—with the bow and leopard's skin just mentioned. Paris has no defensive armour at hand: in the duel (l. 333) he borrows the cuirass of his brother Lycaon (La Roche).

22. μακρὰ βιβάντα, subordinate to ἐρχόμενον, 'coming up with long strides.'

23-26. The word σῶμα, as Aristarchus observed, means a *dead* body. The idea of the simile seems to be that a lion has come upon a stag or goat just killed by hunters, and seizes it in spite of them. Cp. the scene described in 11. 474-481—jackals have been devouring wounded game, when a lion drives them away and devours it himself.

28. Several MSS. have τίσασθαι: see the notes on l. 112 and l. 366.

37. δέϊσας. The Aor. expresses the single act, 'quailing before' Menelaus.

39. Δύσπαρι, cp. Od. 18. 73 Ἴπρος Ἄϊρος, Od. 19. 260 Κακοῦλιον οὐκ ὀνομαστήν, Od. 23. 97 μήτηρ ἐμὴ δύσμητηρ. The significance of these compounds lies in their expressing a feeling that the name should answer to the character of its bearer. Cp. 1. 403 (note).

40. ἀγονος, 'without offspring,' 'barren': wedlock and begetting children are naturally coupled together, as in Od. 4. 208 γαμέοντί τε γεινομένῳ τε. Others take it to mean 'unborn'; but this gives a harsh combination with ἀγαμός τ' ἀπολίσθαι.

44. φάντες, = οἱ ἔφασαν, 'who supposed thee to be a champion of the first rank, because thy form is fair outside, but (as they now see) there is no strength in thy heart nor any valour.' ἔπι, = ἔπεστι, 'there is on thee,' 'thou art furnished with.'

46. ἦ τοιόσδε ἐὼν κ.τ.λ., i.e. 'was it for such a one as you now show yourself to,' &c.: cp. Eur. Heracl. 816 εἶτα τοιοῦτος γεγώς τοὺς Ἡρακλείους ἦλθε δουλώσων γόνους.

49. ἀπίης, see on l. 270.

νὺν ἀνδρῶν αἰχμητᾶων. By an idiom, often found with words of affinity, Helen is styled daughter-in-law of the *nation* to which she belonged by marriage, viz. the Greeks. So Boreas having carried off Oreithyia was γαμβρός of the Athenians (Hdt. 7. 189). Cp. also Hor. Od. 3. 5. 8 *consensuit socerorum in armis*, i.e. in the armour of his wife's people; Virg. Æn. 11. 105 *hospitibus quondam socerisque vocatis*.

50. πῆμα, χάρμα, κατηφέλην, Accusatives expressing the *result* of the foregoing sentence: cp. 4. 207, Od. 6. 184.

54. οὐκ ἄν τοι χραίσμη. On the Subj. with ἄν, see § 31, 2.

τά τε δῶρ' κ.τ.λ. The Article gives a contemptuous emphasis, like οὗτος in Attic, Latin *iste*: cp. 2. 275.

57. ἔσσο, for ἔ-εσσο, 'else hadst thou put on a shirt of stone,' i.e. been stoned by the people; the commonest ancient form of 'lynch-law' (Æsch. Ag. 1615, Soph. Aj. 253).

59 ff. The connexion of thought is: 'Your rebuke is just—indeed you are above all weakness or failing—so I will only pray you not to condemn my gifts, and I will fight with Menelaus.' The apodosis to ἐπεὶ κ.τ.λ. is not expressed: it is supplied in sense by the speech itself. The full grammatical form appears in 6. 333,—

Ἐκτορ, ἐπεὶ με κατ' αἶσαν ἐνέκυσσας οὐδ' ὑπὲρ αἶσαν,
τοῦνεκά τοι ἔρεω.

62. ἐρῶν, 'the force,' lit. the *rush* or *spring* of his movement.

65. ἀπόβλητα: cp. 1 Tim. iv. 4 πᾶν κτίσμα Θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον.

66. ἐκῶν, 'by his own will.' The exact meaning is not 'no one can get them by wishing,' but 'no one can take them as a matter of choice,'

by willing or not willing: a man is wholly passive in regard to these gifts.

74. *ναίετε*, Opt., because Paris puts this as a thing which he *accepts*, a consequential *incident* of his proposal: cp. l. 102 *τεθναίη*, ἄλλοι δὲ *διακρινθεῖτε τάχιστα*.

78. *μέσσου δουρὸς ἑλών*, 'taking his spear by the middle.'

79, 80. *ἔπετοξάζοντο* . . *λοῖσιν τε τιτυσκομένοι λάεσσι τ' ἔβαλλον*. There is a slight 'anacoluthon' here; the sentence begins as if the attack described by *ἔπετοξάζοντο* were made in two ways, viz. *λοῖσιν τε λάεσσι τε*. The two Datives therefore should have gone with *ἔπετοξάζοντο*. But then the feeling that throwing stones is not properly *τοξάζεσθαι* suggested a new independent Verb, *ἔβαλλον*. Compare Demosthenes, Fals. Leg. § 76 οὐδ' ἔγραψεν οὐτ' εἰς ἐπιστολὴν οὐδέμιν οὔτε πρεσβευτῆς οὐδεὶς εἶπε τῶν παρ' ἐκείνου, where *ἔγραψεν* is placed before *οὔτε*—*οὔτε* as though it included both letters and embassies, and the inaccuracy is then corrected by changing to *πρεσβευτῆς εἶπε* (see Mr. Shilleto's note, *a. l.*) Cp. also Hdt. ἐγὼ οὐδένα κω ἀνθρώπων δείσας ἔφυγον οὔτε πρότερον οὔτε νῦν σὲ φεύγω (= οὔτε ἔφυγον οὔτε φεύγω).

83. *στεύται*, lit. 'raises himself,' hence 'sets himself,' 'shows desire to' (French *fait mine de*—).

97-102 is prefatory, the main sentence of the speech beginning at l. 103 with the demand *οἴσεται κ.τ.λ.*

98. *διακρινθήμεναι*, 'for them to be parted,' i.e. that they should be parted: *φρονέω* = the later *δοκεῖ μοι*, 'my mind is.'

100. 'Ἀλεξάνδρου ἀρχῆς,' 'the beginning made by Paris': cp. Hdt. 8. 142 *περὶ τῆς ὑμετέρας ἀρχῆς ὁ ἀγὼν ἐγένετο*, = 'the conflict began by your act.' Cp. 2. 356 (note).

103. The white ram is for the Sun, the black one for the Earth (*γαῖα μέλαινα*).

105. *τάμνη*, lit. 'slay' (a victim), hence 'make' (a treaty) by slaying.

107. *Διὸς ὀρκία δηλήσεται*, 'do wrong to, offend against, the oath of Zeus.' See the note on 4. 67, 68.

109. ὁ γέρων, 'an old man,' the Art. pointing the contrast, § 47, 2, *δ*. The sentence is quite general. *πρόσω καὶ ὀπίσσω*, cp. l. 343.

112. *παύσασθαι*. With this reading the meaning is 'hoping that they had ceased,' i.e. that the proposed combat *had* put an end to the war. Inferior MSS. have *παύσεσθαι*.

113. *ἐπὶ στίχας*, 'in ranks,' cp. 2. 687.

115. *ὀλίγη δ' ἦν ἀμφὶς ἀρουρα*, 'there was little ground round' (each pile of arms)—an epexegetis of *πλησίον ἀλλήλων*. This seems more natural than the ancient interpretation, 'there was little ground between' (the two armies). Cp. Od. 8. 476 *θαλερῇ δ' ἦν ἀμφὶς ἀλοιφῇ*, and so

14. 124.

121. Notice the dramatic skill with which the sending of the heralds

is made into an opportunity for changing the scene to the interior of Troy. So too at the end of the Τεχόσκοπία Priam's departure with the returning heralds (l. 249) takes us back to the field without a perceptible break in the narrative. Compare the note on l. 493 (as to the episode of the restoration of Chryseis). It is in such things as these that the *finish* of Homeric poetry is shown.

126. δίπλακα, sc. χλαῖναν, a cloak so large that it could be worn folded double: cp. l. 133. It is opposed to ἀπλοῦτες χλαῖναι (ll. 24. 230).

138. τῷ νικήσαντι, 'to the one who shall have conquered.' The Art. points the contrast implied in νικήσαντι, § 47, 2, d. κε goes with κεκλήσῃ, § 35.

144. According to later poets, Aethra, the daughter of Pittheus and mother of Theseus, was taken captive by the Dioscuri when they invaded Attica in order to recover Helen from Theseus. When Helen was carried off (for the second time) by Paris, Aethra followed her to Troy, and at the end of the siege was found among the captives and rescued by her grandsons, Demophon and Acamas. This story, however, like most legends of Theseus (see ll. 1. 265), is unknown to Homer, and accordingly there seem to be only two possible explanations of the present passage. Either it is an interpolation, as Aristarchus thought, inserted in order to introduce a reference to the later story of Aethra: or (what seems more probable) the names Αἰθήρη and Κλυμένη are brought in here merely to give an air of reality to the narrative, and the coincidence of name with the Aethra of Attic tradition is a mere accident. On the latter view it is easy to suppose that the coincidence led to the strange fancy of turning the mother of Theseus into a hand-maid of Helen.

152. λειριόεσσαν, 'lily-like': the epithet as transferred to sound seems to mean 'smooth and clear.' So in Latin *argutus* is applied to 'clear cut' form and 'shrill' sound.

153. τοιοῖ is predicative: 'in such guise they sat,' = such were they as they sat.

156. οὐ νέμεσις, = 'it is not (a matter for) νέμεσις.' So in Latin, *vestra existimatio est*, 'it is matter for your judgment.'

162. Join ἔξεν πάροιθ' ἐμεῖο, 'sit in front of me.'

164. Cp. Hdt. i. 45 εἰς δὲ οὐ σὺ μοι τοῦδε τοῦ κακοῦ αἵτιος, εἰ μὴ ὅσον δέκαν ἐξέργασας, ἀλλὰ θεῶν κού τις κ.τ.λ.

166. ὥς μοι κ.τ.λ., 'that so you may,' &c., the two preceding lines being parenthetical,

168. κεφαλῇ καὶ μείζους, 'greater with the head,' i.e. taller: Dat. as in ll. 193, 194. καὶ emphasises μείζους (=greater, not merely equal).

175. τηλυγέτην, see the note on 5. 153.

176. τό is here adverbial, 'wherefore': § 37, 1.

179. ἀμφοτέρων, 'both,' is also an Acc. used adverbially.

180. ἐμὲς . . κινώπιδος. The Adj. is equivalent to a Gen.: cp. l. 54.

εἰ ποτ' ἔην γε, a phrase that is always used of lost happiness: as Il. 11. 766 ὡς ἔον εἰ ποτ' ἔον γε μετ' ἀνδράσιν (of youthful strength), 24. 426, Od. 15. 268., 19. 315. The effect is that of an assurance that the past to which the speaker looks back was really once present: 'if there was an Agamemnon [as there was], he was my brother-in-law.' Cp. the use of εἰ ποτε in *prayers*, as Il. 1. 39 εἰ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα κ.τ.λ., 1. 394 εἰ ποτε δή τι ἢ ἔπει ὄνησας κ.τ.λ. The phrase is generally taken to be an expression of *doubt*: 'if ever there was,' 'if it be not a dream.' This may be implied (an assurance naturally implying some doubt), but is hardly given in the *form* of the words.

183. δεδμήατο. The past tense refers to the former speech: = 'you are, as I thought, a king of men.' Cp. Il. 12. 164 Ζεὺ πάτερ, ἡ βῆ νυ καὶ σὺ φιλοψευδὴς ἐτέρυξο, 'so you, too, are a lover of deceit!' So often with *δρα* and an Impf.

189. ἀντιάνειραι, 'a match for men.'

192. τόνδε, Acc. *de quo*, § 37, 7.

193, 194. For the Datives, cp. the note on l. 168.

196. ἐπιπωλείται, 'passes along,' as in review.

206. σέυ' ἔνεκ' ἀγγελίης, 'on a message about you.' For the use of *ἐνεκα*, cp. Od. 16. 334 τῆς αὐτῆς ἔνεκ' ἀγγελίης, ἐρέοντε γυναικί: for the Gen., Od. 10. 245 ἀγγελίην ἐτάρων ἐρέων, 'to tell the news of his companions.' The ancients supposed a Masc. ἀγγελίης (formed like *ταμίης*, *νηνίης*), but this is needless and improbable.

210. στάντων probably refers to the whole assembly (as Paley thinks); 'overtopped them when they stood up with his broad shoulders.' ὦμους may be Acc. of the 'part concerned,' as in l. 227 ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὦμους. Or ὑπέερχεν may be transitive: 'held his broad shoulders high above them.'

211. ἀμφω δ' ἐξομένω, in the Nominative, owing to the partial apposition of Ὀδυσσεύς. We rather expect *ἑνὸς* clauses to follow, such as Ὀδυσσεὺς μὲν . . Μενέλαος δὲ . . (like 7. 306 τῷ δὲ διακρινθέντε δ' μὲν . . δ' δὲ . .). The single clause γεραρώτερος ἦεν Ὀδυσσεύς, by a slight anacoluthon, takes the place of such a double clause. So Il. 10. 224 σύν τε δὺ' ἐρχομένω καὶ τε πρὸ δ' τοῦ ἐνόησε, and Od. 9. 462 ἐλθόντες . . πρῶτος ὑπ' ἀρνεῖοῦ λυόμεν, ὑπέλυσα δ' ἐταίρους (= when we had come, first I got loose, then my companions).

212. πᾶσιν, 'before all,' in the Trojan assembly.

213. ἐπιτροχάδην, 'trippingly,' 'fluently.'

215. ἀφαρτοεπής, 'blundering, missing the mark, in speech': cp. Od. 11. 510 οὐχ ἡμάρτανε μύθων (of Neoptolemus).

ἦ καὶ γένει ὕστερος ἦεν, 'yet he was [and that though he was] the younger' (καίτοι νεώτερος ἦν, Schol.). Most MSS. have εἰ καί, but the

ancient critics do not recognise this reading; their only doubt is between η and η . For η = 'although,' cp. 7. 393 $\text{ὅφρησιν δώσειν} \cdot \eta \muὴν \text{Τρῶές γε κέλονται}$; 22. 279 $\text{οὐδ' ἄρα} \cdot \eta \text{εἶδης τὸν ἐμὸν μόνον} \cdot \eta \text{τοὶ ἔφης γε}$ (though you thought you did); also 11. 362., 16. 61., 18. 13.

220. $\xi \acute{\alpha}\kappa\omicron\tau\omicron\nu$, 'surly,' 'cross-grained': cp. Shakespeare, Sonnet XXIII:—

As an unperfect actor on the stage
Who with his fear is put beside his part,
Or some fierce thing replete with too much rage,
Whose strength's abundance weakens his own heart.

223. $\text{οὐκ ἂν} \cdot \cdot \cdot \epsilon \rho \acute{\iota}\sigma\sigma\epsilon\iota\alpha$, 'could not have contended,' § 30, 6.

224. Join $\acute{\alpha}\gamma\alpha\sigma\sigma\acute{\alpha}\mu\epsilon\theta'$ $\epsilon\iota\delta\omicron\varsigma$, 'we did not then so wonder at the outward guise of Ulysses, when we saw it,' i. e. we thought no more of it, lost as we were in wonder at his gifts of speech. The line, however, is generally thought to be spurious. It makes a weak and awkward conclusion to the speech; and the neglect of the digamma in two words ($\text{F}\epsilon\iota\delta\omicron\varsigma$ and $\text{F}\iota\delta\omicron\nu\tau\epsilon\varsigma$) confirms this view.

235. 'Whom I should know well, and tell their names' (i. e. if I were asked): cp. Od. 22. 350 $\text{καὶ κεν Τηλέμαχος τὰδε γ' εἶποι}$. The conditional form, properly speaking, suits only the second clause ($\mu\omega\theta\eta\sigma\alpha\iota\mu\eta\nu$); the other is assimilated to it, because treated as a subordinate step; as though the sense were 'I should tell from knowing well.' καὶ τ' . The $\tau\acute{\epsilon}$ is copulative, καὶ emphasising οὐνομα .

238. $\mu\omicron\iota$, with $\mu\iota\alpha$, 'one with me,' = the same as me. The construction is different in 5. 896 $\text{ἐμοὶ δέ σε γείνατο μήτηρ}$, as there it is the father that speaks. Here $\mu\iota\alpha$ is necessary to the sense.

242. $\alpha\lambda\omicron\chi\epsilon\alpha$, in a concrete sense, 'words of scorn'; cp. 6. 351.

243. The Dioscuri, according to this passage, were simple mortals. The alternate immortality described in Od. 11. 299–304 is probably a later notion.

244. $\alpha\iota\theta\iota$ (= $\alpha\iota\tau\acute{\rho}\theta\iota$, $\alpha\iota\tau\omicron\upsilon$), 'where they were.'

252. $\tau\acute{\alpha}\mu\eta\tau\epsilon$, 2 Plur., because it includes the other parties: 'that you all may make a treaty.'

262. $\beta\acute{\eta}\sigma\epsilon\tau\omicron$, 'mounted,' here takes an Acc. $\delta\acute{\iota}\phi\rho\omicron\nu$.

270. $\mu\acute{\iota}\sigma\gamma\omicron\nu$. According to the Schol. this does not mean the usual mixing with water (for the $\sigma\pi\omicron\nu\delta\alpha\iota$ are expressly called $\acute{\alpha}\kappa\rho\eta\tau\omicron\iota$, 'pure' wine), but mixing of wine brought by the two parties to the treaty.

274. $\nu\epsilon\iota\mu\alpha\nu$. The usual rite was the burning of this hair, but in the case of an oath no fire was used (the victims not being eaten, l. 310).

279. $\tau\acute{\iota}\nu\upsilon\sigma\theta\omicron\nu$, Dual, because Hades and Persephone are intended.

285. $\text{Τρῶας} \cdot \cdot \cdot \acute{\alpha}\pi\omicron\delta\omicron\upsilon\eta\alpha\iota$, the Inf. for the Imperative, as 2. 413.

287. $\eta \tau\epsilon \cdot \cdot \cdot \pi\acute{\epsilon}\lambda\eta\tau\alpha\iota$, 'which shall live,' i. e. be known and spoken of: cp. 6. 358 $\text{ἀνθρώποισι πέλῳμεθ' αἰδίμοι}$.

289. $\text{Ἀλεξάνδρῳ πεισόντο}$, may be taken with $\tau\iota\mu\acute{\eta}\nu$, 'the penalty

due for Paris on his fall,' or (better) as a Gen. absolute. οὐκ ἐθέλωσιν, not μή, because οὐκ ἐθέλω is a single notion, = 'refuse.'

294. θυμοῦ δεινομένους, subordinate to ἀσπαίροντας, 'gasping as breath (life) failed them.'

295. δαπάσσειν, with ἀφυσσάμενοι, 'drawing off in cups.'

299. πημήνεια, 'do mischief,' here without an Object: cp. ὑπὲρ ὄρκα δηλήσαντο, 4. 236, 271. The Optative is used because the principal Verb (ῥέοι) is in the Opt.; § 34, 1, δ.

301. αὐτῶν, Gen. governed by ἐγκέφαλος, without reference to the Dat. σφι. δαμῆναι, 'be made subject,' i. e. brought into slavery.

308. τό γε anticipates the clause which follows: 'knows it, namely to which of the two,' &c.

310. According to the Schol., if the oath one was taken by a native of the country, the victims were buried; if by a foreigner, they were cast into the sea. There is an instance of the latter in Agamemnon's oath, Il. 19. 249 ff.

313. ἄψορροι, used adverbially, 'back again.'

317. ὑπὸ πότερος . . ἀφείη, 'to see which should throw.'

327. ἔκειτο, Sing., agreeing with the nearest Nominative.

333. Paris had come into the field wearing only the armour of an archer, see l. 17.

340. ἐκάτερθεν ὀμίλου, 'on each side of the throng.' The line recurs at Il. 23. 813, where the ὄμιλος is the crowd of spectators.

345. κοτέοντες is subordinate to σείοντ' ἐγχέας: 'shaking their spears in their wrath.'

348. χαλκόν, of the defensive armour. Aristarchus read χαλκός, taking it to mean the spear. The word is certainly used for a spear in the next line; but in this place it seems more natural that it should mean the weapon last mentioned, viz. the shield. So in 7. 266:—

τῷ βάλεν Αἴαντος δεινὸν σάκος ἑπταβόειον

μέσσον ἐπομφάλιον· περήχησεν δ' ἄρα χαλκός.

350. ἐπευξάμενος, 'with a prayer': the Aor. Participle may express an accompanying action, when it *coincides* with the principal action.

351. ὁ, Art., shows that the reference is definitely to Paris, § 47, 3.

352. δάμασσον. Aristarchus read δαμήναι, 'grant that I may punish him, and that he may be subdued under my hands': for the change of Subject, cp. 5. 118 ὅς δέ τέ μ' ἄνδρα ἐλεῖν καὶ ἐς ὀρμὴν ἐγχεος ἐλθεῖν.

353. τις, any one, people in general.

362. ἀνασχόμενος, 'raising his arm'; see on l. 350.

αὐτῷ (the φάλος or ridge of the helmet) has some emphasis: the sword broke *just* where it struck. But Aristarchus read αὐτῇ.

366. τίσασθαι, 'that I had taken vengeance': Aor. as in l. 112. Menelaus had thought his victory secure when he delivered his blow on the helmet of Paris.

κακότητος, 'for his foul deeds': Gen. of price.

368. παλάμηφιν, an ablative Gen., § 40.

370. ἐπιστρέφας is Intrans.; cp. ὑποστρέφεις, l. 407.

371. ὑπὸ, c. Acc., expresses *extent under*: the thong *passed under* the neck, § 42, 3.

378. ἐπιδιήρσας, 'whirling it round'; Aor. as in l. 350 (supra).

380. ἔγχεϊ, with ἐφόρους, cp. l. 349. A warrior carried two spears, and this therefore was the second.

382. κηρόντι, 'scented.'

383. καλέουσα is the Fut. Participle, which in Homer is only used with Verbs of motion (going, sending, &c.).

385. ἱανοῦ, Gen. with λαβοῦσα. The Substantive ἱάνον, a garment, is to be distinguished from the Adjective ἱάνος, *flexible*, an epithet of tin.

388. μιν refers to the same person as ἡ in the preceding line; the Subject to φιλέσκει being Helen.

391. κείνος is predicative, 'yonder is he,' as 19. 344 κείνος δ' γε ... ἦσται.

399. δαιμονίη, see the note on 1. 561.

400. πολλῶν is partitive, with πη, 'somewhere further among the cities' = 'to some further city.'

The connexion of the speech is: 'I am sure that you are going to carry me off to some new favourite;—is it not the victory of Menelaus that brings you here with fresh schemes of mischief? Nay, be faithful to him [αὐτόν emphatic], give him the comfort he needs. I can have nothing more to do with him, for I belong to Menelaus again.'

406. ἦσο κ.τ.λ. The asyndeton makes an abrupt transition to the climax of the speech: cp. 1. 179.

407. ὑποστρέφεις. The Opt. expresses affected anxiety that the advice should be taken: 'better not to return any more to Olympus.'

412. ἀκριτα, 'measureless,' 'untold,' cp. ἀκροτόμυθος, 2. 246.

417. κέν here indicates a further and certain *consequence* of what Aphrodite will do.

424. τῇ, 'for her,' with κατέθηκε in the next line.

δίφρος denotes a seat of a simple kind, used in sleeping rooms, &c.

428. ἦλυθες, 'so you have come,' said in a surprised half-interrogative tone.

430. ἦ μέν, 'yet surely,' 'you must admit that,' cp. l. 215.

433. ἀλλά σ' ἔγωγε κ.τ.λ., 'for my part I recommend you to,' &c. the emphatic ἔγωγε, to show that this is her real advice, the preceding sentence being ironical.

436. ὑπ' αὐτοῦ δουρί, 'under his spear,' αὐτοῦ being emphatic: 'he will be the very one to lay you low.'

435. ἀντίβιον, here an Adjective; more commonly used as an Adverb, in the phrase ἀντίβιον μαχέσασθαι.

438. με .. θυμόν, Acc. of the 'whole and part,' § 37, 5.

441. τραπέομεν, 'let us take our pleasure,' 1 Plur. Subj. of *τράπημι* (*τέρπω*), with metathesis (as in *κραδίη* and *καρδίη*, *θάρσος* and *θάρσος*). The word might also come from *τρέπω*, 'let us betake ourselves': but this does not suit the Aor. Participle *εὐνηθέντες*, and moreover there is no other evidence of an Aor. *ἐτράπημι*, from *τρέπω*, in Homer.

442. ἀμφεκάλυψε, cp. Il. 1. 103, with the note.

453. 'They were not hiding Paris' [implies that they would not have kept him hid] 'if any one had seen him,' *non celabant, si quis vidisset*; like *memini numeros si verba tenerem* (Virg. E. 9. 45).

BOOK IV.

IN the fourth book the episode of the duel between Paris and Menelaus is brought to a conclusion, and the main action of the poem is resumed. According to the treaty just made, the victory of Menelaus ought to have ended the war; but this is prevented by the interference of the gods, who induce Pandarus, the Trojan archer, to shoot at and wound Menelaus (ll. 1-219). This act of treachery causes both sides to prepare anew for battle. Agamemnon passes along the Greek lines, distributing encouragement and rebuke (ll. 220-421). At length the armies meet, and the first combats are described (ll. 422-544).

Thus the contents of the book are fairly described by the ancient titles *δρκίων σύγχυσις* and *Ἀγαμέμνονος ἐπιπώλησις*. The latter, it will be seen, is of value in bringing some new figures on the scene, and generally in completing the picture of the Greek army. On the connexion between the two parts, see the note on l. 220.

References to this book may be found in the fifth, where Pandarus alludes to his attempt against Menelaus (5. 206), and in the seventh, where Hector, in his challenge to the Greek leaders, observes that the treaty has come to nought (7. 69); and again where Antenor urges the Trojans to restore Helen (7. 351). The main thread of the story is kept in view by a mention of the absence of Achilles (4. 512, 513). On the other hand, there is no reference to the treachery of Pandarus in the speeches of Diomedes (5. 115 ff.) and Sthenelus (5. 243 ff.), or in Hector's speeches to his mother (6. 264 ff.) and Paris (6. 326 ff.).

1. οἱ δὲ θεοί, 'but the others, the gods': the Art. shows that we are turning away from the plain, § 47, 2, *δ*. ἡγορόωντο, 'held debate.'

4. **δαδέχατ[ο]**, 'pledged.' The form belongs to **δείκ-νυμι**, not **δέχ-ομαι**: cp. **δεικνύμενος**, 'holding out the hand,' **δειδισκόμενος**, 'greeting,' **δεικάνοντο**, 'welcomed.' **δαδέχατο** is the 3 Plur. Plpf. It seems to express *attitude* (viz. that proper to the act of pledging), § 26, 2.

5. **αὐτίκα**, viz. as soon as Agamemnon had made the demand at the end of the third book.

6. **παραβλήδην**, 'sideways,' hence 'ironically,' 'sarcastically.' The point of the sarcasm is that Here and Athene do not desire the victory of Menelaus and restoration of Helen, because it would prevent their real object, which is the destruction of Troy. Jupiter affects not to know this, and to be surprised that they do not support Menelaus. His proposal is not sincere (for it would prevent him from fulfilling the Prayer of Thetis), and is only made in order to throw on Here and Athene the responsibility of breaking the treaty.

11. **παρμέμβλωκε**, 'places herself,' 'takes her stand by him': § 26.

13. Cp. the words of Agamemnon, 3. 457.

17. **γένοιτο**. Aristarchus read **πέλοιτο**.

18. **οἰκείτο** is an Opt. of willingness or concession, expressing what the speaker *agrees to*: § 30, 4.

22. **ἀκέων** is here an Adverb, like **ἄκην**.

28. **κακά**, Acc. expressing the sum or result of the action, § 37, 3.

32. **ὃ τ[ε]** expresses the ground of the preceding question: 'how do they do you such harm (as it seems they do) since you are eager,' &c. So **ὅτι** in Od. 5. 339—

**κάμμορε, τίπτει τοι ὦδε Ποσειδάων ἐνοσίχθων
ὠδύσασ' ἐκπάγλως, ὅτι τοι κακά πολλά φυτεύει;**

37. Note the asyndeton with which he comes to the main point of the speech: 'well, do as you please.' Cp. 3. 406.

42. **διατρίβειν**, Inf. as an Imper., after the Imper. **βάλλεο**, § 36, 3.

46. **τάων** is governed by **πέρα**, 'beyond these': cp. l. 257 **περὶ μὲν αἰτίῳ Δαναῶν**.

53. This has sometimes been thought to be an allusion to the Dorian invasion. But there is no hint elsewhere of a *destruction* of these cities by the Dorians. And no such special reference need be supposed.

56. **οὐκ ἀνύω**, 'I make nothing,' 'do not gain' my object. Possibly **ἀνύω** is a Future.

59. **πρεσβυτάτην**, 'first in dignity.' She is the only goddess called **πρέσβα θεά**.

60. **ἀμφοτέρων**, Adv., 'both ways.' **γενεῇ**, 'in age.'

74. **ἄτρεσσα**, Aor. Part. describing the action, 'shot down': cp. 3. 350.

77. **λαμπρόν**, with **ἄστέρα**, l. 76 being parenthetical. On the use of **τέ** in similes, see § 49, 9.

84. **ἀνθρώπων**, with **πολέμοιο**: so **μάχη ἀνδρῶν** (3. 241), **ἀνδρῶν πόλεμος** (5. 332).

93. *πίθοιο* is an Opt. used as a gentle Imperative, § 30, 2: the sentence need not be taken to be interrogative.

94. *τλαίης κεν κ.τ.λ.* The request is put as a supposed consequence following on the preceding wish: 'if so (*κεν*) you will take courage to' &c.

95. *Τρώεσσι*, 'with, in the eyes of, the Trojans,' a locatival Dat.

99. *δηθέντα* is subordinate to *ἐπιβάντα*: 'mounting the pyre because laid low by the dart.'

102. *ἐκατόμβην*, properly 'a hundred *oxen*,' here extended to a similar sacrifice of rams.

104. Note the play in the words *φρένας ἄφρονι*.

105. *ἰσύλα*, 'stripped,' i. e. took out of its case (*γωνυτός*, Od. 21. 54).

τόξον αἰγός, 'a bow made of (the horns of) a goat': cp. *ἀσκὸς βοῦς*, 'bottle of ox-skin'; *πέδιλα νεβρῶν* (Hdt. 7. 75).

106. *ὄν*, governed by *βεβλήκει*, not by *τυχήσας*.

107. *ἐκβαίνοντα δεδεγμένος*, 'waiting for it as it stepped forth': cp. 5. 238 *ἐπιόντα δεδέξομαι*, 'I will wait for his onset.' There is usually a comma at *ἐκβαίνοντα*, which is then taken directly with *ὄν*. The Perfect *δεδεγμένος* expresses the *attitude* of waiting, § 26, 2.

110. *ἀσκήσας*, 'working them up,' applying his craft to them.

111. *κορώνην*, the tip, in which was the notch for holding the string.

112. *ποτὶ γαίῃ* may be taken with *κατέθηκε*, while *ἀγκλίνας* adds a further touch of description: 'he placed it duly on the ground when he had strung it, resting it thereon'; cp. Od. 9. 329 *καὶ τὸ μὲν εὖ κατέθηκε κατακρύψας ὑπὸ κόπρῃ*. The comma which most editors put at *ταυνοσάμενος* gives an unusual division of the line.

117. *μελαινέων ἔρμ' ὀδυνάων*, 'the stay (safeguard, hold-fast) of black pains.' The word *ἔρμα* is applied to the props that were used to support a ship when drawn up on shore, metaphorically to a man who is the 'mainstay' of his city (*ἔρμα πόλης*). With the notion of 'a fastening for pain,' compare the phrases *κήδε' ἐφήπται* (2. 15), *ἔρις καὶ νείκος ἐφήπται* (21. 513).

124. *κυκλωτέρες* is predicative: 'stretched the bow circular,' i. e. into a circular form.

129. *ἐχεπευκές*, 'bearing bitterness.'

130. Taking *τόσον* with *ὥς ὅτε*, the meaning is that Athene stopped the arrow as far from the flesh as when a mother, &c.; the exact point of comparison being the *distance* at which the arrow was brushed aside. Some however (as Faesi) take *τόσον* absolutely (Lat. *tantum*), = 'so far as to stop it and no more': and this agrees better with the story.

132. *δοι*, 'to the place where' &c. *ζωστήρος ὀχῆς*, 'the clasps of the belt.'

133. *ξύνεχον*, Intrans., 'held together,' 'were fastened.' *διπλῶς ἦντετο*, 'met so as to overlap': viz. where the two parts of the *θώραξ*,

the breast-plate and back-plate, met at the side (Mr. Leaf in the *Journal of Hellenic Studies*, iv. 73). This would be a natural place for the belt to clasp.

137. The *μίτρη* was a sort of kilt, worn under the *θώραξ*.

138. *πλείστον ἔρυτο*, 'did most to ward it off': cp. 5. 538 ἢ δ' οὐκ ἔγχος ἔρυτο.

141. *τίς τε*, used in similes and *general* statements, § 49, 9.

142. *ἵππων*. The Plur. is *general*, 'of some horse,' as 10. 259 *ρύεται δὲ κάρη θαλερῶν αἰζηῶν*. But Aristophanes read *ἵππων*, as in l. 145.

146. *μιάνθην* is 3 Dual of a non-thematic Aor. (§ 8) of *μαίνω*, for *ἐ-μιάν-σθην*. The *σ* is lost as in *πεφάνθαι* for *πεφάν-σθαι* (Buttm. Spr. II. 244).

151. *νεῦρον* is the thread which fastened on the head of the arrow.

155. *θάνατον* is an Acc. of the sum or result of the action, like *κακὰ* in l. 28. The Impf. *ἔταμνον* gives the meaning 'the treaty that I made proves to be death to you,' 'in making the treaty I was compassing your death.' Agamemnon reflects that by putting Menelaus forward he had exposed to the enemy the person upon whom everything turned.

156. Join *προστήσας πρὸ Ἀχαιῶν* (not *πρὸ Ἀχαιῶν μάχεσθαι*).

157. *ὣε, = ὅτι οὕτως*: there should be no full stop or colon at *μάχεσθαι*.

160. *γάρ τε*. On the use of *τέ* in gnomic passages, see § 49, 9: on the Aorists *ἐτέλεσεν, ἀπέτισαν*, § 25, 2.

164. *ὅτ' ἂν ποτ' ὀλώλῃ*, the Subj. of solemn prediction, § 13, 2.

166. *ὑψίζυγος*, 'seated aloft,' = *σέλμα σεμνὸν ἡμενος* (Aesch. Ag. 183).

167. The *αἰγίς* is described in 2. 447 ff., 5. 738 ff.

178. *ἐπὶ πᾶσι*, 'in all cases': *ἐπὶ* as in *ἀτελεστήτη ἐπὶ ἔργῳ* (l. 175).

179. *ἔλιον*, used predicatively, 'has brought an army in vain.'

182. *χάνοι... χθών* does not imply an earthquake or miracle: it is merely a variation of the phrases *χθόνα δύνειν*, *γαῖα καλύπτει*, &c. *εὐρεῖα* is a constant epithet of the earth, cp. 11. 74.

185. *πάρουθεν*, 'before' [a vital point was reached].

187. *ζῶμα τε καὶ μίτρη*, see ll. 133, 137, where the arrow goes through belt, *θώραξ*, and *μίτρη*. It follows, as Mr. Leaf shows (*l. c.*), that the *ζῶμα* was part—the *waist* or lower part—of the *θώραξ*.

194. *φῶτ'*, so 21. 546 *φῶτ' Ἀντήνορος υἱόν*: cp. the redundant use of *ἀνὴρ*, 5. 649 *ἀνέρος ἀφραδίῃσιν ἀγαυοῦ Ἀσκληπιάμαντος*, and so 11. 92. Note that Asclepius in Homer is still a mere mortal.

197. *κλῆος, πίνθος*, Acc. of the sum or result: cp. ll. 28, 155.

209. *καθ' ὄμιλον ἀνὰ στρατόν*. The difference between *ἀνὰ* and *κατά* is very slight: probably *κατά* gives the notion of being *surrounded*; 'plunging into the throng on the way through,' &c.

211. *βλήμενος ἦν*, 'lay where he had been struck.'

212. *κυκλόσε*, 'into a circle,' i. e. all round. Aristarchus read *κύκλος*.

ὁ δ' ἐν μέσσοισι παρίστατο. The δέ marks the apodosis to the clause ἄλλ' ὅτε δῆ—the Subject (δ) being Machaon, who presented himself (παρίστατο) in the group round Menelaus, and forthwith drew out the arrow.

214. πάλιν ἄγεν, 'were broken backwards'; the barbs of the arrow not being in the wound could be drawn out in this way, and broken against the armour.

219. οἱ . . πατρί, 'to his father,' cp. 5. 116., 12. 334, &c.

220 ff. It is not quite obvious why the Trojans should be the first to advance. The act which violated the treaty came from their side. Perhaps the intention is simply to represent both sides beginning the advance; but the poet looks at it from the Greek point of view, from which the Trojan movement is more conspicuous.

223. οὐκ ἂν . . ἴδοις, 'you would not have seen,' § 30, 6.

229. μάλα πόλλ' ἐπέτελλε, 'gave him many injunctions.'

235. ψευδέσσι. So Aristarchus read, though ψευδῆς does not elsewhere occur in Homer. With the other reading, ψεύδεσσι (from ψεύδος), the meaning is 'Jupiter will not help where there is falsehood': cp. l. 178, and the Attic ἐπὶ πᾶσι δικαίοις.

236. δηλήσαντο, 'have done harm,' viz. to the other side: cp. l. 66 Ἀχαιοὺς . . ὑπὲρ ὅρκια δηλήσασθαι.

237. αὐτῶν is opposed to ἀλόχους καὶ τέκνα in the next line.

242. ἰόμωροι, from ἰός, 'an arrow': on the -μωρος see 2. 692 (note). The feeling of contempt for archery is perceptible in Homer: cp. 11. 385 τοξότα λωβητήρ.

ἐλεγχείς only occurs here: elsewhere ἐλέγχεα.

243. ἔσθιτε. The Aor. is used in impatient questions of this kind: cp. 2. 323 τίπ' ἀνεφ' ἐγένεσθε; 20. 178 τί νυ τόσσον ὀμίλου πολλὸν ἐπελθὼν ἔσθης; 22. 122., Od. 4. 810., 10. 64, &c.

247. ἐνθα τε, 'to the place where,' cp. l. 132 ἴθυνεν ὄθι.

251. ἐπὶ Κρήτεσσι expresses the *terminus ad quem* of the motion: 'he came [and stood] by the Cretans.'

262. σὺν δέ, Apodosis.

263. ἀνώγοι. The Opt. indicates that it is a mere supposition, with which the speaker has nothing to do; whereas εἰ περ . . πίνωσι is the occasion contemplated. Cp. Od. 14. 374 οὐδὲ πόλινδε ἔρχομαι, εἰ μὴ πού τι περίφρων Πηνελόπεια ἐλθέμεν δρύνῃσιν, δτ' ἀγγελίη ποθὲν ἔλθοι, = only go if Penelope sends me' (the condition as known to the speaker), 'when a message comes' (the condition of the sending, as to which he makes a mere supposition).

277. μελάντερον ἢτε πίσσα. The main question here is whether ἢτε means 'like' or 'than.' In the former case μελάντερον has to be taken absolutely; 'blacker and blacker' (like ἐπασσύτεροι), or 'blacker than when near.' The combination 'blacker (and accordingly) like

pitch' is harsh: possibly it may be supported by Hdt. 3. 23 κρήνην .. ἀπ' ἧς λουόμενοι λιπαρώτεροι ἐγίνοντο κατάπερ εἰ ἐλαίου εἴη. Most commentators, however, suppose that ἥθετε is used for ἦ, comparing the similar use of *als* and *wie* (as well as *dann*) in German, and *as* in provincial English. But if the meaning here is 'blacker than pitch,' it seems more probable that ἥθετε is an old error for ἡέ τε (Bekker, *H. B. I.* 312), which occurs in Od. 16. 216 ἀδυνάτερον ἢ τ' οἰωνοί. In any case the two passages can hardly be treated differently. Buttmann, who took ἥθετε here for 'than,' accordingly wished to read ἡέτ' οἰωνοί in the Od. (Lexil. s. v. εὔτε).

286. σφῶϊ .. κελεύω. Cp. the speech of Ulysses, 2. 190.

295. Cp. the Attic phrase οἱ περὶ —, by which the person who is the centre of the group is included. It is strange that Nestor's sons, Antilochus and Thrasymedes, are not mentioned here.

303. The abrupt change to *oratio recta* is unusual in Homer: cp. 23. 855.

306. ἀπὸ ὧν ὀχέων, 'fighting from his own chariot': ἀπὸ as 5. 13 τῷ μὲν ἀπ' ἱπποῖν, ὃ δ' ἀπὸ χθονὸς ὤρνυτο πεζός, and 15. 386. Cp. also Xen. Cyr. 3. 3. 60 οἱ ἀπὸ τῶν ἀρμάτων προμαχοῦντες (Am.). ἔτερ' ἄρματα, viz. the chariots of the enemy.

307. ὀρέξασθω, 'let him aim his blow': the Aor. ὀρέξασθαι denotes the act of reaching or lunging out (in throwing the spear). Nestor's advice is in the direction of a more regular system of tactics than we find in Homeric practice.

314. ἔπειτο, 'served,' 'played their part': cp. Od. 20. 237 γοίης χ' οἷη ἐμῇ δύναμις καὶ χεῖρες ἔπονται.

315. ὁμοῖον, 'common to all': cp. νεῖκος ὁμοῖον (l. 444), and the recurring ὁμοίου πολέμοιο. ὁμοῖος is an archaic variety of ὁμοῖος, and the meaning 'common' is also archaic, and nearly confined to this form.

328. μήστρες ἀΰτης, 'contrivers of the battle-cry,' which it was the work of the chiefs to raise. See the note on 5. 272.

331. οὐ γάρ πώ σφιν, 'their people did not yet hear the battle-cry' (which had not yet been raised), but the troops were only now getting into movement, and so they were waiting.

334. ὀππότε, with μένοντες, 'waiting [for the time] when.'

335. ἀρξείαν, sc. Ἀχαιοί, understood out of πύργος Ἀχαιῶν (La R.), or more generally, the two armies. Ameis supposes a change of subject: 'waiting till another company should advance and *they* (themselves) should begin,' = ὁπότε ἄλλου πύργου ἐπελθόντος ἀρξείαν. This however is too harsh. Perhaps we should read ἀρξείαν (with one MS.).

341. ἐόντας, Acc., see the note on 2. 113.

342. καυστήρης presupposes καυστήρ, Fem. καύστειρα. Such a form properly denotes an *agent* (like δμήτειρα, 'vanquisher,' δρήστειρα, &c.),

its use here involves a sort of personification of μάχη. For the metaphor, cp. the phrases δέμας πυρός, φλογὶ εἵκελος ἀλκήν, &c.

343. δαιτὸς ἀκούζεσθον ἐμεῖο, 'hear of the banquet (i. e. hear the summons to it) from me.' Elsewhere ἀκούζομαι is used of listening to a singer (Od. 9. 7., 13. 9); hence it may be meant to have a contemptuous force here; 'you are the first whose ears are tickled with news of the banquet.'

344. Agamemnon speaks in the plural, since these feasts were public, and were maintained from a common store (δήμια, cp. 17. 250).

345. κρέα is Nom.; 'roast flesh is dear to you to eat,' = 'you are glad to eat roast flesh.'

347. φίλως alludes to φίλα of l. 345; 'now you would be no less glad to see,' &c.

351. Most editors make the question end at μεθίμεν, and take δππότ' . . Ἄρῃα with what follows, = 'when there is a battle you will see,' &c. But the use of the Subj. (ἐγείρομεν) without ἄν or κέν shows that the reference in that clause is not to a future event, but is quite general, § 33, 1. Moreover, it is unlike Homer to begin a fresh sentence with δππόττε, without any Particle of transition, and in the middle of a line. On the other hand, the asyndeton at ὄψεαι κ.τ.λ. is natural (cp. 3. 406, with the note): 'nay, you will see,' &c.

357. γνῶ χωρόμενοις. The Gen. is used because γινώσκω expresses Agamemnon's observing a *fact* about Ulysses, viz. that he was angry. With the Acc. it means to know a *person*, esp. to know who he is.

361. ἤπια δήνεα, not κακοὶ δόλοι, as he had called them before (l. 339), but 'gentle wisdom.'

362. ἀρεσσόμεθ', 'we shall make good, make amends for.' The Pres. ἀρέσκω is not Homeric.

371. δπιπτεύεις, the reading of the best MSS., is closer to the stem δπιπη (seen in παρθεν-οπίη-s) than the usual reading δπιπτεύεις.

πολέμοιο γεφύρας. The word γέφυρα means a dyke or mound, such as were used to protect arable land from floods: see the simile 5. 87-94. The 'dykes of war' may mean the ranks or squadrons, thought of as stemming the tide of war. So a squadron is called πύργος, and Nestor places his foot-soldiers ἔρκος ἔμεν πολέμοιο (l. 299). But the phrase is used in so conventional a way that it is doubtful whether its meaning was really present to the poet's mind. Cp. 8. 533.

376. ἄτερ πολέμου, 'on no warlike errand'; Agamemnon therefore had never met him as an enemy.

380. οἱ δ', sc. the people of Mycenae.

382. πρὸ δδοῦ, 'forward on the way,' a partitive Gen.

384. ἀγγελίην is a 'cognate Acc.' with ἐπὶ . . στείλαν, 'sent on a message.' On ἀγγελίη see the note on 3. 206.

389. πάντα is an adverbial Acc., § 37, 1.

392. *πυκνόν*, 'closely packed,' because numerous.
399. *τόν*. The Art. points the contrast: 'but his *son*,' § 47, 2, *δ*.
400. *χέρεια* (so Aristarchus, others read *χέρηα*), = *χερείονα*: cp. *πλέας* for *πλέονας*, 2. 129. For *ἀμείνω* Aristarchus read *ἀμείνων*, sc. *ἔστί*.
405. Imitated by Aristophanes, *Thesm.* 810—
οὕτως ἡμεῖς πολὺ βελτίους τῶν ἀνδρῶν εὐχόμεθ' εἶναι.
407. *ἀγαγόντε*, Dual, meaning Diomedes and himself.
410. *μοι* is a *dat. ethicus*, 'do not tell me that you put our fathers,' &c. *ἐνθεο*, an Aor. Imper. after *μή*, contrary to the well-known rule. *ἁμοίῃ* should perhaps be *ἁμοιῇ*, see the note on l. 315.
417. *Ἀχαιῶν*, an 'objective' Gen., 'grief for the Greeks when they are made the prey of their foes.' See on 2. 356.
421. *ὑπό*, i. e. 'in the knees'; cp. 3. 34 *ὑπό τε τρόμος ἔλλαβε γυῖα*.
423. *Ζεφύρου ὑποκινήσαντος*, 'by the stirring of the West wind': cp. l. 276 *ὑπὸ Ζεφύροιο ἰαῆς*.
424. *πόντι*, 'in the open sea.' For *τε* (as to which see § 49, 9) some MSS. have *τά*, but the Art. is not in place here. *τὰ πρῶτα* always refers to a single marked point, = 'the first time,' 'once for all,' &c.; while *πρῶτα* means 'at first,' and is used without the Art. when *ἔπειτα* or *δεύτερον* follows. *κορύσσεται*, 'gains a crest,' i. e. takes the defined form of a high wave.
426. *κυρτὸν ἰδὼν κορυφοῦται*, 'comes to a head as it curls.' So in 442-3, Strife is small when she first shows her head (*κορύσσεται*), which she presently rears to heaven.
- 429 ff. The silence of the Greeks, and the noisy march of the Trojans, have been already described at the beginning of Book III. This repetition marks the intervening part—the Duel of Paris and Menelaus—as an episode.
430. *ἔχοντ' ἐν στήθεσιν αὐδῆν*, 'having voice (the power of speech) in their breasts.'
- 433 ff. *Τρῶες δ' ὥς τ' οἶες*. The construction is changed where the principal sentence is resumed at l. 436. But the anacoluthon is softened by *Τρῶες* being in the same case as *οἶες*; cp. 17. 755-9—
τῶν δ' ὥς τε ψαρῶν νέφος ἔρχεται . . .
ὥς ἄρ' ὑπ' Αἰνεία τε καὶ Ἑκτορι κοῦροι Ἀχαιῶν
οὐλον κεκλήγοντες ἴσαν.
- where *τῶν* is accommodated to *ψαρῶν*: cp. also *Od.* 13. 81 ff.
437. *θρόος*, 'speech' (lit. noise, chatter): cp. *ἀλλόθροος*, 'foreign,' γῆρυς, 'voice,' 'cry.'
443. *καὶ ἐπὶ χθονὶ βάλλει* is subordinate in sense: 'her head touches heaven while she treads the earth.' Cp. Virgil's imitation, *Æn.* 4. 176-7.
449. *ἔπληντο*, 'met': cp. 5. 282 *θῶρηκι πελάσθη* 'reached the corslet': 5. 766 *ὀδύνῃσι πελάζειν*.
454. *κρούων ἐκ μεγάλων*, to be taken with *συμβάλλον*, 'coming

from great springs.' χαράδρης, the 'rift' or 'gorge' which forms the bed of torrents such as are here intended.

455. τηλόσε. This form is used because the sound is thought of as reaching *to* the point where it is heard: cp. 11. 21 πεύθετο γὰρ Κύπρονδε μέγα κλέος, 'he heard the tale even in Cyprus' (as far as Cyprus); 16. 515 δύνασαι δὲ σὺ πάντοσ' ἀκούειν.

460. πήξε, sc. Ἀντίλοχος τὸ δόρυ.

465. ὑπέκ βελών, 'out of range of weapons.'

λελυμένος ὄφρα, so 5. 690: cp. 6. 361 θυμὸς ἐπέσσεται ὄφρ' ἐπαμύνω, 16. 652 δοάσατο κέρδιον εἶναι ὄφρ' κ. τ. λ.

466. μίνυνθα, 'for a short time': cp. 1. 416.

468. παρ' ἀσπίδος, 'at the side from his shield,' i. e. it showed from behind his shield as he stooped. Cp. Æsch. Sept. 624 παρ' ἀσπίδος γυμνωθὲν ἀρπάσαι δόρυ, which must be a reminiscence of Homer, especially as in Attic παρὰ is not used with the Gen. of *things*.

470. αὐτῷ, his *body*, opp. to θυμός, cp. 1. 4.

473. υἱόν, with the first syllable short, § 51, 3, c. The form υἱός (for υἱός) prevails in Attic inscriptions.

479. Join ὑπὸ δουρὶ Αἴαντος, like ἐμῷ ὑπὸ δουρί, &c.: cp. 3. 436.

480. πρῶτον, i. e. he was the first slain by Ajax. ἰόντα, 'as he came on.' Most commentators join πρῶτον ἰόντα, 'as he came on in the front of the battle.'

483. εἰαμενῇ, 'flat-lying land.'

486. ἵπυν, 'the fellow' of a wheel.

488. τοῖον, in such fashion, &c.: cp. 3. 153 τοῖοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.

489. αἰολοθώρηξ. The Adjective probably does not refer to the make or appearance of the θώρηξ, but to the way in which it dances or flashes in the movement of battle: cp. κορυθαῖολος, 'flashing with his helmet'; αἰολόπωλος, 'with horses that dart to and fro.' See 12. 167.

491. ὁ δὲ repeats the same Subject, § 47, 1.

493. αὐτῷ, the dead man, as in l. 470.

498. ἀνδρὸς ἀκοντίσαντος, with ὑπό, 'gave way before the throw.'

500. παρ' ἵππων, 'beside his chariot,' i. e. not quite behind it, like παρ' ἀσπίδος above (468). The Schol. joins the words with ἦλθε, understanding them to mean that Abydos was a place where Priam kept horses: but ἵπποι standing by itself can hardly bear this sense, and παρὰ would not be used of coming from a *distant* place.

511. ἀνασχέσθαι, Inf. of consequence: 'their flesh is not stone or iron, so as to withstand.'

514. ἀπό, 'speaking from,' cp. l. 306.

521. τένοντε, 'the muscles,' spoken of in pairs. ἀναιδής, 'ruthless.'

522. ἄχρις ἀπηλόησεν, 'crushed away utterly'; ἄχρις implies that it did not stop short in its effect.

527. ἀπεσσύμενον, 'as he made haste to retire.' So Aristarchus read; the MSS. have ἐπεσσύμενον, 'as he rushed on.' The argument against the latter is that it could only refer to a *new* attack, and Homer in such a case always says expressly against whom the attack is directed. As a rule a warrior who has killed an enemy immediately retires, because he is then especially exposed to attack: and this is so well understood that it need not be expressly said; cp. 14. 461, where Polydamas kills Prothoenor, and then Ajax καρπαλίμως ἀπιδόντος ἀκόντισε.

533. ἀκρόκομοι, i. e. wearing their hair in a top-knot: cp. κάρη κομόωντες and ὅπιθεν κομόωντες (Il. 2. 542).

535. πελεμίσθη, 'was sent reeling.'

539. 'Then no longer would any man find fault with the battle if he came into the midst of it': cp. Od. 1. 229 *ὅς τις πινυτός γε μετέλθοι*.

540. βέλητος καὶ ἀνούτατος, include every kind of wound; βάλω being used of missiles, οὐτάω of weapons held in the hand.

542. αὐτὰρ ἀπερύκοι, 'while she kept off': αὐτὰρ is used on account of the negative notion of ἀπερύκοι, as we should say, he was to be in the middle of the fight, *but* not in danger: cp. 2. 599 (note).

ἔρωήν, the 'rush' or 'spring.' The word is applied to movements due to a single impulse: hence δουρὸς ἔρωή = 'the range of a spear,' i. e. the distance that the impulse carries it.

BOOK V.

IT is characteristic of the Iliad to allow some one of the warriors for a time to occupy the whole interest of the story, and to perform deeds that cast all the others into the shade. The part of the poem which we have now reached offers the first, and also the most marked example of this. The long fifth book, with the larger half (at least) of the sixth, celebrates the exploits of Diomedes. In technical language, it is his *ἀριστεία*. A similar place is given in Book XI to Agamemnon, in Book XVI to Patroclus, in Book XVII to Menelaus.

The main incidents of the fifth book are as follows. Diomedes takes the chief place, and is driving the Trojans before him, when he is wounded with an arrow by Pandarus (1-105), but returns with fresh strength encouraged by Athene (106-165). Æneas and Pandarus attack him together: he kills Pandarus, and wounds Æneas with a stone. Aphrodite, who comes to the rescue, is herself wounded by Diomedes, and flies to Olympus (166-430). Apollo and Ares now aid the Trojans:

after rebuke from Sarpedon, Hector rallies his forces, and Diomedes has to retreat (431-626). Sarpedon kills Tlepolemus, but is himself wounded (627-710). At length Here and Athene come down to the aid of the Greeks: Athene rebukes Diomedes, and with her he attacks and wounds Ares (711-863). Ares flies to Olympus, and the other gods leave the battle-field (864-909).

The title of *Διομήδους ἀριστεία* is given by the ancients to the fifth book, but the prominence of the hero, as has been said, extends considerably further. The end may be placed with high probability at l. 311 of the sixth book, after the prayer for his overthrow put up by the Trojan women. The references to the war in the latter part of the book (see especially l. 437) show no sense of his exceptional prowess. This view has the support of the interesting passage of Herodotus (2. 116), where the four lines 6. 289-292 are quoted as occurring *ἐν Διομήδους ἀριστείῃ*.

A peculiar character is given to the 'Aristeia' of Diomedes by the combats in which he engages with more than one of the gods. Indeed the notion of a mortal warrior fighting against the immortals runs through all this part of the Iliad. Compare the following passages:—

5. 127 ff. Athene removes the mist from Diomedes's eyes so that he may know the gods: but he is not to fight against them, except Aphrodite.

5. 380 ff. Aphrodite having been wounded by Diomedes, complains that the Greeks are now fighting even with the immortals. Dione recounts stories of gods who have suffered evil at the hands of men: but 'he is not long-lived who fights against immortals.'

5. 436 ff. Diomedes attacks Apollo, but has to retreat.

5. 605 ff. Diomedes warns the Greeks to retreat before Ares.

5. 827 ff. Athene bids Diomedes not to fear even Ares. He accordingly attacks and wounds Ares, who returns to Olympus and complains to Zeus.

6. 108. The Greeks retreat, thinking that an immortal has come to aid the Trojans.

6. 128. Diomedes says to Glaucus that he will not fight with him if he is an immortal: and relates the fate of Lycurgus to show the danger of so doing.

As in the preceding books, there are occasional references to Achilles: see 5. 788., 6. 99. These are evidently intended to let us see that his absence is a necessary condition of the Aristeia of any other hero.

5. ἀστέρ[ι] δ' ὀπωρινῷ, the Dog-star, as appears from Il. 22. 26-31.

6. παμφαίῳ, the Subj. because the clause is qualifying or limiting in sense: Diomedes was like the Dog-star 'which shines,' = *as* or *when* it shines; cp. 10. 184., 23. 518. παμφαίῳ is not compounded with

παν-, but is formed by reduplication of the root, with frequentative meaning, 'to glitter, twinkle': cp. βαμβαίνω, 'to stagger.'

Ἰλκεανοῖο, Gen. of *material* (as πρήσαι πυρός, to burn with fire): cp. Od. 6. 224 αὐτὰρ δ' ἐκ ποταμοῦ χροά νίξετο (=with water from the river).

11. πάσης, 'of every kind,' so ἀγρία πάντα (l. 52): cp. I. 5.

12. οἱ, Diomedes. ἀποκρινθέντες, 'coming forward from the throng' (δμῖλος), as πρόμαχοι.

21. περιβῆναι, 'to bestride' (in defence); so ἀμφιβαίνω, &c.

24. οἱ, Dat. *ethicus*, 'that he might not have the old man grieved.'

29. ὀρίνθη, 'was disturbed,' i. e. they were scared.

31. τείχεσιπλήττα, lit. 'one that draws near to walls,' hence 'assailer of walls.' The word is an example of 'litotes,' i. e. it implies more than it says: see on 4. 449.

32. οὐκ ἂν . . ἑάσαιμεν, 'may we not leave,' a polite form of request.

33. δῖπποτέροισι κ. τ. λ., (to decide) to which of the two, &c.

36. ἡϊόνεντι, 'with sandy banks' (ῥιόνες), such as a river has near its mouth.

40. στρεφθέντι is a 'true' Dat., μεταφρένω a locatival Dat. πρώτῳ στρεφθέντι, 'who first turned.'

44. δς, sc. Phaestus. So in l. 60 δς means Phereclus.

46. ἐπιβησόμενον, not a Future, but the Participle answering to the Indic. ἐπεβήσετο (see § 9, 3). The next line implies that Phaestus had already mounted the chariot.

50. δξύεις, made of δξύη, a kind of beech. Hence δξύη became itself a poetical word for 'spear.' The derivation from δξύς is against the analogy of the Adjectives in -εις.

53. ἰοχέαιρα, 'pouder forth of arrows'; for this use of χέω, cp. 618 ἐπὶ δούρατ' ἔχευαν, 8. 159 βέλεα χέοντο.

64. οἱ τ' αὐτῷ, sc. Phereclus, 'the maker himself' [of the ships]. Some understand the words of Paris, but this is less natural. θεῶν ἐκ, 'from the gods': cp. 24. 617 θεῶν ἐκ κήδεα πέσσει, and Od. 6. 12 θεῶν ἀπο μήδεα εἰδώς. The gods had taught him δαίδαλα, but not θέσφατα.

73. κεφαλῆς, 'in the head,' a partitive Gen., the part being further defined by κατὰ ἰνίον, 'by the nape of the neck.'

74. ὑπὸ . . τάμε, 'cut through the tongue beneath,' i. e. at the root.

77. δς, cp. l. 44.

80. μεταδρομάδην, 'in hot pursuit,' without stopping.

81. φασγάνῳ ἀττοσων, 'with a rapid sweep of his sword.'

83. πορφύρεος, 'murky.'

85. Τυδεΐδην, Acc. *de quo*, § 37, 7.

89. ἐργμῆναι, properly 'confined,' hence perhaps 'made tight,' 'made fast.' Aristarchus is said to have read ἐερμῆναι, 'strung' or 'fastened

together' (ἔρμα, 'a fastening,' 4. 117). Perhaps we should read ἑργμεναι (Inf. of ἑργω), taking it with ἰσχανόωσι, 'are not strong enough to withstand it,' 'do not hold out against it.'

The words γέφυρα and ἔρκος seem to stand for different kinds of mound or barrier; the nature of the distinction, however, is unknown.

91. ἐπιβρίση, 'throws its weight in,' i. e. swells the force of the river.

98. Join βάλε . . κατὰ δεξιὸν ὤμον; for the use of τυχών cp. ll. 584, 858, also l. 119 ἔβαλε φθάμενος.

99. γάalon. The θώρηξ consisted of two pieces (γάλα), the breast-plate and back-plate.

101. ἐπὶ . . αὔσε, 'shouted at or over him.'

105. Λυκίηθεν. This was the Trojan Lycia, of which Zeleia was chief city (2. 824); not the Lycia of Sarpedon.

109. πέπον, lit. 'ripe,' 'tender,' but only used in Homer as an affectionate form of address. In some places it has been understood as a term of reproach; 'weak,' 'soft' (2. 235., 6. 55, &c.). But this sense cannot be admitted in all the instances: and it is very unlikely that the use of such a word should vary.

111. καθ' ἵππων, 'down from the chariot.'

112. διαμπερές, 'right through,' i. e. in the direction of the arrow (instead of pulling it out backwards, as 4. 213).

113. ἀνηκόντιζε. Cp. the imitation, Eur. Hel. 1587 αἵματος δ' ἀπορροαὶ ἐς οἶδμ' ἐσηκόντιζον.

στρεπτός means 'pliant,' yielding to the movement of the limbs.

116. μοι . . πατρί, 'my father,' see on 4. 219.

117. φίλαι. This Aor. is always used of the favour of a god.

118. δὸς δέ τέ μ'. There was another ancient reading τόνδε τέ μ', which is perhaps better, since δέ τε is not in place here (§ 49, 9). ἔλθειν, sc. τὸν ἄνδρα, with change of Subject. ὁρμήν, 'range,' lit. impetus, thence distance to which the impetus carries it. There is an apparent ὑστερον πρότερον, because the main object of the prayer is put first: cp. l. 359 and Virg. Æn. 2. 353 *moriamur et in media arma ruamus* (with Conington's note).

125. τοι, a 'true' Dat. (not governed by ἐν): cp. 3. 338.

127 ff. Cp. Virgil's adaptation, Æn. 2. 604 ff.—

Aspice; namque omnem quae nunc obducta tuenti

Mortales hebetat visus tibi et humida circum

Caligat nubem eripiam.

It is instructive to contrast this highly wrought sentence with the simplicity and directness of Homer.

128. γιγνώσκης, Subj. allowed after a past Tense, because the thing purposed is still future, § 34, 2, c. But many MSS. have the Opt.

135. καί is not 'and,' but strengthens περ, so that καὶ πρὶν περ = 'although already.' Accordingly μεμῶς is in apposition to Τυδείδης,

and δὴ τότε begins a fresh sentence (= *tum vero*), as in l. 114, l. 454, &c. Recent editors have generally put a colon at ἐμίχθη, and made the fresh sentence begin at καὶ πρὶν περ, with a change of construction, as at 6. 510. But a clause with καὶ—περ seems always to *follow* the main clause: cp. Il. 1. 217., 11. 721., 24. 423, 570., Od. 8. 316., 24. 499, &c. There is a similar passage (perhaps an imitation) in Hdt. 7. 1 ἐπεὶ δὲ ἡ ἀγγελίη ἀπῆκετο . . παρὰ βασιλέα Δαρεῖον τὸν Ὑστάσπεος, καὶ πρὶν μεγάλως κεχαραγμένον τοῖσι Ἀθηναίοισι διὰ τὴν ἐς Σάρδεις ἐσβολήν, καὶ δὴ καὶ τότε πολλῶ τε δεινότερα ἐποίηε, κ. τ. λ.

137 ff. The picture seems to be of a shepherd in lone country (ἀγρῷ) who finds a lion in the fold (αὐλή) where the sheep are, and wounds him, and then retires into his farm-house in fear. The lion works his will, and retires when he lists.

138. ὑπεράλμενον, 'when he has leaped over,' Aor. Part.

140. κατὰ σταθμούς δύνεται, 'gets inside the stading,' i. e. the buildings of the sheep-station. τὰ δ' ἐρήμα, 'and they [the flock], left unprotected, are chased' (by the lion). For this use of the Neuter Plural, cp. 11. 244 χίλι' ὑπέστη, αἴγας δμοῦ καὶ δῖς, τὰ οἱ δσπετα ποιμαίνοντο.

141. ἀγχιστίναι, 'each close on the next,' 'thick and fast': so 17. 361 τοὶ δ' ἀγχιστίνοι ἐπιπτον.

150. ἐρχομένοις, 'when they were coming' (to Troy): so l. 198 ἐρχομένῳ ἐπέτελλε. Aristarchus took it to mean 'returning' (ἐπανιούσι), i. e. that 'they never returned to have any more dreams explained.' But the reflexion that their father's interpretation of dreams did not avail them is more in Homer's manner: cp. 5. 53., 6. 16.

153. τηλυγέτω. Buttman (Lexil. s. v.) showed that τηλύγετος means a *favourite* son (or daughter, see Il. 3. 175). The present case, in which there are two such sons, is evidently an exception. The word was doubtless more or less technical, implying some special status or privilege of the son so styled. As to the etymology nothing is known. Apparently it is one of the Adjectives in -ετος (as ἀτρύγ-ετος, ἐριδείκ-ετος, ἐρπ-ετός, &c.); if so, the derivations from the root γά- (γεν-) must be set aside.

158. χηρωσταί are the heirs who come in when the owner dies χήρος (*orbus*), = Attic ὀρφανισταί.

162. βοσκομενάων, partitive, 'one of those feeding.'

164. βῆσε κακῶς, 'set them down in evil plight': a kind of oxymoron, as βῆσε properly means 'set on their feet.'

172. ῥ, sc. the bow.

175. ὅδε, adverbial in sense, = 'here': cp. κείνος (3. 391, &c.).

178. ἱρῶν, 'on account of rites' (not performed): cp. 1. 65.

χαλεπή .. ἐπι (= ἐπεσσι), 'is a grievous thing when it is in the case'; ἐπι of that which *accompanies* or *completes* a set of circumstances, cp. 1. 515. But Aristarchus read ἐπιμήνις as one word.

181. πάντα, adverbial Acc., 'in every point.'

182. αὐλῶπις is lit. 'tube-faced,' i. e. rising in front in the form of a cone, into which the crest was fastened.

184. ἀνὴρ, sc. ἐστί, 'if he is the man I think he is.'

185. τάδε μαίνεσθαι, 'thus plays the madman,' 'makes this wild work,' cp. 6. 101., 9. 238, also 8. 111 (with the note). The Acc. is adverbial, § 97, 1.

191. 'Surely he is some god in wrath' (cp. l. 183 εἰ θεὸς ἐστί).

195. σφιν ἐκάστω, apposition, = 'to each of them.'

196. κρῖ, 'barley.' ὄλυνται, 'spelt,' called ζειαί in Od. 4. 41 (cp. Hdt. 2. 36).

208. ἀτρεκές, 'unerring,' 'unmistakeable' blood: or perhaps an Adverb, 'exactly,' 'certainly,' as Od. 16. 245 οὐτ' ἄρ' δεκάς ἀτρεκές οὐτε δὴ οἶαι.

214. ἀλλότριος φῶς, 'a stranger,' i. e. an enemy.

215. θέλην, Opt. in harmony with the principal Verb τάμει.

218. οὐκ ἔσσεται ἄλλως, = 'things will be no better': cp. Od. 8. 176 οὐδέ κεν ἄλλως οὐδὲ θεὸς τεύξειε. This is a kind of *litotes*, saying less than is meant.

222. Τρώϊοι, 'of Tros,' as explained in l. 265 ff.

227. ἀποβήσομαι, so Aristarchus and the best MSS. The common reading is ἐπιβήσομαι. The two lines 226-7 recur at 17. 479-480, where ἀποβήσομαι is certainly the right word. ἐπιβήσομαι makes a weak antithesis to μάστιγα...δέξαι. Both warriors presently mounted the chariot (l. 239), but this was merely in order to reach the scene of action. When they are close upon the enemy the fighting man (παραιβάτης) advances on foot, while the ἡνίοχος keeps the chariot ready to secure his retreat.

228. δέδεξο, 'await,' 'be ready for,' § 26, 2.

233. μὴ...μαθήσετον (Subj.), = 'do not let us have them become restive,' i. e. the danger is that they will: § 29, 5.

235. νῶϊ, Acc., governed by κτείνῃ in the next line.

249. χαζώμεθ' ἐφ' ἵππων, 'let us retreat to (and mount) our chariot,' cp. l. 255. In 24. 356 φεύγωμεν ἐφ' ἵππων means 'let us fly in the chariot,' and so 12. 82 ἐφ' ἵππων ἡγερέθοντο, 'gathered in their chariots'; but the context in these places is different. Aristarchus took it to mean 'towards the chariot' (ἐπὶ τοὺς ἵππους), as ἐπὶ νηῶν in l. 700. Here however the idea of *mounting* the chariot is necessary. The use of ἐφ' ἵππων for the *terminus ad quem* of motion is the same in principle as that of the locative Dative (πεδίῳ πέσσε, *fell on the plain*, &c.).

252. φόβονδ' ἀγόρευε, 'advise towards flight': cp. 16. 697 φύγαδε μνώοντο, 'bethought them of flight.'

253. ἀλυσκάζοντι is the emphatic word: 'to shrink in the combat.' So μεμνημένος in l. 263.

255. αὐτῶς, 'as I am,' i. e. without chariot.

263. Join ἐπαίξαι ἱππων, 'make a rush—do not forget—for the horses of Æneas,' = 'remember to make a rush': cp. 19. 53 ὧδέ τις ὑμῶν μεμνημένος ἀνδρὶ μαχέσθω. So in prose, Demosth. p. 386 πρὸς θεῶν ἐρωτήσας αὐτὸν μεμνημένοι. Other participles used in this way are, φθάμενος (5. 119, &c.), τυχών (see on l. 98).

265. τῆς γάρ τοι κ.τ.λ. The sentence is taken up again at l. 268, 'of that breed' (I say). ἥς is partitive, 'of which (breed) Zeus gave (horses).' So in l. 268, 'stole (a strain) from that breed,' &c.

270. γενέθλη, as a predicate with ἐγένοντο, 'were the brood that was bred therefrom.'

271. τοῖς, for this use of the Art. with Numerals, see § 47, 2, d.

272. μῆστωρε φόβοιο, cp. 2. 767 φόβον Ἄρηος φορεούσας. μῆστωρε is the reading of the best MSS. here and at 8. 108: others have μῆστωρι (μῆστωρα 8. 108), thus applying the term to Æneas, cp. 4. 328. As the horses are the main subject here, the epithet probably belongs to them.

288. ἀποπαύσεσθαι. Most MSS. have ἀποπαύσασθαι, but the Future gives a better sense: cp. 3. 112, 366.

289. ταλαύρινος, 'with stout (shield of) hide,' for ταλά-φρινος: cp. ταλά-φραν, 'with enduring mind': also κραταίρινος (Or. ap. Hdt. 1. 47), λιθόβρινος (h. Merc. 48), both epithets of the tortoise. Or perhaps rather 'stout with his shield,' (as ταλαεργός, 'patient in work,' ταλα-πενθής, ταλαπείριος), hence 'stubborn in defence': see 7. 239.

291. ῥίνα, Acc. of the *terminus ad quem*.

293. The best MSS. are divided between ἐξισύθη (Zenodotus) and ἐξελύθη (Aristarchus): some inferior authorities have ἐξεχύθη. The first gives the best sense, but the form ἐσύθην wants support. ἐξελύθη may mean 'was loosened from the shaft,' or simply 'was disengaged' [from the body through which it had passed].

295. παρέτρεσαν, 'started sideways,' 'shied.'

297. ἀπόρουσε, 'darted forth' from the chariot.

301. τοῦ γ', the dead man.

303. ἔργον in the vague sense, 'thing,' &c. For the Opt. see § 31, 4.

308. ὥς δ' ἀπὸ, i. e. ἀπέωσε δέ.

310. γαίης, Gen. as with Verbs of taking hold, 'propped himself with his hand on the earth.'

311. κεν . . ἀπόλουντο, § 30, 6.

315. οἱ is *Dat. commodi*, 'she spread out for him.'

323. Join Ἀλκείῳ ἱπποῦς ἐξέλασε. This incident is referred to again in 8. 105-8 and 23. 290-2.

326. φρεσὶν is a locative *Dat.*, as in 2. 213 φρεσὶν ᾗσιν ἄκοσμά τε πολλὰ τε ᾗδη (see the note). ἄρτια, lit. 'fitting,' i. e. the mind, character, &c., of Deipylus suited him, were to his taste.

329. μέθεπε, 'set in motion after,' with double Acc., as ὕπαγε (16. 148).

330. *Κύπριν*. Aphrodite is so called in this book only: her Cyprian abode is described in *Od.* 8. 362.

332. Join *ἀνδρῶν πόλεμον*, as 3. 241 *μάχην .. ἀνδρῶν*.

339. *πρυμνόν* is here a substantive: the spear passed 'over the thick part of the palm' (*θέναρ*).

349. *ἦ οὐχ*, scanned as one syllable, § 51, 6.

350. *πωλήσῃαι*, Fut. with *εἰ*, 'if you are minded to go.'

354. *μελαίνετο*, i. e. grew livid in complexion.

355. *ἐπ' ἀριστερά*, 'to the left' of the Trojan line, i. e. on the banks of the Scamander, where Ares was left, l. 36.

356. *ἥρι ἐκέκλιτο*, 'was leaning against a cloud.'

359. *δὸς δέ μοι ἵππους*: for the *ὑστερον πρότερον*, cp. l. 118.

361. *ἔλκος* is Acc. of part affected, *δ* cognate Acc., § 37, 4.

370. The goddess *Διώνη* is only mentioned here.

379. *Τρώων καὶ Ἀχαιῶν* is predicative: 'the battle is no longer one between Trojans and Greeks.'

387. *κεράμῳ*, a jar or barrel.

389. *μητρική*, sc. of Otus and Ephialtes.

392. *παῖς Ἀμφιτρύωνος*, Heracles, who in Homer is still a mortal (here emphatically so), and a great archer. The club is a much later attribute.

394. *καί* belongs to *ἀνήκεστον*, not to the enclitic *μιν*.

395. *ἐν τοῖσι*, 'in that number,' viz. of gods who have suffered at the hands of men.

396. *ὠνός*, for *δ αὐτός*, is only found here.

397. *ἐν Πύλῳ ἐν νεκύεσσι*. Aristarchus regarded *πύλος* as a Homeric form for *πύλη*, and took it here to mean the gate of the infernal regions. The gate of Hades is a familiar idea in Homer: see 5. 646., 9. 312., and cp. the epithet *πυλάρτης* applied to Hades. The expression, however, is rather forced: 'in the gate among the dead' for 'in the gate of the place of the dead.' On the other hand, when Hades is in question *ἐν νεκύεσσι* naturally means his kingdom: cp. 15. 251., *Od.* 12. 383. The alternative is to take *Πύλος* to be the place of that name, and to refer *ἐν νεκύεσσι* to the dead on a battle-field, comparing the words of Ares, 5. 886 *αὐτοῦ πήματ' ἐπασχον ἐν αἰνῆσιν νεκάδεσσιν*, and 15. 118 *κείσθαι ὁμοῦ νεκύεσσι*. La Roche suggests that the wounding of Hades was an incident of the expedition of Heracles to Pylos mentioned by Nestor in 11. 689 ff. The point is not one which we can hope to clear up satisfactorily.

403. *σχέτλιος, ὀβριμοεργός*. The Nom. is used in exclamations; so *νήπιος* in 406: cp. 1. 231 *δημοβόρος βασιλεύς*, also 2. 353 (note).

405. *σοὶ δ' ἐπὶ*, = *ἐπὶ δέ σοί*.

410. *τῷ*, 'therefore.'

414. *κουρίδιον*, 'wedded,' 'lawful.' The word is technical, and

probably derived from *κουρά* (cp. *μοιρίδιος* from *μοῖρα*), the 'lock of hair' which it was the custom for the bride to cut off before marriage. See Curtius, *Stud.* i. 1. 253 ff.

424. *τῶν τινῶν* .. *Ἀχαιϊάδων*, repeated from 422.

433. *γινώσκων*, i. e. 'although he knew.' Cp. *φάντες*, 3. 44.

434. *οὐδέ*, 'not even.'

448. *ἁδύτηρ*, 'sanctuary': the word only occurs in Homer in this passage (here and l. 512).

450. *αὐτῷ*, opposed to *τεύχεσι*.

452. *βοείας* is the general term, divided in the next line into *ἀσπίδας*, ordinary round shields, and *λαισήϊα*, lighter targets of untanned hide. *πτερόεντα*, 'winged,' i. e. borne as lightly as if they were winged.

456. *ἐρύσαιο*, 'withdraw': for the Opt. with *οὐκ ἄν*, cp. l. 32.

465. *Ἀχαιοῖς* may be construed with *ἑάσετε*, or (as Dat. of the agent) with *κτείνεσθαι*.

473. *φῆς που*, 'you thought, it seems.' *ἔξιμέν*, 'would hold,' defend: the word may be chosen in allusion to the name *Ἐκτωρ*.

475. This may allude especially to the absence of Paris.

477. *ἔναιμεν*, 'are in (the city) as allies.'

481. *καὶ δέ*, sc. *ἔλιπον*: cp. 3. 268.

485. *ἄτάρ*, cp. the note on 2. 599.

486. *ὄρεσσι*, for *δάρεσσι*, 'wives.'

487. *μή πως* .. *γένησθε*, 'see that ye do not become,' expression of fear or warning, § 29, 5.

ὥς .. *ἁλόντε*. The meaning of the Dual is obscure. It is usually understood of Hector and the people; but this is wholly improbable. One scholiast explains it as = *ὕμεις καὶ αἱ γυναῖκες*, a view which may be defended if we understand the Dual as referring distributively to the several pairs, = 'taken, man and wife'—; cp. 16. 371 (where *ἄξαντε*, after *πολλοὶ ἵπποι*, refers to many *pairs* of horses). The most obvious pairs of Trojans, Hector and Æneas, and Hector and Paris, are not appropriate, because Æneas has been wounded (l. 467), and Paris has not been mentioned, and is not present. Possibly a line has dropped out before l. 485 in which the absence of Paris was noticed. Such a mention would heighten the point of *τύνη δ' ἔστηκεν* κ.τ.λ. Or, the use of the Dual in speaking to Hector may be a covert way of alluding to Paris: cp. the note on l. 475.

492. *ἀποθέσθαι* depends on *χρή*: 'to put from you stern rebuke,' that is, act so as not to deserve rebuke (such as Sarpedon is employing). Cp. 22. 100 *Πουλυδάμας μοι πρῶτον ἐλεγχείην ἀναθήσει*, Od. 2. 86 *μῶμον ἀνάψαι*, also Pind. Ol. II (10), 5 *ἐρύκετον ψευδέων ἐνιπὰν ἀλιτόξενον* (possibly an imitation of Homer), Ol. 8, 68.

499. *ἰεράς*, perhaps in the original sense, 'strong,' 'goodly' (Sansk. *ishirds*, strong, fresh): cp. 10. 56, 16. 407, &c.

500. ἀνδρῶν λικμώντων is to be joined with ἀλώας, rather than taken as a Gen. absolute. But ἐπειγομένων ἀνέμων is absolute.

502. αἱ δ' ἄχυρμιαί, 'and so heaps of chaff grow white beneath' (the wind): for the Art. see § 47, 2, *b*.

503-5. δι' αὐτῶν, 'through them,' viz. the Trojans. The point of the comparison is the way in which the dust raised by the Trojan charge (and passing in the first instance through the Trojan ranks) is driven over the Greeks. ἀψ ἐπιμισγομένων agrees with ἵππων, and is further explained by ὑπὸ δ' ἑστρεφον ἡνιοχῆς:—'as they returned to the charge, the charioteers wheeling them to face the enemy' (ὑπὸ). The chief difficulty in this explanation is the harshness of referring αὐτῶν to the Trojans, who are last mentioned six lines back (497). But cp. l. 607 Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν (sc. the Greeks, who have not been mentioned); cp. also l. 601—

οὐδ' ἄρ' Ἀχαιοὶ

ἀλκῆς ἐξελάθοντο, μένος δ' ἰθὺς φέρον αὐτῶν.

504. πολύχαλκον, 'rich in brass,' cp. l. 425 χάλκεον οὐρανὸν ἴκε. It was natural to suppose the fabric of heaven to be of some metal.

506. οἱ δέ, sc. the Trojan warriors. χειρῶν, the Plural makes a kind of abstract Noun, 'the strong arm.'

507. Join μάχη Τρῶεσσιν ἀρήγων, as in l. 521. Others (as Nicanor) took μάχη with ἐκάλυψε, 'spread over the battle,' as l. 567 ἐπὶ νύκτ' ὀλοήν τάνυσιν κρατερῇ ὑσμῖνῃ.

511. πέλεν, 'was busy,' moved about.

517. πόνος ἄλλος, i. e. the toil (of battle) which otherwise occupied them: cp. 2. 191.

523. νηνεμῆς, 'in calm weather': Gen. of time, § 39, 2.

526. ἀέντες, 'when they blow.'

532. ἀλκή, 'help,' 'defence.'

543. Φηρή, also Φηραί (Od. 3. 488), is not in the Catalogue.

544. βύδοιο, 'in substance,' Gen. of material. γένος is Acc., 'he was by birth': cp. 21. 187 γενεὴν μεγάλου Διὸς εὐχομαι εἶναι.

546. ἀνδρεσσιν, 'for men,' governed by τέκετο ἀνακτα, 'begat to be their king.'

554. οἶω τώ γε. The order is exceptional, for τῷ δ' οἶω κ.τ.λ.

555. ἐτραφέτην. This Aor. has a passive sense, as Od. 3. 28, &c.: cp. Il. 2. 661. ἐτραφέτην .. τάρφεσιν seems a play on words: the root is the same.

559. Αἰνείας, governed by χεῖρεσσιν, and so in l. 564.

566. περὶ .. διέ, 'he was in fear over, on account of—.' Some take περὶ to be an Adverb, = 'exceedingly'; but a Preposition is wanted to govern the Dat.

567. ἀποσφάλλει, 'balk them,' 'cause them to fail.'

582. ἀγκῶνα is governed by βάλε in l. 580; τυχῶν as in l. 98.

586. *κύμβαχος* seems to mean 'headlong': in 15. 536 it is a substantive, = the top of the helmet.

593. *κυδοιμόν*, 'tumult,' is here a thing in the hands of Enyo, as the spear is wielded by Ares. Cp. the description of Eris in 11. 4 *πολέμοιο τέρας μετὰ χερσὶν ἔχουσιν*.

597. *ἀπάλαμνος*, 'helpless.'

601. *οἶον* is an adverbial Acc. Neut.: *οἶον δὲ* expresses surprise, 'to think how we wondered.' So 13. 633., 15. 287., 17. 587., Od. 1. 32 (Ameis).

604. *κείνος*, 'yonder,' as 3. 391 *κείνος δ' γὰρ κ.τ.λ.* So *ᾄδε*, l. 175.

607. *αὐτῶν*, sc. the Greeks, as the context shows.

612. *Παισός*, called *Ἀπαισός* in 2. 828.

613. *πολυκτῆμων* refers mainly to sheep and cattle (*κτήματα*), *πολυλῆϊος* to tilled land, corn and crops.

621. *ἄλλα .. τεύχεα*, 'the arms as well': cp. 2. 191.

623. *ἀμφίβασιν*, 'bestriding,' in defence.

634. *πτώσσειν ἐνθάδ'*, 'what compulsion is on you to cower here?' = 'what obliges you to be here where you shrink from the battle?' *ἔόντι*, = 'that art,' = 'since thou art.'

638. *ἄλλ' οἶον* —. The force of this phrase is somewhat clearer in two similar places in the Odyssey:—

4. 240 *πάντα μὲν οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,*
ᾗσσοι Ὀδυσσῆος ταλασίφρονός εἰσιν ἄεθλοι,
ἄλλ' οἶον τόδ' ἔρεξε κ.τ.λ.

11. 517 *πάντας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,*
ᾗσσον λαὸν ἔπεφνεν ἀμύνων Ἀργεῖοισιν,
ἄλλ' οἶον τὸν Τηλεφίδην κατεήρατο χαλεπῶ.

Thus the connexion of the thought is: 'you are far inferior to the sons of Zeus; [to mention, for example] what Heracles was, who,' &c. *ἄλλά* expresses abrupt turning to the particular instance: 'why, to think —.' But possibly the conventional line *πάντας δ' οὐκ ἂν κ.τ.λ.* has fallen out in the text before l. 637. For *ἄλλ' οἶον*, the reading of Aristarchus and all MSS., the ancient grammarian Tyrannion read *ἄλλοιοῖον*, 'another kind of man they say Heracles was': cp. 11. 391 *ἦ τ' ἄλλως ὑπ' ἐμείο κ.τ.λ.* This gives fair sense, but the transition is rather abrupt. Note the Masc. *οἶον*, in spite of the Fem. title *βίην Ἥ*.

650. *μιν εὖ ἔρξαντα*, 'one who (Heracles) had done well by him' (Laomedon): cp. Od. 23. 56 *κακῶς δ' οἱ πέρ μιν ἔρεζον .. ἐτίσατο*. The nature of the service done by Heracles does not clearly appear from Homer. According to later authorities he killed the sea-monster sent by Poseidon, and thus saved Hesione, daughter of Laomedon.

653. *δαμίντα*, sc. *σέ*: change of grammatical Subject.

662. *ἔτι*, 'as yet,' alluding to the death of Sarpedon in a later battle (16. 502).

665. τὸ μὲν .. ἐξερύσαι, 'no one thought of one thing, viz. to draw it out.' τὸ does not mean the spear, but the *thought* of drawing it out.

667. σπευδόντων, 'in eager haste as they were': the Gen. is governed by τις in l. 665. τοῖον γὰρ ἔχον πόνον ἀμφιέποντες, 'such toil (of battle) had they to busy themselves with.'

673. τῶν πλεόνων, 'of more Lycians'; the Art. of contrast, § 47, 2. πλεόνων as πλέονας in l. 679.

682. οἱ προσιδόντι, 'at his coming': cp. Od. 2. 249., 10. 419.

690. ὄφρα, as 4. 465.

693. φηγῷ, the oak near the Scaean gates, 6. 237., 7. 22, &c.

694. θύραζε, 'forth,' 'out': cp. the Italian *fuori* (Lat. *foris*).

697. The MSS. have ἀμπνύνθη, 'recovered breath': Aristarchus read ἐμπνύνθη, 'became alive' (ἐμψυος), i. e. recovered consciousness.

698. ζώγει, 'gave him life': elsewhere ζωγρέω means to grant life to a prisoner in war. θυμόν is an Acc. of the part, with κεκαφῆότα, 'sorely spent in spirit.'

700. ἐπὶ νηῶν, 'towards,' i. e. so as to bear down upon: Gen. as 3. 5 πέτονται ἐπ' Ὀκεανοῖο βόαν.

702. μετὰ Τρώεσσιν Ἄρηα, 'that Ares was among the Trojans.' This refers back to the speech of Diomedes, ll. 601-6.

708. Ὑλῃ, with ὕ (as also in 7. 221), but ὕ in the Catalogue (2. 500). Zenodotus read Ὑδῃ, perhaps supposing a different place to be intended. There is a Ὑδῃ in Lydia (20. 385).

709. κεκλιμένος, lit. 'resting upon,' perhaps to describe a lake-village: cp. Od. 4. 608 νήσαν . . αἶθ' ἀλλ' κεκλίεται. Κηφισίς was the old name of the lake Copais, from the river Κήφισος.

711. τοὺς δ', sc. Hector and Ares.

715. τόν. The Art. refers to the following clause: 'we made the promise, viz. that he should,' &c.

720. ἐποιχομένη, 'going about the work.'

723. σιδηρέῳ ἄξονι ἀμφίς, 'on the axle at each end,' explains ἀμφ' ὀχέεσσι.

727. χρυσοῖσι κ.τ.λ., i. e. ornamented with plates of gold and silver.

728. ἐντέταται, 'is stretched with thongs,' = is covered with woven work of thongs stretched across it; so a helmet, 10. 262 ἐντοσθεν ἱμάσιν ἐντέτατο στερεῶς, 'was inlaid on the inside with thongs forming a solid covering.'

729. πέλεν, 'moved,' 'played.'

736. ἡ δέ, Art. of contrast, the Subject being the same: she put off the πέπλος, and put on the χιτῶν.

738. θυσανόεσσαν, cp. 2. 448 τῆς ἑκατὸν θύσανοι παγχρύσει ἠερέθονται.

739, 740. It is not clear whether Φόβος, Ἔρις, and the others are represented by figures on the shield, or are themselves actually present

(as in battles, cp. 4. 440., 18. 535). That they were tangible objects would seem to follow from the way in which they are counted along with the Gorgon head, here and in 11. 36-37:—

τῇ δ' ἐπὶ μὲν Γοργῶν βλοσυρῶπις ἑσπεφάνωντο
δεινὸν δερκομένη, περὶ δὲ Δαίμους τε Φόβος τε.

The shield, however, had a real power of causing the *things* φόβος (15. 230., Od. 22. 299), ἀλκή (2. 451), &c., so that in a sense these things would be regarded in ancient belief as *present* in it.

743. ἀμφίφαλος, 'with a ridge (φάλος) on each side,' i. e. descending from the top of the helmet to each ear. It was also τετραφάλῃος, 'with fourfold ridge,' i. e. made of four successive strips of metal, one above the other (so Ameis, after Autenrieth).

744. ἀραρυῖαν, 'furnished,' decked with (figures representing) champions of a hundred cities. ἑκατόν is sometimes taken with πρυλίσσσι, but this makes πολλίων rather unmeaning.

750. ἐπιτέτραπται κ. τ. λ., 'to whom Olympus is entrusted for opening and shutting the gate,' = 'to whom the opening and shutting is entrusted.'

752. κεντρ-ηνεκίας, 'driven on by the goad.' The meaning of -ηνεκίης is *continuous motion* or *extent*; δι-ηνεκίης 'continuous,' 'unbroken,' δουρ-ηνεκίης, 'the distance to which a spear carries,' ποδ-ηνεκίης, 'reaching to the feet.' Here the notion seems to be 'carried along, kept going, by the goad': implying perhaps that the horses were urged to their full speed.

754. ἀκροτάτῃ κορυφῇ, 'on the outermost peak,' which appears to be outside the gate of Olympus.

757. τάδε .. ἔργα, construction like τόδε χάεο, § 37, 1. Cp. Od. 14. 284 νεμεσσάται κακὰ ἔργα.

758. δοσάτιόν τε καὶ οἶον, = ὅτι τοσοῦτον καὶ τοιοῦτον.

759. δχος, Acc. of result, cp. 3. 50.

761. τοῦτον, *istum*, § 45. ἀνέντες, 'in having sent forth.' οἶδε, 'has sense of,' 'feels the force of': cp. 6. 351 δς ἦδη νέμεσιν.

766. πελάζεν, 'to bring him in contact with,' cp. 4. 449.

770. ἥεροειδές is most naturally taken as an adverb with ἴδεν, 'as far as a man descries in dim outline'; ἥεροειδές ἰδεῖν is a kind of cognate Acc., = 'to see hazily, dimly.'

772. 'So far do the loud-neighing horses of the gods reach in one stride' (θρώσκουσι).

774. συμβάλλετον, Dual, as if ἡδὲ Σκάμανδρος had preceded. So Od. 10. 513 Πυριφλεγέθων τε βέουσι Κώκυτός θ', 14. 216 Ἄρης τ' ἔδωσαν καὶ Ἀθήνη: and still more harshly, Il. 20. 138 εἰ δέ κ' Ἄρης ἀρχαῖσι μάχης ἢ Φοῖβος Ἀπόλλων.

778. βάτην, 'went,' not strictly 'walked,' since their movement (ἰθμα) is compared to the *flight* of doves.

782. εἰλόμενοι, 'crowding,' 'massing together at bay' (Fr. *refoullés*).

791. ἐπὶ νηυσὶ is of course an exaggeration, a piece of rhetoric.

797. κάμνε, 'was weary.'

803. ἐκπαιφάσσειν, 'to show himself in front.'

805. δαίνυσθαι μιν ἀνωγον explains πολέμειν οὐκ εἴασκον (hence the asyndeton), the apodosis being αὐτὰρ ὁ κ.τ.λ.: 'even when I forbade him to fight—bade him feast quietly—yet he,' &c. For the story cp. 4. 385 ff.

808. This verse was omitted by Aristarchus. It is a repetition of 4. 390, and not in place here, where the point is that Tydeus did so much *without* Athene.

810. προφρονέως κέλομαι, 'I bid you with full purpose,' I mean what I say in bidding you: so l. 816.

811. κάματος πολυᾷξ, 'the weariness of many assaults.'

812. ἀκήριον, 'without heart,' 'lifeless,' may be taken with δέος or with σέ. In the former case the attribute is transferred, by a natural looseness of expression, to its cause.

819. οὐ μ' εἶας, exegesis of ἐπέταλας, hence the asyndeton.

821. οὐτάμεν, sc. ἐπέτελλες or the like, understood out of the negative οὐ μ' εἶας.

823. ἀλήμεναι, cp. εἰλόμενοι, l. 782.

827. τό γε δεῖδιθι, 'have that fear' (expressed in your speech).

831. τοῦτον, cp. l. 761. τυκτόν κακόν, i. e. made expressly to be a mischief, hence a pure or complete mischief.

834. τῶν δέ, 'the others,' viz. the Greeks.

845. Ἄϊδος κυνέην, 'the helmet of darkness.'

851. ὠρέξαθ', 'aimed his blow,' cp. 4. 307. ἵππων, the chariot of Diomedes; Ares was on foot.

854. ὑπὲκ δίφροιο, 'up away from the chariot.' Others read ὑπέρ, which is simpler.

858. διὰ .. ἔδαψεν, Tmesis.

864. ἐρεβεννὴ ἀήρ is a thunder-cloud (*nimbus*), which stands out to the eye from the other clouds (ἐκ νεφέων φαίνεται) as the storm comes on. Cp. II. 62 οἷος δ' ἐκ νεφέων ἀναφαίνεται οὐλῖος ἀστὴρ παμφαίνων, τότε δ' αὖτις ἔδυν νέφεα σκιάοντα. The point of the comparison is the dark mass contrasting with the rest of the cloudy sky.

865. καύματος ἕξ, 'after heat,' 'by way of change from heat': cp. Hdt. 1. 87 ἐκ δὲ αἰθρίης τε καὶ θνηνέμης συνδραμέειν ἐξαπίνης νέφεα.

873. τετληότες εἰμέν, instead of τέτλαμεν, to emphasise the notion of continuance, 'we go on suffering.'

875. μαχόμεσθα, 'quarrel with,' 'are angry at,' as 6. 329 σὺ δ' ἄν μαχέσαιο καὶ ἄλλῳ ὄν τινα κ.τ.λ.

876. ἀήσυλα only occurs here, apparently = αἰσυλα.

879. προσιβάλλαι, 'dost give heed to'; cp. ἐπιβαλλόμενος 6. 68, and

the phrases βάλλεσθαι ἐνὶ θυμῷ, μετὰ φρεσίν, meaning 'to consider.' The common translation of προτιβάλλειν, 'dost attack,' is too strong, though (like the Latin *animadvertere*) it may *imply* more than it expresses.

887. ἀμνηνός. This word occurs only here and in the phrase ἀμνηνὰ κάρηνα, peculiar to the Odyssey.

892. ἀάσχετον, 'not to be restrained,' a form which cannot be satisfactorily explained. The collateral form ἄσχετον, about which there is no difficulty, occurs in the same phrase in 16. 549 ἄσχετον, οὐκ ἐπιεικτόν.

896. γένος, Acc., see on l. 544.

898. Join καὶ πάλαι, 'long ago (not merely now).' ἐνέρτερος οὐρανίωνων, i. e. cast down from heaven, cp. 8. 13-16.

902. ὀπός, 'fig-juice,' used as rennet. ἐπαιγόμενος, 'pressing in,' cp. l. 301 ἐπειγομένων ἀνέμων: the juice is thought of as a force applied to the milk.

903. περιτρέφεται, the reading of Herodian, gives the best sense, 'curdles.' κυκλώνει is a 'true' Dative: it quickly curdles for him who mixes it, i. e. when some one mixes it, he will soon *get it* to curdle. The MSS. have περιστρέφεται, which is defensible, the whole clause μάλα δ' ὦκα κ. τ. λ. being expegetic of ἐπαιγόμενος.

906. κύδει γάλων, perhaps with allusion to l. 869 πᾶρ δὲ Διὶ Κρονίωνι καθέζετο θυμὸν ἀχεύων.

BOOK VI.

THE sixth book is not separated from the fifth by any appreciable break in the narrative, indeed we can hardly place a full stop between them. The plan of the book is as follows:—

After some unimportant combats, in which most of the Greek leaders figure (1-72), Helenus advises Hector to return to the city, and to bid their mother Hecuba and the other matrons offer a peplos to Athene, with a prayer for deliverance from the hand of Diomedes (73-118). During Hector's absence from the battle occurs the episode of the meeting of Diomedes and Glaucus (119-236). Hector delivers his message, and the solemn prayer against Diomedes is offered accordingly (237-311).

Hector then goes to the house of Paris, and urges him to return to the field. Helen speaks to the same effect, and laments the disgrace and misery into which she has fallen (312-369). Hector passes on to his own house, and thence to the tower at the gate, where he has heard that Andromache has 'gone with their child. He there takes

leave of her in the famous scene from which this book has its title (*Ἔκτορος καὶ Ἀνδρομάχης ὁμιλία*), and returns with Paris to the field of battle (370-529).

The division of the book at l. 311 is justified by the form of transition, which marks a pause, and the opening of a new subject,—

ὡς ἔφατ' εὐχομένη, ἀνέειπε δὲ Παλλὰς Ἀθήνη.

ὡς αἱ μὲν ῥ' εὐχοντο.

(cp. 9. 1., 12. 1., 16. 1., 17. 424., 18. 1., 20. 1., 22. 1., 23. 1., Od. 13. 185), and also by the circumstance (already noticed in the introduction to the last book, p. 295), that after this point we hear no more of the *ἀριστεία* of Diomedes. He is once mentioned (l. 437), but in a way that shows no trace of his superiority to other chiefs. On the other hand, the two scenes which finish Hector's visit to Troy take up the story exactly as it was left at the end of the third book. Paris had then fled from Menelaus: now, after some dallying at home, he is recalled to his duty by Hector. The speeches of Helen are in the same tone as before, and serve to bring out her character more fully. Finally the picture is completed by the passage between Hector and Andromache, the effect of which is heightened (if that is possible) by the artistic contrast which it makes to the preceding scene.

A word remains to be said as to the structure of this part of the Iliad. It has been maintained that the *Aristeia* of Diomedes is in fact a separate poem, incorporated into the Iliad either by the original author (if there was one author), or by an interpolator or arranger. Such a view may seem to be confirmed by the circumstance that the points at which the prominence of Diomedes begins and ends can be so clearly traced. These points, however, cannot be regarded as preserving for us the limits of an originally independent poem. The first half of the sixth book (1-311) concludes nothing, and is an integral part of a new episode, the visit of Hector to Troy. The real question is, how are we to account for the fact that of the three scenes which make up this new episode the first—the meeting with Hecuba—recognises and indeed turns upon the exceptional prowess of Diomedes, while the other two ignore it? The explanation seems to be that the poet was obliged in the sixth book to disguise the want of any definite result, such as could bring the career of Diomedes to a fitting close. He had also to take up the narrative of the third book, and put an end to the situation created by the defeat and consequent inaction of Paris. Both these dramatic requirements are met by Hector's visit. At first Diomedes is kept in mind, both by his meeting with Glaucus and by the terror which he excites in Troy. But with Hector's progress he is forgotten. The sound of his exploits is allowed to die away, as it were, in the distance: and the main thread of the story is resumed with the return of Hector and Paris.

If this analysis is correct, we may still believe in an original 'Aristeia of Diomedes,' from which the existing Aristeia was in *substance* derived. But we cannot suppose the *form* to be preserved. And we must regard the sixth book as pre-supposing, not only the actual fifth book, but also the preceding books (especially the third). That is to say, it pre-supposes a fifth book which has its present place in the context of the Iliad.

1. οἰώθη, 'was left alone,' viz. by the gods.
2. ἴθυσε, 'aimed its course,' 'swept'; from ἰθὺς 'aim,' 'direction,' 'effort' (l. 79). πεδίοιο, gen. of *space*, § 39, 3.
3. ἀλλήλων, governed by ἰθυνομένων, 'aiming at one another'; which again is to be taken with μάχη in the last line.
4. Here the first reading of Aristarchus is said to have been—
μεσσηγὺς ποταμοῖο Σκαμάνδρου καὶ Στομαλίνης.

And another ancient reading was—

μεσσηγὺς ποταμοῖο Σκαμάνδρου καὶ Σιμόεντος.

The Στομαλίμη must have been one of the shallow lakes often formed at the mouths of rivers (like Lake Mareotis at Alexandria). The reading which preserves such a name may be taken at least to represent an ancient tradition.

5-72. This passage, in which most of the Greek leaders figure, may be compared with the introduction to the Aristeia. Cp. especially

5. 37 ἔλε δ' ἄνδρα ἕκαστος ἡγεμόνων· πρῶτος δὲ κ.τ.λ.
15. φιλέεσκεν, 'was kind to,' 'entertained' [as guests].
17. ὑπαντιάσας, 'meeting' [the enemy]: ὑπό as in ὑπομένω, &c.
19. ὑφηνίλοχος, formed like ὑπο-δμῶς, ὑπο-δρηστήρ, ὑπο-φήτης, &c.: 'the chariot-driver under' [the chief warrior].
39. βλαφθέντε, 'having broken down,' 'come to disaster.'
40. πρῶτω, i.e. the foremost point, where the yoke was fastened (ἐπ' ἄκρῳ, 5. 729).
45. γούνων, with λαβών, 'seizing by the knees.'
46. ζώγρει, 'take alive,' so 10. 378., 11. 131: but otherwise in 5. 698.
50. ἐμέ, Acc. because the *thing* heard is the *fact* given by the word ζῶν: see § 37, 7.
53. καταζέμεν, Aor. Inf., cp. 3. 105, where ἄφετε is Imper.: § 9, 3.
55. ὦ πέπον, see on 5. 109.
59. μηδ' ὅς, 'not even he,' § 48, 1.
60. ἀκήδεστοι καὶ ἀφαντοί, 'without funeral rite or memorial.'
68. ἐπιβαλλόμενος, 'throwing himself on,' 'aiming eagerly at.'
70. τὰ . . νεκρούς, double Acc., as with ἀφαιρέω &c.
71. συλήσετε, the change of Person and also of Mood expresses the indifference of Nestor: 'you may when you like —': cp. 7. 30.
88. νηόν, Acc. of the *terminus ad quem*, § 37, 6.

92. *θεῖναι*, 'let her place': the use of the Inf. for the Third Person Imper. is comparatively rare, cp. 7. 79.

94. *ἦνις*, 'yearlings.' *ἠκέστας*, 'untouched by the goad,' not worked. These are the traditional renderings; the real meaning is doubtful. The common derivation of *ἠ-κεστος* from *κεντέω* is probable (cp. *πολύ-κεστος*, 3. 371), but the *η* (for *αι*?) is unexplained. As to *ἦνις* nothing is really known.

αἰ κ' ἐλεήσῃ, 'in the hope that she will pity,' further explained by *αἰ κεν Τυδέος υἱὸν κ.τ.λ.*

109. *ὦς*, = *ὅτι οὕτως*, cp. 4. 157.

117. *ἀμφί*, 'on both sides,' i.e. both ankles: cp. 5. 310 (of the eyes), 10. 535 (of the ears), 18. 414.

118. *πυμᾶτη*, 'last,' i.e. outermost.

119 ff. The episode which follows is introduced at this point in order to avoid the sense of a pause in the action while Hector is on his way.

125. *προβέβηκας*, 'art in front,' 'in advance of.'

126. *ὃ τ'*, 'in that': the reading *ὅτ'*, 'when,' 'now that,' is possible, but less idiomatic: see § 48, 2.

133. *Νυστήϊον*, Nysa, a mountain in Thrace. Thetis, who received him, dwells between Samothrace and Imbros, see 24. 78 ff.

134. *θύσθλα*, 'implements of their rites.'

140. *ἀπήχθετο*, an Aor., 'had become hateful.' The Present is *ἀπεχθάνομαι*.

143. The play of sound in *ἄσσον . . θᾶσσον* is intended: cp. 5. 440 *φράξω, Τυδείδῃ, καὶ χάξω*.

ὀλέθρου πείρατ', 'the ending of (i.e. the ending that consists in) destruction'; like *τέλος θανάτοιο*, 3. 309., 5. 553, &c. On *πείρατ* meaning 'rope's end' see the note on Od. 12. 51 in Riddell and Merry's edition.

148. *ῥρη*, the reading of Aristophanes (predecessor of Aristarchus) gives the best sense: 'and they (the leaves) come on in the spring season.' Cp. 2. 468 *δσσα τε φύλλα καὶ ἄνθεα γίγνεται ῥρη*. The word *ἐπιγίγνεται* expresses the *fresh* growth of leaves: cp. *ἐπίγονοι* = 'the new generation.' Aristarchus himself read *ῥρη*, taking the clause to be = *ἐπιγυγνομένης τῆς ῥρης*. The passage is usually quoted with this reading as an example of 'parataxis' (§ 57, 4).

149. *φύει* may be transitive, as in the preceding line: 'bears,' 'is fruitful,' = 'flourishes.'

ἦ μὲν — ἦ δ' is the reading now generally adopted. It is in harmony with the *τὰ μὲν — ἀλλὰ δέ* of l. 147. The other reading *ἦμὲν — ἦδ'* gives a fair sense: 'the race of men at one time bears, at another ceases.' The correlatives *ἦμὲν — ἦδέ* are especially used of *alternate* acts or events, cp. 5. 751, Od. 2. 69.

150. The apodosis to *εἰ ἐθέλεις δαήμεναι* is understood, or rather it

is supplied by the story which follows in l. 152 *ἔστι κ.τ.λ.*: 'if you wish to learn these things — there is a city,' &c. Some take *δαήμεναι* as an Imperative: 'if you will, then learn —': but this is extremely harsh. Cp. 7. 375 *αἶ κ' ἐθέλωσι παύσασθαι κ.τ.λ.* A similar ellipse is found with *ἐπεὶ*, as 3. 59 *ἐπεὶ με κατ' αἶσαν ἐνέεικας* (see the note).

151. *γενεήν*. The Acc. with *εἰδέναι* is used when it means 'knowing about' *generally*: the object itself (not this or that fact about it) being the *thing known*. So *μέμνημαι*, 6. 222., 9. 527., 23. 361: and *εἶρομαι*, 6. 239., 10. 416., 24. 390.

152. *Ἐφύρη*, the old name of Corinth, which might be said to be in a corner (*μύχῳ*) of the country of Argos (*δῆμος Ἀργείων*, cp. ll. 158–9). Possibly however *Ἄργος* here means the Peloponnesus.

159. *Ἀργείων*, to be taken with *δήμου* (l. 158). Note the *order* of the narrative: the poet first gives the main fact (ll. 158–9), then goes back a little way for the details and causes (ll. 160 ff.).

ἰδάμασσε, sc. *τοὺς Ἀργείους* (including of course Bellerophon). Some understand Bellerophon only as the Object to *ἰδάμασσε*: but the words *ὑπὸ σκῆπτρῳ* suggest kingly rule in general rather than power over a single man.

164. *τεθναίης*, i. e. 'you may as well die' (as not kill &c.).

165. *μ'*, i. e. *μοι*, a rare elision, § 51, 5.

166. *οἶον*, = *ὅτι τοῖον*, cp. l. 109.

168. *σήματα* (or *σήμα*, the Sing. and Plur. being used without any distinction), a token (Lat. *tessera hospitalis*) which a guest usually brought to the house where he claimed rights of hospitality. Cp. l. 176, where the host asks as a matter of course for the *σήμα*. Hence *σήματα λυγρὰ* is a kind of oxymoron; 'a token of a wrong sort,' which was not really one, but a message of death. On these guest-tokens see Mommsen, *Röm. Forsch.* I. pp. 338, 341.

169. *γράφας*, κ.τ.λ. 'scratching on a folded tablet many deadly characters.' On the interesting question whether writing was known in the time of Homer this passage is unfortunately indecisive. Considering that the message was of some length (*θυμοφθόρα πολλά*) and written (as letters were in later times) on folding tablets (Lat. *pugillares*), we may infer at least that some not very rude art of communication was in use. Considering, again, the intercourse carried on in the time of Homer with the Phoenicians, who possessed alphabetical writing, and with Cyprus, where syllabic writing was used, it is not a bold conjecture that the Homeric *σήματα* were of one or other of these two kinds (see Mr. Isaac Taylor's *The Alphabet*, ii. 117 ff.).

θυμοφθόρα, 'life-destroying,' as Od. 2. 329 *θ. φάρμακα*, = 'poisons': or perhaps 'corrupting the mind,' i. e. instilling fear or hatred; cp. Od. 4. 716., 10. 363., 19. 323.

177. *φέροντο*, Mid. 'brought for himself,' as his credentials.

179. ἀμαιμακέτην, probably a kind of intensive form of μακρός, cp. ἰσθὺς ἀμαιμάκετος (Od. 14. 311) 'a monstrously tall mast.' 2

182. δεινόν may go with μένος, or (better) as an adverb with ἀποπνέουσα, 'breathing a terrible breath, the fury of blazing fire': cp. l. 470 δεινόν . . νεύοντα 'nodding fearfully,' also Od. 4. 406 πικρὸν ἀποπνέουσιν ἄλδς πολυβενθέος ὁδμήν.

184. Σολύμοισι. The early inhabitants of Lycia, according to Herodotus (1. 173), were the Μιλύαι, anciently called Σόλυμοι. Cp. Od. 5. 283.

186. ἀντιανείρας, 'a match for men,' cp. 3. 189.

187. πυκινόν, 'closely wrought,' hence 'crafty.'

192. δίδου δ' κ.τ.λ. is subordinate in sense: 'he kept him in Lycia, giving him his daughter to wife': cp. δίδου in l. 219, and see § 27.

195. φυταλῖης καὶ ἀρούρης, with τέμενος, 'a plot (consisting) of plantation and tillage.' A τέμενος was a piece of land excepted from the system of common occupation. φυταλίη is generally vineyard-land, cp. 9. 579 ff., where a τέμενος is half vineyard, half arable.

200. καὶ κείνος, 'even he,' whom they had formerly loved and protected. ἀπήχθετο, see on l. 140.

201. Ἀλήϊον . . ἄλαιο. The poet seems to suggest that the plain was so called from the 'wandering' (ἄλη) of Bellerophon.

206. Glaucus, whose paternal grandfather was Bellerophon, is in an inferior position to Sarpedon, who was of the royal family through his mother. This, as Mr. McLennan pointed out (*Studies in Ancient History*, p. 252), agrees with what Herodotus tells us of the Lycian system of descent through the mother (1. 173).

222. Τυδέα, Acc. of remembering *about him generally*, cp. l. 151.

226. καὶ δι' ὁμίλου, 'in the press of battle,' not merely when they met as single combatants.

232. καθ' ἵππων, 'from their chariots.'

233. πιστώσαντο, 'plighted faith with each other,' the reciprocal use of the Mid.

234. φρένας ἐξέλετο Ζεύς. Any strange thought or want of thought was attributed to the direct agency of some god: cp. 7. 360., 9. 377., 12. 234., Od. 23. 11.

237. For φηγόν (which certainly comes out of its order) some good MSS. have πύργον.

239. εἰρόμεναι, 'asking about' (generally), cp. l. 151.

240. 'He bade them pray,' which was the main object of his coming. By this answer he evaded their questions.

241. κήδε' ἐφήπτο, cp. 2. 15.

242. ἀλλ' ὅτε δή, the apodosis is in l. 251, ἔνθα κ.τ.λ.

243. αἰθούσῃσι, the Instrumental Dat., in the comitative use, § 38, 3.

248. τέγεοι, 'roofed.'

251. ἡπιόδωρος, 'gracious giver,' cp. l. 394.
255. Hecuba answers her own question: ἤ μάλα δὴ = 'I know how it is, namely that—.'
260. καὺτός, for καὶ αὐτός.
264. δειρε, 'draw,' 'fetch,' cp. l. 293 δειραμένη.
265. Most MSS. omit δ', so that μένεος has to be taken with ἀπογνώσης. But cp. 22. 282 ὅφρα σ' ὑποδείσας μένεος δλεῖς τε λάθωμαι.
268. πεπαλαγμένον, 'for one bespattered . . to pray': cp. 2. 234.
281. ὥς κέ οἱ . . χάνοι, 'that so the earth may open for him': the Opt. is used to express a more remote object than that given by the Subj. in αἶ κ' ἐθέλῃσ' κ.τ.λ., § 34, 2, a. The clause is generally taken as a *wish*, made conditional by κε: 'would that (if he does) the earth may open for him.' A *wish* is no doubt implied, but in point of form the words express *purpose*, or at least *expectation* of a result, and ought to be so translated. On γαῖα χάνοι cp. 4. 182.
285. ἐκλελαθέσθαι, 'that I had (thereby, *ipso facto*) forgotten, cp. 3. 112., 366. φρένα is Acc. of the seat of the feeling, § 37, 4. ἀτέρπου is a difficulty, since ἀτέρπος is not otherwise known, and is incorrectly formed. For φρέν' ἀτέρπου Zenodotus read φίλον ἦτορ.
289. παμποικίλοι, 'all covered with embroidery,' cp. l. 294.
- The four lines 289-292 are quoted by Herodotus (2. 116) as helping to show that Homer knew of the story according to which Paris went with Helen to Egypt, where she remained during the war: whereas according to the *Cypria* (an epic anciently ascribed to Homer) the journey from Sparta was accomplished in three days. Probably Homer had an imperfect notion of the distance of Phoenicia. It is worth notice that he mentions Sidon several times, but not Tyre.
291. ἐπιπλῶς, 2 Aor. Part.; the Indic. ἐπ-ἐπλως occurs in Od. 3. 15.
292. ὀδόν, with ἡγαγε as a 'cognate' Acc.
301. ὀλολυγῇ, a cry raised by the women present at a sacred rite, cp. Od. 3. 450.
305. βυσίπτολι, 'shielder of the city.'
311. ἀνένευε. Nodding the reverse way, by throwing back the head, is still in the East the gesture answering to our shake of the head.
316. We have here the three principal parts of a house, the αὐλή or court-yard, the δῶμα, the chief hall (also called μέγαρον), and the θάλαμος, the women's apartment. See Mr. Gardner's paper on 'the palaces of Homer, *Journ. of Hell. Stud.* III. p. 264.
319. δουρός, to be taken with πάροιθε, 'at the head of the spear,' rather than with αἰχμή in the next line.
321. ἔποντα, 'busy with': this is the only certain instance of the simple Verb ἔπω: but see Od. 12. 209, where La Roche reads οὐ γὰρ δὴ τόδε μείζον ἔπει κανὼν ἢ ὅτε κ.τ.λ.
326. δαμδόν'. This address expresses painful surprise: see 1. 561.

οὐ μὲν καλὰ κ.τ.λ. 'it is not well that you have,' &c. The assumption that the inactivity of Paris is due to anger at the Trojans is made in ironical politeness, to avoid imputing cowardice.

331. πυρός, Gen. of *material*, § 39, 4.

335. Τρώων χόλῳ, 'anger at the Trojans': see § 39, 1.

336. δχεῖ προτραπέσθαι, 'to give way to vexation.' In these words, and again in l. 339 νίκη δ' ἐπαμβεται ἀνδρας, 'victory takes men in turn,' Paris alludes to the events of the third book; cp. especially 3. 439. For ἐπαμβεται cp. 15. 684 ἄλλοι' ἐπ' ἄλλον ἀμβεται.

340. δῶω, Aor. Subj., expressing *purpose* or *resolution*, § 31, 1.

344. ὀκρυόσσης, 'a thing of horror'; *from κρύος 'chill.' The proper form of the word is κρυόεις, not ὀκρυόεις: the original reading here must have been κακομηχάνος κρυόσσης, § 19, 3.

348. ἀπέρσε, 'would have swept me away,' the Aor. Indic. expressing a subordinate part or consequence of the *unfulfilled wish* ὥς μ' ὄφελ' κ.τ.λ. So in Attic with ὥς and ἵνα.

349. τεκμήραντο, 'have arranged,' 'ordained,' esp. used of *divine* counsels, as 7. 70 (Κρονίδης) κακὰ φρονέων τεκμαίρεται ἀμφοτέροισι: Od. 10. 563.

351. δς ἦδη, Indic. as in l. 348: 'one that had been alive to the indignation and many reproaches of men.' For the wide use of οἶδα, cp. 2. 213., 5. 326 ὅτι οἱ φρεσὶν ἄρτια ἦδη.

361. ἐπέσσεται ὄφρα, see 4. 465.

368. δαμόωσιν, Fut., § 12, 3: 'the time is come (ἦδη) that they will subdue me, cause me to fall.'

370. εὖ ναιετόντας, 'good to dwell in,' cp. Od. 1. 404 Ἰθάκης ἐτι ναιετόσης, 'while Ithaca is still a dwelling-place.'

376. εἰ δ' ἄγε, see 1. 302. The δ' may be for δῆ, § 51, 6.

378, 379. The main question put is, 'has she gone to the house of a sister-in-law or to the temple?' The first member of the question is again subdivided by the alternatives εἰς γαλῶν ἢ εἰνατέρων. Thus the first ἢ is answered by ἦ in l. 379, the ἦ of l. 378 being subordinate.

382. ἐπεὶ κ.τ.λ. The apodosis is unexpressed, see on 3. 59., 6. 150.

394. πολὺδωρος, 'bountiful giver,' like ἡπιόδωρος, l. 251. So Ameis: older explanations are, 'earned by many gifts' (μυρία ἔδνα, see 22. 471), and 'furnished with many gifts' (such as Agamemnon promises, 9. 147 ἐγὼ δ' ἐπὶ μείλια δώσω πολλὰ μάλ', ὅσσ' οὐ πῶ τις ἐῖ ἐπέδακε θυγατρί). The first of these answers to the ordinary custom of the time, which was that the bride was bought by the husband, but is hardly a natural meaning for the word, especially as the price of a bride is not called δῶρα.

396. Ἡερίων, Nom. to suit the following clause, cp. 10. 416 φυλακὰς δ' ἄς εἶρεαι, 14. 75 νῆες ὅσαι .. ἔλκωμεν: and especially Od. 8. 74—

Μοῦσ' ἄρ' ἀοιδὸν ἀνήκεν ἀειδέμεναι κλέα ἀνδρῶν,
οἴμης τῆς τότε δῖα κλέος οὐρανὸν εὐρὸν ἵκανε.

See also on 2. 232. But possibly it is of the nature of an *exclamation*, like the Nominatives noticed on 2. 353: cp. Od. 1. 50, 51—

νήσφ ἐν ἀμφίρῳτῳ, ὅθι τ' ὀμφαλὸς ἐστὶ θαλάσσης·
νήσος δὲνδρῆσσαι, θεὰ δ' ἐν δώματα ναίει.

397. These Κίλικες seem to be quite distinct from the inhabitants of the historical Cilicia.

400. νήπιον αὐτῶς, 'an infant and no more.'

403. ἐρύετο, 'shielded,' 'was champion,' the proper office of an ἀναξ.

407. φθίσει σε, 'will be thy undoing.'

408. ἀμμορον, 'hapless.'

411. ἀφαμαρτούση, 'when I have lost,' = 'if I lose.' For the Case, see 2. 113. With ll. 411-430 compare Soph. Aj. 514 ff.—

ἐμοὶ γὰρ οὐκέτ' ἐστὶν εἰς δ τι βλέπω
πλὴν σου· σὺ γάρ μοι πατρίδ' ἥστωσας δόρει,
καὶ μητέρ' ἄλλη μοῖρα τὸν φύσαντά τε
καθεῖλεν ἄιδου θανάσιμον οἰκητορας.
τίς δῆτ' ἐμοὶ γένοιτ' ἂν ἀντὶ σοῦ πατρίς;
τίς πλοῦτος; ἐν σοὶ πᾶς ἔγωγε σώζομαι.

The two lines 429, 430 are also imitated by Euripides, Heracl. 229—

γενοῦ δὲ τοῖσδε συγγενῆς, γενοῦ φίλος,
πατήρ, ἀδελφός, δεσπότης.

And Hecub. 280, 281—

ἥδ' ἀντὶ πολλῶν ἐστὶ μοι παραψυχή,
πόλις, τιθήνη, βάκτρον, ἡγεμὼν ὁδοῦ.

419. ἐπὶ . . ἔχεεν, 'heaped above,' raised a mound over him: cp. χυτὴ γαῖα, l. 464.

422. ἴφ, 'one,' 'the same': the only instance of a Masc. of ἴα.

424. εἰλιπόδεσσι, a conventional epithet of oxen, supposed to mean 'rolling in their gait,' 'shambling' (εἰλ-ύω): but this is quite uncertain.

426. τήν repeats μητέρα: so again in l. 427. On ἄλλοισι, cp. 2. 191.

428. πατρός, i. e. *her* father, who had ransomed her.

433. ἐρινεόν, the fig-tree, outside the Scaean gates, cp. 11. 167-170.

435. Join τῇ γε ἐπειρήσαντο, 'tried at that point.' This is the only reference in Homer to an attack upon the *walls* of Troy. In the *Cypria* (see on l. 289) there was a *τειχομαχία* soon after the arrival of the Greeks.

436. On ἀμφί cp. 3. 146. The omission of Achilles here is worth notice. It seems to show that Andromache is speaking of attacks made in the course of the same day. On the other hand, she ignores the ἀρστέα of Diomedes; see the introduction to Book V (p. 294).

438. θεοπροπίων. This is merely a conventional way of accounting for knowledge: cp. Od. 16. 356 ἢ τίς σφιν τόδ' ἔειπε θεῶν, ἢ εἰσίδον αὐτοί. The words probably suggested the later story told by Pindar (Ol. 8. 40 ff.), according to which Apollo prophesied that Troy would

be taken through the part of the walls built by Æacus, the mortal who had helped Apollo and Poseidon in the work.

450. Τρώων ἄλγος, 'sorrow for the Trojans,' § 39, 1.

452. The difference between the Opt. οἷ κεν .. πείσοιεν and the Subj. ὅτε κεν .. ἄγεται evidently is that the first is the case which the speaker does *not* care about, and therefore treats as comparatively remote.

456. πρὸς ἄλλης, 'at the beck of another.'

457. A fountain Τπέρεια, in the north of Thessaly, is mentioned in the Catalogue (2. 734). Pausanias saw one called Μεσσηῖς at Therapne in Laconia: but Strabo tells us that the inhabitants of Pharsalus pointed out both these fountains near their city, on the site (as they believed) of the Homeric Ἑλλάς. Such identifications are of course valuable only as showing the popular interest in Homer. We may observe that the knowledge of Greek localities here ascribed to Hector is somewhat unlikely. This is a natural piece of forgetfulness on the part of a poet who was doubtless familiar with the names himself.

459. καὶ ποτὲ τις εἶπῃσι, Subj. of confident prediction, § 29, 4. Cp. again the close imitation in the speech of Tecmessa, Soph. Aj. 500—

καὶ τις πικρὸν πρόσφθεγμα δεσποτῶν ἔρει
λόγοις ἰάπτων, ἴδετε τὴν δμυνέντιν
Αἴαντος, ὃς μέγιστον ἴσχυσε στρατοῦ,
οἷας λατρείας ἀνθ' ὅτου ζήλου τρέφει·
τοιαῦτ' ἔρει τις.

463. The Inf. ἀμύνειν goes with the whole phrase χήτεϊ τοιοῦδ' ἀνδρός (= ὅτι οὐκ ἔστιν ἀνὴρ τοῖδ' οὗδε) rather than with τοιοῦδε alone: cp. Od. 2. 58 οὐ γὰρ ἔπ' ἀνὴρ, οἷος Ὀδυσσεὺς ἔσκεν, ἀρὴν ἀπὸ οἴκου ἀμύναι, with the note in Riddell and Merry's edition. Cp. also Il. 15. 254—

θάρσει νυν· τοῖόν τοι δόσσητήηρα Κρονίων
ἔξ' Ἰδης προέηκε παρεστάμεναι καὶ ἀμύνειν,

where the Infinitives evidently depend upon προέηκε.

465. Some read πρὶν γ' ἔτι, 'before ever I hear,' ἔτι being used as with negatives (cp. l. 367). But πρὶν γέ τι is simpler, and is supported by the MSS.

πυθέσθαι properly suits ἐλκεθμοῖο only; with βοῆς we must understand ἀκούειν or the like (by Zeugma).

468. Note the relation of the Participles: ἰάχων (better ἰαχών, the Aor.) = 'with a cry'; ἀτυχεῖς gives the reason of ἐκλίνθη ἰάχων: ταραβήσας is a further explanation of ἀτυχεῖς: and νοήσας gives the reason of ταραβήσας, 'frightened when he perceived.'

470. δεινὸν is an Adv., with νεύοντα, cp. 3. 337.

478. The meaning is, as the τέ shows, 'to be like me (ὦδε) both mighty and a ruler of Troy.' But, by an anacoluthon of the kind noticed on 3. 80, ἀνάσσειν reverts to the main construction, thus standing instead of [γενέσθαι] ἀνακτα.

479. Most MSS. have εἶπον (as l. 459), but εἶποι is required by the general sense, cp. φέροι in the next line. The first syllable of πατρός could not be made short in Homer, § 51.

480. ἀνόντα. The Acc. is used with εἰπεῖν, 'to say' [a thing about a person]: the *thing* said being πατρός γ' ὅδε πολλὸν ἀμείνων: § 37, 7.

483. κηῖδεῖ, 'fragrant.'

484. γέλασασα, 'with a smile,' 'breaking into a smile.'

486. δαιμονίη is a word of rebuke, here of course softened by the tone of the speaker. Cp. the two uses, 2. 190, 200.

488. πεφυγμένον, 'out of reach of,' in a *state* of safety.

489. τὰ πρῶτα. On the Art. see 4. 424. Cp. also Hdt. 7. 203 εἶναι δὲ θνητὸν οὐδένα .. τῷ κακὸν ἐξ ἀρχῆς γινομένῳ οὐ συνμήχῃ: Cic. *Balb.* § 18 'in qua fortuna est nascendi initio constitutus.'

492. πόλεμος δ' ἀνδρεσσιν μελήσει. Cp. Aesch. Sept. 200—

μέλει γὰρ ἀνδρά, μὴ γυνὴ βουλευέτω,

τάξωθεν ἔνδον δ' οὔσα μὴ βλάβην τίθει.

Also Eur. *Heracl.* 711 ἀνδρῶν γὰρ ἀλκή· σοὶ δὲ χρὴ τούτων μέλειν. The words are *quoted* in Ar. *Lys.* 520.

496. θαλερόν, cp. 2. 266.

500. γόνον, probably Aor., related to γοῶν as ἔστρυγον to στρυγέω, &c.

506. ἀκοστήσας, 'having fed on barley': ἀκοστή is said to have been a word for barley in some dialects (Buttm. *Lex.* s.v.).

507. κροαίνων, 'clattering,' apparently a sort of frequentative of κρούω. Join θεῖη πεδίοιο, § 39, 3.

508. ποταμοῖο, Gen. as 5. 6 λελουμένος Ὠκεανοῖο.

510-11. ὁ δ' .. φέρεα. An anacoluthon of a kind unusual in Homer. The object is to give the effect of a quick and abrupt movement.

511. ἤθεα, 'abode,' 'haunts.'

513. παμφαίνων, 'glittering,' see 5. 6. ἡλέκτωρ, 'the sun.'

518. ἡθεῖα, a form of address customary between brothers and intimate friends; said to be especially used to an *elder* brother.

ἦ μάλα κ.τ.λ. The speech is ironical, as Paris wishes to boast of his quickness. It may be taken interrogatively: 'have I kept you waiting'?

523. τό may be taken with ἐμὸν κῆρ, or (better) as an Adverbial Acc. with ἄχνυται, cp. 3. 176.

524. ἐν θυμῷ can hardly be taken as a description of the place of the κῆρ (like ἦτορ ἐνὶ φρεσὶ, κῆρ ἐν στήθεσσι), since θυμός is the least *local* of the words of this kind. Rather ἐμὸν κῆρ ἄχνυται is a periphrasis for ἄχνυμαι, and ἐν θυμῷ means 'deeply,' 'heartily': cp. 3. 9 ἐν θυμῷ μεμαῶτες. As Ameis points out, the Homeric way of saying that a person speaks to *himself*, thinks within *himself*, &c., is to use a periphrasis with θυμός or a similar word: a hero speaks πρὸς δὴν μεγάλητορα θυμόν, &c.

αἰσχα, 'reproaches,' cp. l. 351. ὑπὲρ σέθεν, 'on your account,' i. e. for which you are answerable.

528. κρητήρα ἐλεύθερον, 'a bowl in honour of deliverance.'

529. ἐλάσαντας, Acc. in spite of δῶη, cp. 2. 113 (with the note).

BOOK VII.

THE long day of debate and battle that begins with the second book is now brought to a close by the duel of Hector and Ajax. This is followed by a pause in the war. The Trojans offer to restore the possessions which Paris had carried off along with Helen, and propose a truce for burying the dead. The truce is accepted. The Greeks raise a mound over their dead, and fortify their camp with a rampart and ditch.

The seventh book takes up the story of the war in harmony with the conclusion of Book VI. Hector and Paris appear on the scene, and the Trojans are gaining some advantage, when Hector is led to propose the duel. The events of the earlier part of the day—the treaty and its violation—are referred to in his challenge (l. 69 ff.), and again by Antenor in the Trojan assembly, as a reason for restoring Helen (l. 351 ff.). Achilles is twice mentioned (ll. 113, 228), and his absence is conspicuous throughout; especially (e.g.) in the list of Greek champions in ll. 162-168. On the other hand, as in the later part of Book VI (p. 309), the Aristeia of Diomedes is ignored. Ajax is the hero of the day, not only after his doubtful victory over Hector (l. 321), but also in the estimation of the Greeks before the combat takes place (ll. 179, 183). There is some awkwardness, too, in the second occurrence, on the same day, of such an incident as a duel between champions of the two contending parties: and after the breach of faith with which the first ended it seems strange that a second should be proposed by Hector, and readily accepted. It has been asked, further, why the Trojan assembly should meet in a panic, to discuss the restoration of Helen, while the Greeks for the first time feel the need of fortifying their camp.

With regard to the two last points, we may fairly answer that the day's fighting has been on the whole indecisive, and discouraging to both sides. It is true that this is not the impression given us by the fifth book. But that is merely part of the general want of reference to the fifth book already noticed. Moreover, the readiness of the Trojans to purchase peace by sacrificing Helen has been already shown by the

speech of the elders (3. 159, 160), and therefore needs no new explanation. And the building of the wall round the camp may be intended as an anticipation of the battles of which it is the scene, and also as a mark of the difference made by the absence of Achilles (cp. his words, 9. 348-355). As to the repetition of the duel episode, it may be enough to say that the two occasions differ in almost every respect, and that they are separated by the long interval (poetically speaking) of the Aristeia of Diomedes. It is strange, however, that Paris, whose return to the war is described with so much circumstance, should do nothing of importance. And generally it must be admitted that in dramatic interest, and perhaps also in style and treatment, the seventh book falls below the general level of the Iliad.

5. ἐπεὶ κε κάμωσι, cp. 1. 168.

6. ὑπὸ is adverbial, 'beneath them.'

7. ἐλδομένοισι gives the point of the comparison: for the Dat. cp. the common phrases βουλομένοι μοί ἐστι, &c.

11. Ἐκτωρ δ' κ.τ.λ., the apodosis to 1. 8 δ μὲν κ.τ.λ., but no longer construed with ἔλῃην: cp. 3. 80 (§ 57, 4).

12. στεφάνης, the 'rim' of the helmet, which passed round the back of the head. Or it may here mean the helmet itself, as in 10. 30.

15. ἐπιδάμενον, 'when he had leaped up into' [his chariot]: cp. 5. 46 νύξ' ἔππων ἐπιβησόμενον.

21. Περγάμον, where Apollo usually was, cp. 4. 508., 5. 460.

26. ἑτεραλκία νίκη. The common interpretations are (1) 'victory that gives strength to one of the two sides,' 'decisive victory' (ἕτερος as in 1. 378 δάη δ' ἐτέροισί γε νίκη), and (2) 'victory that gives strength to the other side,' that changes the fortune of a battle. But in 15. 738 (the only place where the epithet is not applied to 'victory') ἑτεραλκία δῆμον ἔχοντες seems to mean 'having a people to gain fresh help from': and this sense fits the other places. Hence 'victory of other strength' = 'a victory not won by themselves.' Here the 'other strength' is that of Athene herself; and Apollo means to hint that the victory so given would not be a fair one. So in 17. 627-630 Ajax perceives that Zeus is giving ἑτεραλκία νίκη to the Trojans, and cries out that plainly Τρώεσσι πατήρ Ζεὺς αὐτὸς ἀρήγει. And in Od. 2β. 236 Athene—

οὐ πῶ πάγχυ δίδου ἑτεραλκία νίκη,

ἀλλ' ἔτ' ἄρα σθένης τε καὶ ἀλκῆς πευρήτιζεν

ἡμὲν Ὀδυσσεύος, ἡδ' υἱοῦ κυδαλίμοιο,

i. e. she did not yet bring her own might (ἀλκή) to decide the victory, but still tried the strength and ἀλκή of Ulysses and his son.

The use of ἑτεραλκίης μάχη in Herodotus (9. 103, cp. 8. 11) for 'indecisive battle,' *pygna anceps*, may be a reminiscence of Homer; but this sense does not suit the Homeric passages.

30. μαχήσονται[αι]. The Fut. is used of what will follow as a matter of course, and thus implies *indifference*, in contrast to the Subj. παύσωμεν: cp. 6. 71.

τέκμωρ, lit. 'contriving,' 'making,' hence the 'settlement contrived' by a superior power, esp. a final, definite 'settlement,' 'doom,' &c. The τέκμωρ of Troy is the winding up, the final crisis, of its history.

39. προκαλέσεται is 1 Aor. Subj.

οἶθ'εν οἷος, 'singly and alone' (= αὐτὸς καθ' αὐτόν). The meaning μόνος πρὸς μόνον (Schol.) does not suit l. 226. The phrase can hardly be explained logically: it is an imitation of ἀλλοθεν ἄλλος and similar pairs (in which the repetition has a definite meaning). Cp. αἰνῶθεν αἰνῶς in l. 97. Such forms are rare in Homer; hence it is singular that there are three instances in this book.

42. ἐπύρσεν. The Opt. expresses the remoter expected result; the purpose having been given by the Subj. προκαλέσεται, § 34, 2, a.

44. σύνθετο, 'understood.'

46. παρ' Ἑκτορ[α], Acc. as 8. 280 στή δὲ παρ' αὐτὸν ἰών.

48. ἦ ῥά νύ μοί τι πίθοιο, need not be a question: cp. 4. 93.

52. ἐπιοπεῖν, 'to deal with,' 'go through with,' Lat. *obire*.

53. The gods did not say explicitly that Hector would not be slain; but Helenus may be supposed to infer this. He 'understood their purpose,' which was simply to stop the battle for the day, and he put it in as encouraging a form as possible.

55. μέσσω δουρὸς ἱλῶν, a sign of truce, cp. 3. 76-78.

59. ὄρνισιν ἰοικότες αἰγυπιοῖσι, i. e. they took the visible *form* of vultures. The gods are never seen in their proper form, except by favoured individuals (as Achilles, Il. 1. 198); cp. Od. 16. 161 οὐ γάρ πω πάντεσσι θεοὶ φαίνονται ἐναργεῖς (Am.).

61. ἀνδράσι τερπόμενοι. Cp. the saying of Heraclitus, that man is the plaything of the gods. The words τῶν δὲ στίχες κ.τ.λ. express the point in which Athene and Apollo took delight (Am.).

63. Ζεφύροιο φρίξ, 'the ripple of, i. e. caused by, the West wind': so 23. 692 ὑπὸ φρικὸς βορέῳ ἀναπάλλεται ἰχθύς. See on 2. 397.

64. μελάνει, Intrans., 'grows dark.' But Aristarchus read μελάνει δέ τε πόντον ὑπ' αὐτῇ. On τέ see § 49, 9.

70. κακά, with τεκμαίρεται as well as with φρονέων: cp. 6. 349 ἐπεὶ τάδε γ' ὦδε θεοὶ κακὰ τεκμήραντο (with the note).

73. ὑμῖν δ', the apodosis to ὅρκια μὲν — (l. 69). The γάρ, however, indicates that the reason is put first, so that the real apodosis is given in ll. 74, 75.

76. ἐπιμάρτυρος, 'a present witness,' a compound like ἐπιβούκολος, ἐπίουρος.

79. δόμεναι. The Inf. for the Third Person Imperative: so 6. 92.

80. λελάχωσι, 'give me my portion,' i. e. duly burn the body: § 28, 2.

83. ἱκατος is a short form equivalent to ἱκατηβόλος, 'far-shooting.'

87. καὶ ποτὲ τις εἶπησι, a recurring formula, see 6. 459.

89. σῆμα. There are mounds on the coast of the Troad, called by tradition the tombs of Achilles, Ajax, Antilochus, Patroclus.

95. νείκει, 'with railing,' sharp rebuke.

96. Cp. Virgil's imitation, *Æn.* 9. 617 *O vere Phrygiae, neque enim Phryges.*

97. αἰνέθεν αἰνῶς, a phrase like αἰόθεν οἶος (l. 39), a kind of 'second power' of αἰνῶς.

99. ὕδωρ καὶ γαῖα, the elements of which men were supposed to be formed: Hesiod, *Op.* 61 γαῖαν ὕδει φύρειν (of the creation of woman).

100. ἀκήριοι, 'lifeless,' cp. 21. 466 φθινύθουσιν ἀκήριοι, 'waste away and have no life in them'; also 5. 812. ἀκλέες, by hyphaeresis, for ἀκλέες: cp. ἀποαίρεο (l. 275) for ἀποαιρέ-εο.

102. νίκης πείρατ' ἔχονται. There is a play on the double meaning of πείρατ: the 'end,' i. e. decision, consummation, of victory, and the 'end' in the literal sense, as of a rope. The word ἔχονται is chosen because it suits the latter: so 7. 402 ὀλέθρου πείρατ' ἐφῆπται, 'the ends of destruction are fastened.'

110. ἀνὰ δὲ σχέο, 'but bear up,' 'put a check on yourself.'

111. The ἔρις is the strife or rivalry *out of* which the combat arises; hence ἐξ ἔριδος μάχεσθαι is practically 'to fight a match,' 'to pit yourself against . . in fighting': cp. *Od.* 4. 343 ἐξ ἔριδος Φιλομηλεῖδῃ ἐπάλασεν ἀναστάς.

113. This assertion, implying that Hector was superior to Achilles, is not to be taken literally. It is intended merely to pacify Menelaus: cp. 9. 352 ff.

125. An adaptation of this line formed the answer of the Spartan envoy, when Hiero stipulated for the command of the Greek army against Persia; ἦ κε μέγ' οἰμώζειεν ὁ Πελοπίδας Ἀγαμέμνων κ.τ.λ. (*Hdt.* 7. 159). Nestor's reference to Peleus may perhaps be understood as an indirect reminder of the absence of Achilles.

127. The occasion, as we gather from the fuller account in 11. 765-790, was when Nestor and Ulysses were going round Greece collecting the army. μέγ' ἐγήθειεν, so that his grief would be proportionately great now.

128. τόκον, 'the parentage,' cp. 20. 203 ἴδμεν δ' ἀλλήλων γενεήν, ἴδμεν δὲ τοκῆας.

134. ἀγρόμενοι, 2 Aor. Part. of ἀγείρω. ἐγχεσίμωροι, cp. 2. 692.

136. τοῖσι, 'for them,' as *their* champion; or in the local sense, 'among them.'

138. ἐπικλησιν, 'as a surname': cognate Acc., § 37, 2, 3.

143. The κορύνῃ (a club or mace) needed room. The combatant probably swung it round his head before delivering the blow.

149. δέ of the apodosis.

153. θάρσεί φ, 'by its (my spirit's) hardihood.'

156. παρήγορος, lit. 'fastened at the side,' hence 'hanging loose,' 'swinging' or 'sprawling' about: from αἶρω, like συν-ήγορος, 'yoked together,' cp. 10. 499 (with the note). It is applied to an unsteady or erratic man, 23. 603 ἐπεὶ οὐ τι παρήγορος οὐδ' ἀεσίφρων ἦσθα πάρος. The passage is imitated by Æschylus, Prom. 363 καὶ νῦν ἀχρεῖον καὶ παρήγορον δέμας κείται κ.τ.λ.

The force of τις is to qualify παρήγορος (a sort of παρήγορος, = in a sprawling, helpless *kind of way*): cp. Od. 17. 449 ὥς τις θαρσαλέος καὶ ἀναιδής ἐσσι προΐκτης: 18. 327 σύ γέ τις φρένας ἐκπεπαταγμένος ἐσσί.

158. ἀντήσσει μάχης, i.e. 'would meet with an antagonist.'

161. ἐννέα πάντες, 'nine, all told.'

166. The final φ of Ἐνναλίφ forms one syllable with the initial α of ἀνδρεφόντη.

171. πεπάλασθε, 'decide by shaking' (i.e. throwing) lots.

173. ὃν θυμὸν ὀνήσεται, 'will be comforted in his own heart too.'

175. ἐσημήναντο, 'marked,' with some token (σήμα) scratched on it. The mark was a private one, which the herald could not read.

179. λαχεῖν. The Acc. with the Inf. is used in prayers, cp. 2. 413.

187. κυνέη βάλε, 'had cast into the helmet': Dat. as πεδίφ πέσε (5. 82), &c.

188. ὑπέσχεθε, 'held out,' to receive the lot.

189. γνῶ, sc. Αἴας; the words ὁ δ' ἄρ' ἐμβαλεν being parenthetical.

191. χαίρω δὲ καὶ αὐτός, i.e. not only am I bound by the lot to fight, but I rejoice myself to do so.

192. δοκέω νικησέμεν, 'methinks [lit. I seem that] I shall conquer.'

197. ἐκὼν serves chiefly to give force by contrast to ἀέκοντα: cp. 4. 43 ἐκὼν ἀέκοντί γε θυμῷ, and Od. 5. 155 παρ' οὐκ ἐθέλων ἐθελούση. For the Subj. δέχεται see § 29, 6. The γε emphasises βίη in contrast to ἰδρῆν. Of his *strength* Ajax is quite sure.

199. ἑλπομαι, 'I trust,' 'flatter myself'; with ironical affectation of speaking with less positiveness.

203. νίκην goes with δόε, not with ἀρέσθαι: 'give victory, and the winning of a glorious boast.'

210. The construction as in 1. 8 ἔριδι ξ. μ.

θυμοβόρον, 'gnawing the heart': as we say 'heart-breaking.'

217. οὐ πῶς ἔτι εἶχεν, 'he had no longer any way to,' he could not now &c. ὑποτρέσαι, 'shrink before him.'

218. χάρμη, 'to meet in battle,' Locative Dat. as 1. 187.

221. On ὦγλη or ὦδη, see 5. 708.

222. αἶδolon, 'glancing,' 'flashing': the effect of light falling on the metal plates, especially in the movement of battle.

223. ταύρων, 'of (hides of) bulls.' So 4. 105 τόξον αἰγός, 'a bow of (the horns of) a goat.' ὄγδοον, 'as the eighth layer.' ἐλαύνω is the regular word for smith's work, cp. 12. 295., 20. 270.

226. οἶόνθεν οἶος, 'alone for yourself,' significant repetition from 1. 39.

228. μετ' Ἀχιλλῆα, 'after Achilles' (in order).

229, 230. See 2. 771, 772.

232. καὶ emphasises πολλές, 'not one, but many.'

ἀρχε, 'begin,' i. e. take the first spear-throw, cp. 1. 244.

235. περὶήτιζε, 'try me,' i. e. try to frighten me.

238. βῶν, 'an ox-hide shield,' cp. 12. 105 τυκτῆσι βόεσσι, and 12. 137 βόας αὔας. βῶν is said to be Doric for βούν : it is probably the original form, cp. Sanskrit *gauṣ*, Acc. *gām*. It was read in this place by Aristarchus : other ancient readings are βούν (Aristoph.), βῶ (Herodian).

239. τό μοι ἔστι ταλαύρινον πολεμίζεν. The chief question here is whether τό is Nom. or Acc. If Nom., it refers either to the shield, or (more probably) to the whole fact just asserted: 'which thing (viz. the skill to use a shield) is mine wherewith to be a stout-shielded warrior.' If τό is an Acc., it is used adverbially (as in 3. 176 τὸ καὶ κλαίουσα τέττακα, &c.), and the sense is, 'wherefore I have wherewith to be a stout-shielded warrior.' For this use of the Inf. after ἔστι cp. 2. 291 (with the note). Cp. also 2. 451 ἐν δὲ σθένος ᾤρσεν ἐκάστω παρδίῃ ἄλληκτον πολεμίζειν ἥδὲ μάχεσθαι.

With ταλαύρινον πολεμίζεν is to be compared the phrase ταλαύρινος πολεμιστής, applied in the Iliad to Ares (5. 289, &c.), meaning 'a warrior with tough ox-hide' (for his shield), or simply 'shield-enduring,' 'stubborn in using the shield of hide.' The latter sense is the best here: ταλαύρινον is an Adverb, = 'stoutly with the shield,' i. e. on the defensive, in contrast to two other forms of battle, the swift charge (1. 240) and the hand to hand fight (σταδίῃ, 1. 241).

240. ἐπαῖξαι, 'to dash through,' or 'along': ἐπί as in ἐποίχεσθαι, ἐφέπειν.

241. δηῖον μέλπεσθαι Ἀρηϊ, 'to sing and dance, make sport, for Ares the destroyer.' Cp. Tyrtæus, fr. 16 ἄγετ' ὦ Σπάρτας ἐνοπλοὶ κούροι ποτὶ τὰν Ἀρεὸς κίνασιν (Död.). Notice the oxymoron in μέλπεσθαι.

242. Hector ends by giving notice that he is about to strike. The γάρ indicates the *reason* for his speaking, viz. his unwillingness to take Ajax at a disadvantage.

243. λάθρη, with βαλείν (1. 242).

ὀπιπύσας, 'watching his advantage.' On the form see 4. 371.

249-254 are repeated from the former combat, 3. 355-360.

259. See 3. 348.

261. στυφίλιξε, 'rudely checked him in the fury of his onset.'

262. ἐπήλθε, 'passed over,' ἐπί as in ἐποίχεσθαι (cp. 1. 240). Or it may mean simply 'reached.'

την ἑδρην, 'in cutting manner,' i.e. cutting its way.

269. ἐπέρρισε, 'threw (his force) into the cast.'

270. εἰσω . . ἔαξε, 'broke in,' broke so as to pass inwards.

272. ἀσπίδι ἐγχριμφθεῖς, 'crushed against the shield,' with the shield jammed against his body by the blow of the stone.

276. Ταλθύβιος τε καὶ Ἰδαῖος, note the 'chiasmus'; Ἰδαῖος is the Trojan, Ταλθύβιος the Greek.

281. καί, with ἅπαντες.

282. Night is thought of as a power to whom certain acts would be displeasing: cp. 14. 261 ἄζετο γὰρ μὴ νυκτὶ θοῇ ἀποθύμια ἔρδοι.

284. κελεύετε, Plur. because both heralds are meant.

286. ἧ περ ἂν οὗτος, sc. ἄρξῃ.

289. περὶ, 'beyond,' 'surpassingly.'

292. ἐτέρουσί γε, 'to one side or the other.' Hector does not confine his view strictly to Ajax and himself.

294. ὥς κ.τ.λ. follows νῦν μὲν παυσώμεσθα κ.τ.λ.

296. αὐτὰρ ἐγὼ κ.τ.λ. After σύ τ' εὐφρήνης . . Ἀχαιοὺς we expect ἐγὼ τε (or καὶ ἐγὼ) Τρῶας εὐφρήνω, but an independent sentence is substituted: see § 57, 4, and the notes on 3. 80., 6. 478., 7. 11, 418., 8. 346., 12. 237, 447.

298. αἱ τέ μοι εὐχόμεναι κ.τ.λ. These words seem to imply some sort of divine honours: cp. 11. 761 πάντες δ' εὐχετόωντο θεῶν Διὶ Νέστορι τ' ἀνδρῶν, 22. 394 ᾧ Τρῶες κατὰ ἄστυ θεῶ ὥς εὐχετόωντο.

θεῖον δύσονται ἀγῶνα, 'will enter the assembly of the gods,' i.e. held in their honour; perhaps with the notion of their presence at the festival. In 18. 376 the same phrase is applied to the meetings of the gods themselves. Cp. 15. 428 νεῶν ἐν ἀγῶνι, 'in the gathering-place of the ships,' i.e. the camp.

301. ἐριδος πέρι, lit. 'over strife,' i.e. with nothing in dispute apart from the contest itself. Thus the meaning is practically the same as ἐξ ἐριδος (l. 111), viz. 'in pure combativeness.'

305. δίδου, Impf. 'gave at the same time,' 'gave in return,' § 27.

310. ἀελπτέοντες, = ὅτι ἀελπτοὶ ἦσαν, 'not having had hope.'

313. γένοντο, 'came to be,' 'got to,' cp. 8. 117.

316. ἀμφὶ θ' ἔπον, 'dealt with it,' 'set to making it ready.'

321. διηγεέσσαι, 'continuous,' 'the unbroken length of the back'; imitated by Virgil, *Æn.* 8. 183 *perpetui tergo bovis*. The back was the portion of honour, *Od.* 4. 66., 8. 475: cp. *Hdt.* 6. 56, where it is mentioned as one of the special privileges of the Spartan kings on a campaign.

325. πρόσθεν, refers to the advice given in 2. 362 ff.

328. πολλοὶ γάρ κ.τ.λ. The reason is put first, the main proposal of the speech beginning at l. 331 τῷ σε χρή κ.τ.λ.

332. κυκλήσομεν, Aor. Subj., 'let us wheel,' i.e. carry on wheeled waggon.

334. This is the only place where we hear anything of the bones of the dead being taken back to Greece. The line is probably spurious.

336. *ἐξαγαγόντες*, with *ἐκ πεδίου*, 'making it rise from the plain.'

337. *ἀκριτον*, 'undistinguished,' in an unbroken line (not a separate mound for each).

338. *εἰλαρ*, 'as a shelter.' *αὐτῶν*, 'the men' (ourselves).

339. *πύλας*, not necessarily more than one gate: see 2. 809., 12. 340.

340. *εἴη*, Opt. of a comparatively remote purpose, § 34, 2. Possibly however we should read *εἴη* (for *εἴη*), cp. 23. 47.

342. *ἀμφὶς ἑοῦσα*, 'being round it.'

343. *ἐπιβρίση*, 'press in with overwhelming weight.'

346. *τετρηχύα*, 'disordered,' cp. 2. 95 *τετρήχει δ' ἀγορή*. The two epithets *δεινὴ* τ. supplement each other, = 'in fearful disorder.'

Πριάμοιο θύρησι, see 2. 788.

352. *ψευσάμενοι*, 'having been false to,' 'having broken.'

353. This line is probably spurious, or at least corrupt, as the use of *ἵνα μή* can hardly be defended. If it is retained, the sense must be 'to the end that we do not act thus,' i. e. 'there is no good to be hoped for, such that we should not give up Helen.' But probably the speech ended with *τῷ οὐ νύ τι κέρδιον ἡμῖν*, 'there is no good in store for us,' which some rhapsodist or critic thought abrupt.

357. *φίλα* is the predicate in sense: 'this that you now say is not pleasing to me.'

358. *μῦθον*, a proposal, a 'thing to say.'

359. *ἀπὸ σπουδῆς*, 'in earnest.'

362. *ἀπόφημι*, 'I say right out,' 'declare,' cp. 9. 309 *χρὴ μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποιεπεῖν*.

364. *οἶκοθεν*, i. e. of my own store.

366. *θεόφιν*, an Instrumental or 'comitative' form, see § 40.

371. *ἐγρήγορθε*, of the *state* or *attitude* of watchfulness, § 26, 2.

375. *αἶ κ' ἐθέλωσι παύσασθαι κ.τ.λ.* The apodosis is not expressed; = 'if they will —, let it be so.' Cp. 6. 150 (note).

376. *δυσσηχέος*, 'evil-sounding.'

380. This line is not in the best MSS., and is doubtless an interpolation. The phrase *κατὰ στρατὸν ἐν τελείῃσιν* is not appropriate; it should be *κατὰ πτόλιν*, as in l. 370 (cp. 18. 298, where *κατὰ στρατόν* is rightly used).

387. *αἶ κέ περ . . γένοιτο* is probably a courteous formula, 'an it please you.' The Opt. is due to the past Tense *ἠνώγει*.

393. *ἦ μήν*, 'to be sure the Trojans bid him,' = 'although they bid him.'

400. *Ἀλεξάνδροιο*, with *δεχέσθω*, 'from Alexander,' cp. 1. 596.

401. *καὶ δὲ κ.τ.λ.* 'even to him who &c.'

402. *ὀλέθρου πείρατ' ἐφῆπται*, cp. l. 102.

403. ἐπίαχον, 'shouted therewith,' in assent.

408. ἀμφί, 'about,' of a matter at issue between *two* parties.

409. οὐ γάρ τις φειδῶ νεκίων κ.τ.λ. 'there is (i. e. there should be) no grudging, as to the dead, in regard to soothing them with fire,' i. e. 'no one should be unwilling to appease the dead with fire.' οὐ φειδώ = οὐ χρη φείδεσθαι (like οὐ νέμεσις, 'it is not a case for anger,' &c.).

πυρός is Gen. of *material*, as πρήσαι πυρός, &c.

411. ὅρκια δὲ Ζεὺς ἴστω, 'to the treaty (i. e. about the burning of the dead) let Zeus be witness.'

418. νέκυάς τ' ἀγέμεν, ἔτεροι δέ, a slight anacoluthon: instead of νέκυάς τε ὕλην τε (or νέκυάς τε καὶ ὕλην) ἀγέμεν, the second object is expressed by an independent clause.

421-3. προσίβαλλον . . οἱ δ' ἦντεον, i. e. 'as the sun was striking with his darts, they began to meet.' This is still the day which began at l. 381: the embassy being over at or soon after day-break. It appears to end at l. 432, though the coming on of night is not mentioned.

425. The dead were taken home by their friends, so that ἀμαξάων ἐπάειραν implies διεγνώσαν. Hence ἀλλά: it was hard to know them, *but* as they washed off the blood they (did, and) took them up on the wagons.

427. κλαίειν denotes loud wailing, such as was practised by Eastern nations: hence the prohibition is not inconsistent with δάκρυα θερμὰ χέοντες. The description in ll. 424-426 refers to both Greeks and Trojans: then the mention of Priam in l. 427 confines ll. 427-429 to the Trojans. The whole passage (421-432) is curiously symmetrical, the twelve lines falling into four equal stanzas.

433. After οὔτε ἡώς we expect οὔτε νύξ, for which is substituted the more specific ἔτι δ' ἀμφιλύκη νύξ, 'it was still twilight': cp. l. 418. The day now described is doubtless the one after the embassy and burial of the dead: cp. l. 421.

434. ἔγρετο, 'was roused,' i. e. mustered. La Roche conjectures ἤγρετο, from ἀγείρω, 'was assembled,' comparing ἀγρόμενοι above (l. 332). But this seems unnecessary. There is a similar doubt between the two verbs at 23. 287 ταχέες δ' ἱππῆες ἀγερθεν (al. ἔγερθεν).

447. νόον καὶ μῆτιν ἐνίψει, 'declare his thought and purpose,' i. e. take the gods with him in his plans. Cf. Od. 2. 137 μῦθον ἐνίψω, Od. 11. 148 ὁ δέ τοι νημερτὲς ἐνίψει.

453. ἦρω. Most MSS. have ἦρωϊ, which may be scanned by shortening ω before the final ι. πολίσσαμεν ἀθλήσαντε, 'built by our labours.'

456. τοῦτο δέισει νόημα, 'be frightened by this thought,' a kind of cognate Acc., like τό γε δεῖδιθι, &c.

463. τοι, a *Dat. ethicus*, 'that you may get the wall levelled.'

467. Lemnos does not furnish a contingent to either side, but is friendly to the Greeks.

468. Ἰησονίδης, mentioned again in 21. 41., 23. 747. This is one of the few references in the Iliad to the Argonautic expedition.

470. Ἀτρεΐδης, with δῶκεν ἀγέμεν, 'gave to be brought to the Atridae.'

478. σφιν, viz. the Greeks, the main subject of the preceding sentence.

479. χλωρόν, paleness being the 'colour of fear'; cp. 10. 376., 15. 4.

BOOK VIII.

WITH this book the story of the Iliad enters upon a new stage, marked by the direct intervention of Zeus. Hitherto, beyond sending the Dream which brought the Greek army into the field, he has taken no step towards fulfilling his promise to Thetis. The other gods have been active on behalf of their favourites, and the result has been indecisive. Zeus now forbids them to give aid to either side, and himself comes down to Mount Ida in order to secure the victory of the Trojans (ll. 1-52). He sends his thunder-bolts among the Greeks, and causes them to fly before Hector. Diomedes for a moment resists, but has to yield to the thunder (53-197). When the Greeks are driven to their new rampart, Zeus relents for a time, and they make a stand. Teucer does good service with his arrows, till he is smitten with a stone by Hector, and the Trojans once more press on to the Greek lines (198-349). Then the two goddesses, Hera and Athene, attempt to come to the rescue, but are recalled by Zeus (350-483). Finally night interrupts the battle, and the Trojans encamp on the battle-field.

From this summary it is plain that the eighth book stands in the closest relation to the first. What Zeus then promised, he now sets himself to perform. As Athene complains (l. 370) 'he has brought to pass the counsels of Thetis, who kissed his knees and took him by the beard, entreating him to honour Achilles.' And Zeus himself declares (l. 473 ff.) that Hector shall be victorious until Achilles again takes the field. With regard to the intervening books (II-VII), we are met by the difficulty which was pointed out by Grote, and indeed formed the basis of his well-known theory of the Iliad. How is it, he asked, that the purpose of Zeus has been so long dormant? How can we reconcile the vigilant interference of this book with the indifference of Books II-VII? The explanation, in his view, was that these books did not belong to the original poem, but were added when (as he put it) the 'Achilleis' was enlarged into an Iliad. Without attempting here to discuss this theory in general, we may make one or two remarks which have a direct bearing upon the eighth book:—

(1) The angry and threatening speech of Zeus at the beginning of

the book almost presupposes some such history as we have in Books II-VII. It is unmeaning unless his will has been already thwarted by the other gods.

(2) The poetical value of the eighth book consists mainly in the contrast which it makes to the earlier books. The agency of Zeus, the ineffectual attempts of the other gods, the hopeless defeat of the Greeks—all the leading ideas of the book depend for their effect on the very different character of the former battles.

(3) The prominence of Diomedes is almost as marked as in his Aristeia: see ll. 90-197, ll. 253 ff., and especially the speech of Hector, l. 532 *είσομαι ἢ κέ μ' ὁ Τυδείδης κ.τ.λ.* There is a direct reference in ll. 105-108 to one of his exploits, the capture of the horses of Aeneas (5. 263, 323): see also l. 99 (note). Reference of a more general kind may be seen in ll. 152 ff.

1. *ἥως μὲν . . . ἐκίδνατο . . . Ζεὺς δὲ . . . ποιήσατο*, i.e. as dawn was spreading, Zeus summoned an assembly.

7. *τό γα*, explained by the Inf. *διακέρσαι*, 'let no one try this, to set at naught (lit. cut across) my word.'

10. Join *ἰθὺλοντα ἀρηγόμεν*, 'whom I shall observe choosing to go and help.' *νοήσω* is 1 Aor. Subj.

12. *οὐ κατὰ κόσμον*, with *πληγῆς*, 'smitten in no seemly wise': cp.

2. 264 *πεπληγώς . . . ἀεικέσσι πληγῇσι*.

18. *εἰ δ' ἄγε πειρήσασθε*, cp. 1. 302.

24. *αὐτῇ γαίῃ*, 'with earth as well': § 38, 3.

25. The poet here forgets, or perhaps does not suppose, that Mount Olympus rests upon the earth. See Od. 6. 42, with Mr. Merry's note.

32. *ἐπαικτόν*, 'yielding.' On *δ* see § 48, 2.

34. *οἶτον . . . δλωνται*, 'cognate Acc.', cp. 3. 417.

37. *τεοίο*, for *σείο*, found only here and in l. 468.

39. *θυμῷ πρόφρονι*, 'with serious mind,' i.e. meaning it seriously.

The lines 28-40 were obelised by Aristarchus, and are rejected by most modern critics.

48. *Γάρφαρον*, Acc. of the part, in Apposition to the whole (*Ἴδην*).

θυήεις, 'rich in smoke of sacrifice.'

53. *δείπνον*, the mid-day meal, see 11. 84-86. It is commonly taken before a battle, cp. 2. 381., 19. 171. The evening meal is *δῶρον*, cp. 7. 370, 466, 8. 503., 9. 88, &c. In Attic the *δῶρον* disappears, and the *δείπνον* takes its place: just as the modern 'dinner' takes the place of the old-fashioned 'supper.'

54. *ἀπὸ δ' αὐτοῦ*, 'and thereupon,' 'straightway.'

58, 59. Repetition of 2. 809, 810: and ll. 60-65 of 4. 446-451; ll. 66, 67 of 11. 84, 85.

67. *ἤπτετο*, 'took hold,' i.e. hit their aim, told on the enemy.

68. ἀμφιβέβηκα, 'bestrode,' i. e. stood at the middle and highest point.

70. δύο κῆρε, 'two fates,' i. e. two lots signifying death. The dual ἔξισθην in l. 74 would show that there were two lots for each side. But the two lines 73, 74 were rejected by Aristarchus. τανηλεγέος, an unexplained word, probably from ἀλέγω, like δυσ-ηλεγής, 'grievous,' ἀπ-ηλεγέως, 'without recking,' ἠηλεγής, 'reckless' (Alcm.). It may mean 'causing long care.'

72. ἔλαε, 'drew up,' so as to give the scales free play, cp. 12. 434.

75. αὐτός, i. e. as his own act, in contradistinction to the result of the weighing.

77. ὑπό, 'beneath,' i. e. in their knees.

81. ἐτείρετο, 'was in trouble.' There was also a reading ἐδάμαντο.

83. πρῶται τρίχες, 'the foremost hair' (of the mane). ἵππων, 'of a horse': Plural as 4. 142 παρήϊον ἔμμεναι ἵππων.

84. καίριον, a vital place: cp. 11. 439.

85. ἀλγήσας, Aor. of the *access* of pain.

86. ἵππους, 'the chariot and horses.'

κυλινδόμενος περὶ χαλκῷ, 'writhing round the arrow point': cp.

13. 441 ἐρεϊκόμενος περὶ δουρὶ, also 13. 570., 18. 231, &c.

87. παρηγορίας, the wounded horse being a παρήγορος, see on 7. 156.

88. φασγάνῳ ἄισσων, 'with quick movement of his sword.'

89. ἡνίοχον, here in a wide sense, of the παραιβάτης or chief warrior.

91, 92. In the ἐπιπώλησις, 4. 293 ff., Ulysses comes between Nestor and Diomedes: hence in going to help Nestor, Diomedes would pass the place of Ulysses. It is curious that Ulysses is omitted in ll. 261 ff.

95. μή τις τοι, 'see that some one does not —,' ironical warning.

99. προμάχοισιν ἐμίχθη, a phrase hardly in place here, since the Greek πρόμαχοι had all fled. It is taken from 5. 134, of which this line is an echo.

103. λέλυται, 'is unstrung,' 'is failing.'

105-107. Repetition of 5. 221-223.

108. μήστωρε. So the best MSS. read; others have μήστωρα. See the note on 5. 272.

111. εἰ, 'whether.' The common reading is ἥ, but most MSS. have εἰ, and the use of ἥ in single indirect questions is very doubtful.

μαίνεται, 'rages,' esp. of an *unchecked* course, cp. 6. 101., 9. 238., and of a spear, 16. 74 οὐ γὰρ Τυδείδῃ Διομήδεος ἐν παλάμῃσι μαίνεται ἐγχείη Δαναῶν ἀπὸ λοιγρὸν ἀμύναι.

115. εἰς with βήτην (for εἰσεβήτην), governing ἄρματα.

119. ὁ δέ. The Art. repeats the Subject of the preceding clause, cp. 1. 191 (§ 47, 1).

122. ὑπερώησαν, 'started back.' ὑπό as in ὑποείκω, 'to give way before' (an enemy).

124. πύκασε, 'covered close,' 'shrouded.'

ἡνίοχοιο, with ἄχος, 'grief for his chariot-driver': § 39, 1.

126. μέθεπε, 'set about finding,' went after. δ δέ, as 119.

129. δίδου, Impf. 'at the same time gave,' = 'while he gave': § 27.

χερσίν, 'into his hands,' Dat. of the end of a motion.

130. ἀμήχανα ἔργα, 'deeds against which no contrivance would avail,' hopeless mischief. This sudden change in the battle seems very improbable. No leading Trojan has been killed; and we are not told that any general rally of the Greek army has taken place.

136. κατα-πτή-την, an Aor. from the root πετ-, πτη-, with the same meaning as the longer root πτηκ- from which πτήσσω is formed.

140. οὐχ ἔπειτ' ἀλκή, 'strength is not furnished,' 'does not serve,' cp. 4. 314 ὥς τοι γούναθ' ἔποιτο.

141. ὀπάξει, 'grants,' 'furnishes,' = ἔπεσθαι ποιεῖ, cp. 4. 415 τούτῳ μὲν γὰρ κῦδος ἄμ' ἔπεται.

143. εἰρύσσαιτο, 'protect from,' 'bar' (lit. 'cover,' 'shelter'). But in 1. 239 θέμιστας εἰρύσσαιτο the meaning is 'protect,' 'uphold.'

147. τόδ' is explained by Ἐκτωρ γὰρ κ.τ.λ., 'it is that Hector,' &c.

150. ἀπειλήσει, 'will boast.'

154. ἀλλά of the apodosis, cp. 1. 82.

159. στονόεντα, 'full of groans,' as being the cause of groaning.

163. γυναικὸς ἄρ' ἀντὶ τέτυξο. The Plupf. with ἄρα = 'thou art after all,' as it now appears, cp. 3. 183, 12. 164. ἀντὶ, 'in place of,' = 'as good as'; cp. Od. 8. 546 ἀντὶ κασιγνήτου ξείνός θ' ἱκέτης τε τέτυκται.

164. κακὴ γλήνη, 'wretched minion.' The word γλήνη properly denotes a 'bead,' or bead-like object; cp. τρί-γληνος, 'with three drops.' Hence it is used for the ball of the eye; also more generally, = 'play-thing,' 'bauble,' (cp. γλήνεα, 'ornaments,' 'gewgaws,' Il. 24. 192); hence as a term of reproach, 'pretty thing,' 'toy,' 'minion,' &c.

166. δαίμονα δώσω, 'I will bring the hand of fate upon you.' δαίμων is put by a boldness of phrase for δαίμονος αἶσα (Od. 11. 61), or the like. But Zenodotus read πότμον ἐφήσω, certainly a more Homeric expression.

168. στρέψαι, 'as to turning,' = 'whether or not to turn.'

171. σῆμα τιθεῖς .. νίκην, 'giving a sign which was (i. e. signified) victory.' On ἑτεραλκία (= heaven-sent) see 7. 26 (note). ²

175. κατένευσε, 'has granted' (confirmed by his nod).

177. νήποι, an interjectional Nom., cp. 1. 231.

178. ἀβληγρά, lit. 'soft.' οὐδενόσωρα, 'not worth a thought.'

183. This line is wanting in the best MSS. The sentence ends well at αὐτοῦς, cp. 14. 47.

185. This line was rejected by Aristarchus, because the use of four-horse chariots is not Homeric. Moreover, the dual ἀποτίνετον would not naturally be used of four.

186. ἦν μάλα πολλήν κ.τ.λ. Instead of a general Verb suitable to

κομίδην (such as *παρεῖχε*, or *ἐκόμζε*), we have the specific *μελίφρονα πυρὸν ἔθηκε*, κ.τ.λ. This is an anacoluthon of a kind unusual in Homer.

189. Rejected by the ancients, on account of the strangeness of giving wine to horses, which is spoken of here as if it were the ordinary practice.

190. *ἢ ἑμοί*. Here we must supply out of *πυρὸν ἔθηκεν* κ.τ.λ. the more general idea 'set food before,' 'attended to' (Zeugma).

193. *πᾶσαν χρυσεῖην ἔμεναι*, 'that it is all of gold,' Inf. depending on *κλέος οὐρανὸν ἔκει* (= it is reported). No such shield is mentioned elsewhere.

197. *ἐπιβησέμεν*, Fut. Inf. 'that I shall force to embark.'

198. *νεμέσῃσε*, Aor. 'was moved to indignation.'

200. *ἀντίον ἡῦδα*, 'addressed,' 'bespoke.' Elsewhere these words generally mean 'spoke against,' or 'in reply.'

204. *βούλεο*, 'you used to wish.' So Heyne: most editors take it as an Imperative, 'do you wish,' 'you on your part ought to wish.'

206. *Ζῆν*, an old form of the Acc., related to *Ζεύς* nearly as *βῶν* to *βοῦς* (7. 238).

207. *ἀκάχοιτο καθήμενος*, 'he would have the vexation of sitting quiet,' i. e. he would have to sit idle, however vexed he might be.

209. *ἀπτο-επεί*. The first part of the word is probably from a root meaning to 'throw' or 'dash' (whence also *ἐάφθη*): hence it means 'one that flings about words at random.' Cp. *ἀμαρτο-επεί*, 13. 824.

213. *ὅσον ἐκ νηῶν ἀπὸ πύργου τάφρος ἔργε*. The space described is probably the interval between the fortification (the wall with the outer trench) and the ships. Some (as Hentze, following Giseke and La Roche) take *ἀπὸ πύργου τάφρος ἔργε* to be the important words, = 'the space from the wall to the trench,' and understand *ἐκ νηῶν* to mean merely 'outside the ships' (cp. 15. 391 *τείχεος ἀμφεμάχοντο θοάων ἔκτοθι νηῶν*). This seems forced, and it is not likely that the trench was at any distance from the wall. Faesi, on the other hand, joins *πύργου τάφρος*, 'the trench of the fortification'; but this is a strange phrase, and it is harsh not to take *ἀπὸ πύργου* together. Perhaps we should read *ἐπὶ πύργῳ*, taking *ἐπὶ πύργῳ τάφρος* as = 'the wall with its trench.'

215. *ἐιλομένων*, with *τῶν* (213), the words *ἵππων τε καὶ ἀνδρῶν ἀσπιστάων* being expegetic and parenthetical.

219. *αὐτῷ ποιπνύσαντι*, Dat. by Attraction. *ποιπνύσαντι*, 'be-stirring himself' (lit. 'working himself out of breath,' *ποιπνύω* being an Intensive from the root *πνυ-*).

222. *μεγακῆτεϊ*, 'with a great depth of hull,' *κῆτος* meaning 'a hollow.' When *μεγακῆτης* is used as an epithet of the sea, the notion is that of a great hollow full of water (cp. *μέγα λαῖτμα θαλάσσης*).

223. γεγωνένμεν is an Inf. of *consequence* after ἐν μεσότητι ἔσκε, 'was in the middle for shouting,' i. e. so that one could shout from it and be heard.

224-226. These three lines are wanting in all good MSS.

227. γεγωνῶς. The Pf. is regularly used of the tone or pitch of the voice: § 26, 3.

229. ὅτε δὴ φάμεν, explaining εὐχολαί, 'the boasting of the time when we thought.'

230. ὅπου' ἐν Λήμνῳ, sc. ἦτε. The ellipse is certainly harsh. Others join ὅπου'.. ἡγοράσθε, supposing that the Verb which should govern ἔς is forgotten, or understood out of ἡγοράσθε.

233. ἀνθ', for ἀντα, 'opposite,' 'facing.'

234. ἀξιοι, in the literal sense, 'the counterpoise to,' 'a match or.'

236. = 'has any king ever been befooled like me'?

239. ἐνθάδε ἔρρων, 'as I came on this quest.' The proper sense of ἔρρω (φέρρω) is obscure. It may have meant 'to go,' or 'to turn' (root *var*). In general, however, it has a distinctly unfavourable force; note esp. the Imperative ἔρρε, 'be off,' 'go about your business,' ἔρρέτω (9. 377, &c.).

243. αὐτοὺς δὴ περ, 'ourselves at least,' if we are not to conquer the Trojans.

247. τελεióτατον, i. e. the surest to make the sign good, to bring fulfilment. The sign is the escape of the fawn by falling near the altar of Zeus.

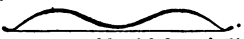
250. πανομφαίῳ, 'from whom all voices (i. e. omens) come.'

254. πάρος, 'before,' 'in front of': the only instance of πάρος governing a Gen. σχήμεν, 'to have held,' i. e. 'guided,' 'driven.'

257. ἔτραπεν, 'had turned,' when the blow was struck.

261. τὸν δὲ μετ', sc. ἐξήλασαν, understood out of ll. 253-5; οὐ τις πρότερος .. εὗξατο .. ἐξελάσαι being = πρῶτος ἐξήλασε.

The list of nine chiefs differs from that of 7. 162-8, by including Teucer and Menelaus, and leaving out Thoas and Ulysses. As to Ulysses, cp. 8. 92-98.

266. παλίντονα. This is either a general epithet of the bow, 'bending back,' 'elastic,' or (more probably) it denotes a particular kind of bow (so certainly in Hdt. 7. 69, where it is used to distinguish the bows of the Arabians), viz. those with the ends curving in the opposite way to the centre, .

268. ὑπεξέφερον, 'would withdraw' (lit. bear up away from him).

269. πατήνας. At this point the construction is interrupted, and taken up again in l. 271 αὐτὰρ δ κ.τ.λ. The harshness of this is softened by the clause ἐπεὶ .. βεβλήκοι, which has the same Subject as the principal sentence, and therefore supplies a quasi-construction. Cp. 9. 358 νηήσας εὐ νῆας, ἐπὴν ἀλαδε προερεύσσω, ὕψαι κ.τ.λ. = 'I will load

the ships, and when I have launched them you will see,' &c. See also 11. 833 ff.

270. *βεβλήκοι* is the reading of Aristarchus: for the Opt. see § 34, 1, c. Several good MSS. have *βεβλήκει*.

272. *εἰς Αἴανθ'* seems to go with *αὐτὸς ἰών* rather than with *δύσκειν*.

277. This line is wanting in most MSS.

279. *τόξου ἔπο*, cp. 24. 605 *τοὺς μὲν Ἀπόλλων πέφηνεν ἄπ' ἀργυρέοιο βιοῖο*, i. e. with a shot from the bow.

282. *οὕτως*, 'as you are doing'; so in l. 244.

284. *κομίσσατο*, 'took up,' 'took into his charge.' For the order *ἔτρεφε... κομίσσατο* cp. 1. 251., 5. 118, 359.

285. *εὐκλείης ἐπίβησον*, 'bring to honour,' lit. 'cause to stand on fair fame'; cp. 2. 234 *κακῶν ἐπιβασκέμεν νῆας Ἀχαιῶν*.

289. *πρεσβήϊον*, elsewhere called *γέρας*, a gift of honour.

295. *πρὸς Ἴλιον*, 'towards Troy,' does not imply that the Trojans had been driven far.

302. *ὁ δέ*, without change of Subject, cp. 119.

304. *ἐξ Αἰσύμηθεν ὀπυιομένη*, 'taken to wife from Aesyme,' 'a wife brought to Priam from Aesyme.'

306. *ἦ τ' ἐνὶ κήπῳ*, sc. *ἐστί*.

308. *ἤμυσε κάρη*, 'drooped his head'; cp. the imitation in Virg. Aen. 9. 434 ff.

311-319. Repetition of the incident of ll. 119-129, mostly in the same words.

325. *αἰερόντα*, sc. *νευρήν*, 'as he was drawing the bow.'

παρ' ὤμον, with *βάλεν*, taken up again by *τῇ ῥα* in l. 327. It appears from l. 328 that the stone struck the bowstring and Teucer's hand and shoulder at the same instant.

332. *ὑποδύντε*, 'getting under him,' taking him up.

338. *τίς τε*. For this use of *τέ* see § 49, 9.

340. *λοχία τε γλουτοὺς τε*, Acc. of the part concerned, § 37, 4; a sort of epexegetis of *κατόπισθε*. The Acc. with *ἄπτεσθαι* is not found.

ἑλισσόμενόν τε δοκεύει, 'and watches, is on guard, against its wheeling about.' So the Bear watches (*δοκεύει*) the hunter Orion, ll. 18. 487-8.

341. *ὠπαζε*, 'stuck to,' 'was busy with': the notion is that of *handling*, *dealing with*, rather than of *following*.

346. *πᾶσι θεοῖσι*, with *εὐχετόωντο*. The two clauses connected by *τε... καί* are not symmetrical, the Indic. *εὐχετόωντο* being substituted for the Participle (which we expect, to answer to *κεκλόμενοι*); 'shouting to one another and praying aloud with uplifted hands to all the gods.' Cp. 3. 79, 80 (note).

348. *ἀμφιπεριστρώφα*, 'wheeled about this way and that.'

349. *Γοργοὺς ὀμματ'*, 'eyes [as the eyes] of the Gorgon,' cp. 11. 36.

355. *ῥιπῇ*, 'by the onset,' the 'swing' of his attack.
358. *οὗτός γε*, emphasised in contrast to *πατήρ οὐμός* in l. 360, Zeus being the real enemy.
361. *ἐμῶν μενέων ἀπερρώς*, lit. 'one that causes the starting back,' the collapse or recoil, 'of my furious efforts.'
363. It is best to join *τειρόμενον ὑπό*, 'when in distress under (by reason of) the tasks,' &c.
367. *προὔπεμψεν*, sc. *Εὐρυσθεύς*. The story may be the same as the one told by Dione, 5. 395-402.
368. *κύνα*. The name *Κέρβερος* is not Homeric.
369. *αἰπά*, 'steep-falling,' rapid.
373. *δὲ ἄν . . εἴπη*, 'when he *shall* call me,' Subj. of confident prophecy, § 31, 2.
376. *θωρήξομαι*, Aor. Subj.
378. Join *γηθήσει νῶτ' προφανέντε*, 'will be glad at our appearing.' It is a sort of Acc. of the *thing*; cp. 13. 352 *ἤχθετο γάρ βα Τρωσὶν δαμναμένους*, 'he was vexed at their being conquered by the Trojans': see § 37, 7. *προφανέντε* was read by Aristarchus. Most MSS. have *προφανείσα* or *προφανείσας*. For the form cp. l. 455 *πληγόντε*.
- 381-396. This passage consists entirely of lines taken from the similar description, 5. 719-752.
399. *πάλιν τρέπε*, sc. Athene and Here. *ἄντην*, sc. *ἐμοῦ*. The omission of the Pronouns suits the abrupt tone of the command.
400. *οὐ καλὰ*, 'not well,' i. e. it will be no pleasant matter, if we meet &c.
405. *ἃ κεν μάρπητ'σι κεραυνός*, 'where the thunderbolt fastens,' = which it makes by fastening on them: Acc. of the Internal Object, like 5. 795 *ἔλκος τό μιν βάλε Πάνδαρος ἰφ*.
406. *ἔφρ' εἰδῇ κ.τ.λ.*, 'that she may know what it means when.'
411. *πρώτησιν δὲ πύλῃσι*, 'at the beginning of the gate,' i. e. close outside the gate, when they were already on the way.
413. *τί . . μαίνεται κ.τ.λ.*, 'what madness is this in your hearts'?
415. *ἢ τελείῃ περ*, 'even as he will fulfil,' = 'and he will fulfil the threat too.'
418. *οὐδέ κεν . . ἀπαλθήσασθον*. The form of the *oratio recta* is retained here, since *κέν* with an Inf. is not Homeric: see 9. 684.
- 420-424 were rejected by Aristarchus, who thought them unsuited to the character of Iris.
423. *ἀλλὰ σὺ γ' αἰνοτάτη*, sc. *ἑσσί* or (better) *ἔσσεαι*, 'but *you* will be beyond endurance if,' &c. The *Venetus* (A.) gives as a variant *ἀλλὰ σοί, αἰνοτάτη*, (sc. *νεμείσεται*), which may be right.
431. *δικαζέτω*, 'let him deal his judgments,' decide their fate; cp. 1. 542 *κρυπτάδια φρονέοντα δικαζέμεν*.
439. *δίωκε*, 'drove swiftly.'

440. Poseidon appears in Homer as a deity of the horse and the chariot; cp. Il. 23. 584 ἵππων ἀφάμενος γαίφοχον ἐννοσίγαιον δμῶνθι, also 23. 277, 307. Horses were sacrificed to the Scamander, 21. 132.

441. λίτα, 'cloths.'

443. πελεμίζετο, 'rocked.'

444. ἀμφίς, 'apart from.'

448. κάμετον, 'wearied yourselves out by...,' 'fainted in the work of...'

450. πάντως, 'in any case,' whether you do so or not. οἶον, = ὅτι τοῖον (cp. 4. 157); order of clauses as Od. 15. 212 οἶος ἐκείνου θυμὸς ὑπέρβιος οὐ σε μεθήσει.

457-468 are made up of 4. 20-25 and 8. 32-7. The lines 466-468 are wanting in the best MSS.

470. ἥοῦς, 'in the morning,' Gen. of *time*, § 39, 2. μᾶλλον, 'more' (than now), with ὁλλύντα in l. 472. καί emphasises the Compar., 'more' (rather than less).

474. παρὰ ναῦφι, 'from the ships,' the form in -φι serving as an Ablative.

475, 476. Rejected by Aristarchus, because (1) ἡματι τῷ would not be used of the very next day, and (2) they did not fight over Patroclus by the ships, but in the open plain. Moreover, there is no apodosis to οἱ μὲν.

482. οὐδ' ἦν ἐνθ' repeats οὐδ' εἰ κε, l. 478, there being no full stop at l. 481: cp. 6. 58 μῆδ' .. μῆδ' ὅς .., and 9. 385-391.

487. ἀέκουσιν is the important word; cp. 7. 7.

491. νεκύων διεφαίνετο, 'appeared clear among the dead,' between the spaces covered with dead.

500. δ νῦν ἐσάωσε μάλιστα, 'which this time has done most in saving.'

503. ἐφοπλισόμεθα, 1 Aor. Subj. 'let us furnish forth.'

505. ἄξεσθε (so Aristarchus), Aor. like ἔπεσον, ἔγον (§ 9, 3). The MSS. generally have ἄξασθε: cp. ἄξοντο (l. 545), and ἄξετε (3. 105).

507. σῖτόν τε, sc. κομίζεσθε or the like, understood out of οἰνίζεσθε: a Zeugma.

ἐπί, 'with,' to accompany the corn and wine.

512. μὴ μὲν .. ἐπιβαῖεν, a strong assertion under the form of a wish: 'they will not embark, let us not think it,' &c. Cp. Od. 7. 316 μὴ τοῦτο φίλον Διὶ πατρὶ γένοιτο, 22. 462 μὴ μὲν δὴ καθαρῷ θανάτῳ ἀπὸ θυμὸν ἐλοίμην.

513. ὥς τις κ.τ.λ., 'so that some one shall,' &c., expressing *purpose* rather than *consequence*. τις is an ironical litotes, as we sometimes say 'one or two,' = 'a good many.' Cp. Od. 11. 502.

πίσση, 'may chew the cud of,' i.e. 'enjoy' (ironically); cp. 2. 237.

515. For στυγέω = 'dread,' see 1. 186.

519. λήξασθαι, 'to lay themselves,' 'take their posts.'

521. Join ἔμπεδός τις, 'a sure kind of watch.'

524. ὑγιής, 'sound and good'; the word occurs only here in Homer: cp. the note on ψευδής (4. 235).

525. τὸν δ' κ.τ.λ., 'but I shall have another word to speak' &c., i. e. not a word at all, but action. For this figure (a sort of oxymoron), cp. 5. 164, 10. 496.

526. εὐχομαι ἐλπόμενος is the reading of Aristarchus: ἔλπομαι εὐχόμενος, which was read by Zenodotus, is supported by the metre (since ἔλπομαι was originally *φέλπομαι*). This however is not quite decisive, since we might read εὐχομ' ἐελπόμενος.

527. κηρεσσιφορήτους, 'carried by fates,' viz. to their own destruction: cp. 2. 302 οὐς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι, and 2. 834 κῆρες γὰρ ἄγον μέλανος θανάτοιο (= 'they were doomed by fate').

528. οὓς κῆρες φορέουσι, 'whom fates are carrying.' This epexegetis of a compound epithet is Homeric: cp. 9. 124 ἀθλοφύρους, οἱ δέθλια ποσσὶ φέροντο; Od. 1. 299 πατροφονῆα . . ὃ οἱ πατέρα κλυτὸν ἔκτα.

529. ἐπὶ νυκτὶ, 'for the night'; so ἐπ' ἡματι (10. 48., 19. 229).

ἡμέας αὐτούς, 'our own position': in addition to the watch kept round the city (l. 521).

531. ἐγείρομεν, 1 Aor. Subj.

535-537 were wanting in the edition of Zenodotus. They certainly repeat, somewhat awkwardly, ideas already contained in the context; cp. διαίσταται εἴ κε with εἰσομαι εἴ κε (l. 532), and αὐριον (l. 535) with εἰς αὐριον (l. 538).

535. ἀρετὴν is Acc. *de quo* (§ 37, 7): 'he will know as to his prowess, whether he will abide my spear,' i. e. 'whether his prowess will enable him to abide.'

538-541. 'Would I were immortal' &c., 'as surely as this day' &c.

541. ἡμέρῃ ἦδε properly means the day now passing. Possibly the 'day' is regarded as beginning with the preceding evening: as the Jews (e. g.) computed from sunset to sunset.

548. This verse, and ll. 550-552, are not found in any manuscript, but are preserved in the Platonic (or pseudo-Platonic) dialogue 'Alcibiades II,' p. 149 εὐρήσεις δὲ καὶ παρ' Ὀμήρῳ ἕτερα παραπλήσια τοῖτοις εἰρημένα· φησὶ γὰρ τοὺς Τρῶας ἔπαυλιν ποιομένους ἔρδειν ἀθανάτοισι τελέεσσας ἐκατόμβας, τὴν δὲ κνίσαν ἐκ τοῦ πεδίου τοὺς ἀνέμους φέρειν οὐρανὸν εἰσὼ ἡδέϊαν· τῆς δ' οὐ τι θεοὺς μάκαρας δατέεσθαι, οὐδ' ἐθέλειν·

μάλα γάρ σφιν ἀπήχθετο Ἴλιος ἱρή,

καὶ Πρίαμος καὶ λαὸς ἐὺμμελίῳ Πριάμοιο.

550. δατίοντο, 'partook of,' a sense not elsewhere found.

553. πτολίελλο γεφύρας, cp. 4. 371. The phrase is generally applied to a battle actually going on. Here it may mean that they kept to the order in which they fought.

558. οὐρανόθεν δ' ἄρ' ὑπερράγῃ ἀσπερος αἰθήρ, 'the vast mass of air

is broken away from beneath the face of the sky.' In 16. 300, where this passage recurs, the context shows that it is intended to describe a sudden clearing away of clouds. Accordingly *αἰθήρ* must include the whole body of clouds, especially the upper strata, which break up and reveal the clear sky. In this place nothing has been said of clouds, and hence the difficulty as to the meaning.

560. *ἑάνθρωπο*. The name *ἑάνθρωπος* is here used as the ordinary or 'human' name of the Scamander, contrary to the Homeric practice.

BOOK IX.

THE subject of this book—called anciently *Προφῆτα*, or *Λύραι*—is the attempt which Agamemnon makes to appease the anger of Achilles. He offers to give up Briseis, to add many splendid gifts, and after the war to make Achilles his son-in-law, and ruler of seven cities in the Peloponnesus.

The narrative is simple. The Greeks have only been saved from destruction by the sudden coming on of darkness (8. 500), and are in a state of panic (9. 1-8). Agamemnon calls together the Assembly, as silently as possible, and proposes flight (9-28). Diomedes rebukes this faint-heartedness in vigorous words; and Nestor supports him, advising Agamemnon to hold a Council in his tent (29-88). At the Council, on the advice of Nestor, Agamemnon proposes his offer of atonement, and an embassy is sent accordingly to Achilles (89-181). Then follows the scene in the tent of Achilles, which occupies the main part of the book (182-668), followed by the short scene in which the envoys report the failure of their efforts (669-713).

The position taken up by Achilles in refusing to make his peace with the Greek army deserves attention, both as part of the story of the poem, and as an exhibition of his keen and 'inexorable' temper. It is not, as has been thought, that the terms offered him by Agamemnon are in any way insufficient. It is that, having been wronged once, he refuses to trust Agamemnon any more (344 ff.), will have nothing to do with him (374 ff.), rejects every possible atonement (378-386), and desires only vengeance (see the note on l. 387). This attitude has been condemned as inconsistent with Greek feeling. The ninth book, Mr. Grote says, 'carries the pride and egotism of Achilles beyond even the largest exigencies of insulted honour, and is shocking to that sentiment of Nemesis which was so deeply seated in the Grecian mind' (cp. the

words of Phoenix, l. 523 *πρὶν δ' οὐ τι νέμεσσητόν κεχολῶσθαι*¹. The answer is given by Achilles himself in ll. 645 ff., where he admits that the appeal of Ajax is perfectly reasonable,—‘but my heart swells with rage when I think of what the son of Atreus has done.’ The gifts, in short, are all that custom or sentiment required, but they fail to appease a hero over whom passion, so long as it lasts, has absolute dominion. It must be remembered, too, that in the Homeric age personal feeling, rather than any rules or system of morality, was the main influence in determining conduct.

The value of the ninth book for the dramatic arrangement of the Iliad is obvious. Without it the chief actor is off the stage, so to speak, from the first to the sixteenth book (except for the few lines ll. 599 ff.). To break this long interval by a book in which he is the principal figure, and in which his anger is shown at its culminating point—just before signs of relenting first appear (see p. 363)—is assuredly a stroke of art worthy of any poet.

Many critics, however, have followed Mr. Grote in holding that the ninth book is no part of the original Iliad. They do so chiefly on the ground that ‘there are passages in the eleventh and following books which prove that the poet who composed them could not have had present to his mind the main event of the ninth book,—the outpouring of profound humiliation by the Greeks, and from Agamemnon especially, before Achilles, coupled with formal offers to restore Briseis and pay the amplest compensation for past wrong’ (*History of Greece*, pt. I. ch. xxi). The chief passages in question are ll. 608 ff. (on which see the note), 16. 71 ff., and 16. 84 ff. On the other hand the embassy is referred to in the speech of Thetis (18. 448), and more than once in the reconciliation scene (19. 140, 194, 243): but these passages may be interpolations².

This is not the place for a full discussion of this question, but it may be noticed that Mr. Grote’s arguments ultimately rest on the assumption that the atonement offered, and the humiliation of the Greeks involved in it, are a sufficient ‘honouring of Achilles,’ and therefore a sufficient answer to the prayer of Thetis. It may be questioned, however, whether this is not an inference from modern or at least post-Homeric sentiment. It would be difficult to show that Agamemnon’s offer is regarded by the

¹ Note however that *νέμεσις* in Homer is very different from the divine *νέμεσις*, provoked by any form of pride or arrogance, which is a leading idea in Herodotus and the Attic drama. On this point see Mill, *Diss. and Disc.* vol. ii, p. 318.

² The words of Nestor in ll. 794 f. seem to refer to what Achilles says about his destiny (9. 410): but it is possible that the passage in the 11th book suggested the other.

poet as deeply humiliating. In any case the poet of the ninth book clearly thought it consonant to the character of Achilles to reject the offers made, and to insist on his 'pound of flesh'—the defeat of the Greek army. Thus he makes Achilles say that he will not be moved by gifts, however great, till Agamemnon 'pays back the whole bitter outrage' (l. 387). In the same spirit, in the later speech to Patroclus from which more than one of Mr. Grote's arguments are derived, Achilles says that he had not thought to end his wrath until the battle reached his ships (16. 61-63)—implying that he would listen to no terms short of the destruction of his enemy. And this agrees with the language which he holds in the first book: cp. 1. 409 ff., where Zeus is to cause the Greeks to be slain *κατὰ πρύμνας τε καὶ ἀμφ' ἄλα*, and thus Agamemnon is to know his folly—i. e. not merely to confess it, which Mr. Grote would think enough, but to feel all its bitter consequences.

These considerations, however, do not do more than show that the ninth book, if it is an addition, is a skilful and effective one. Other arguments have been found in peculiarities of language, and in allusions indicating a more advanced state of knowledge than is found elsewhere in the Iliad. With regard to the language, see the notes ll. 42, 143, 337, 417, 684. Traces of a later geography may be seen in the mention of *Egypt* (l. 382), and of Delphi (under the older name *Πυθώ*, l. 405), the use of the name *Ἑλλάς* (ll. 447, 478), the Dolopes (l. 484), and the seven towns of Pylus (in ll. 150 ff., cp. 2. 591). See also the notes on the division of the spoil (l. 333), the destiny of Achilles (l. 410), and the allegorical or quasi-allegorical passage, ll. 502 ff.

The style of the ninth book is unequal. The scene in the tent of Achilles is exceptionally fine: it may be doubted, however, whether the sustained rhetoric of the speeches is quite Homeric. The earlier part of the book is much below this level, though not perhaps inferior to most of the seventh and eighth books. Of this fact (if it be one) various explanations might be given. In any case, if the ninth book is pronounced to be a later accretion, the eighth can hardly stand as part of the original scheme. The disasters which it relates serve no dramatic purpose except to prepare for the great scene of the embassy.

2. *φύζα*, 'panic': no clear distinction is to be drawn between *φύζα* and *φόβος*.

The story now goes back to the time of sunset (8. 487), when the Trojan pursuit was stopped by darkness.

3. *βεβόληται*, 'were tossed about' (in mind).

5. *Βορέης* must here be scanned as the Attic *Boppās*.

6. *ἀμυδῆς*, 'together with' [their coming].

κελαινόν is predicative; the wave grows dark as it rises in a crest.

7. παρέξ, 'along' (παρά being the important word, § 43).

11. κλήδην, 'by name,' singly (= ἐξονομακλήδην).

15. αἰγίλιψ is only found as an epithet of πέτρη: the meaning is unknown.

18-28, repetition of 2. 111-118, 139-141.

32. μαχήσομαι, 'will join issue with,' 'find fault': 5. 875., 6. 329.

34. ἀλκὴν ὀνειδίσας, 'hast reproached me with my prowess,' i.e. with the want of it: cp. 1. 65 εὐχολῆς ἐπιμέμφεται. πρῶτον, 'before,' viz. in the ἐπιπώλησις, 4. 370 ff.

35. ταῦτα δὲ πάντα ἴσας, 'know all about that,' viz. whether I am ἀπτόλεμος or ἀναλκις. Cp. 10. 250.

37. διάνδιχα, 'two ways,' i.e. in unequal measure.

39. ὃ τε, attracted to the gender of the predicate κράτος: so l. 33 ἡ θέμις ἐστί.

41. ὥς=ὅτι οὕτως: 'do you think them so weak, since you speak thus,' i.e. as you seem to do by thus speaking of them.

42. ὥς τε νέεσθαι, the only instance in the Iliad of ὥς τε (or ὥστε) with the Inf.; cp. Od. 17. 21.

46. εἰ δέ, used as in the phrase εἰ δ' ἄγε: see 1. 302 (note).

48. τέκμων, see on 7. 31.

54. μετά, = 'among,' generally takes the Acc. with Verbs of motion only. Possibly ἐπλευ, 'thou hast come to be,' conveys the idea of motion.

56. πάλιν ἐρέει, 'will speak the reverse way,' 'gainsay.'

τέλος μύθων, as we say, 'the last word,' i.e. all that there is to be said in the case.

57. ἦ μὲν κ.τ.λ., 'yet you are young,' 'and that although you are but young': see on ἦ καί, 3. 215. With this rendering the words serve to heighten the qualified praise of the preceding sentence. They are more usually taken to refer only to the clause οὐ τέλος ἴκεο μύθων, and with an apologetic force: 'you have not reached the perfection of counsel—it is true that you are but young.' This is supported by ἦ μὲν καί in 2. 291 (see the note): but it is less simple, and throws too much stress on the subordinate clause ἀτὰρ οὐ . . μύθων.

58. πεπνυμένα βάζεις . . βασιλῆας, 'thou hast wise words for the kings': βάζω with a double Acc. means to 'speak to,' as 16. 207.

59. κατὰ μοῖραν ξείπεις is not a mere repetition of πεπνυμένα βάζεις. Nestor says 'you show wisdom, for your advice is good.'

62. 'Not even Agamemnon' is put in because he was the person affected by Nestor's proposal.

63. ἀφρήτωρ refers to the φρήτηρ (Attic φρατρία), a sort of 'clan,' ἀνέστιος to the single house; ἀθέμιστος is a wider word, including all the rights and duties of a citizen. Thus the meaning is 'outside all ties of private or public life.' Cp. the imitation of these lines in Cicero, Phil. xiii. 1.

64. The drift of this passage is not clear. According to the common view, the mention of 'civil war' is aimed at Agamemnon's quarrel with Achilles,—Nestor in this way hinting at the subject which he wishes to bring before a *βουλή*. But the word *πόλεμος* is surely inapplicable, even as a hint, to anything that had passed between the two chiefs. Mr. Paley considers that the sentence 'glances at Diomedes and his too warlike speech.' If so, why is *civil* war specified?

66. *ἑκαστοι*, 'each company,' of the seven, cp. l. 85. Aristarchus read *φυλακῆρας*, so that the sense would be, 'let each division post its watch.' *λεξάσθων*, cp. 8. 519.

68. *ἔπειτα*, 'after that,' i. e. as to the next step to be taken.

69. *ἄρχε*, 'lead the way,' 'take action': explained by *δαίνω κ.τ.λ.*

70. Nestor's language is curiously emphatic, considering that it was customary for the chiefs to feast in Agamemnon's tent (4. 343.. 7. 313). Possibly Nestor wishes in this way to hint at the importance of the proposal which he intends to make.

72. *ἡμαρτίαι*, 'daily.' *Θρήκηθεν*, Lemnos, from which the Greeks were said in 7. 467 to get wine, is doubtless included under the term 'Thrace.' Cp. however Od. 9. 196 ff.

73. *ὑποδείξι*, 'means of entertainment': collective rather than abstract.

75. *χρεώ*, a shorter form of *χραιώ*, 'need,' used with the Acc. owing to a peculiar ellipse of *ἰκάνει* or the like (cp. *χρεώ γὰρ ἰκάνεται*, 10. 118, 11. 609, also *χ. ἴκει*, 10. 142). The ellipse is so far forgotten that we even find *χ. ἐστί*, *χ. γίγνεται*, but still with an Acc. of the *person*.

77. *τάδε γηθήσειεν*, Acc. § 37, 1.

89. *ἀολλέας ἦγε*, 'brought to a meeting together.'

97. *ἐν σοὶ μὲν λήξω κ.τ.λ.*, cp. Virg. Ecl. 8. 11, *a te principium tibi desinet*.

99. *θέμιστας*, properly 'declarations of *θέμις*,' hence 'the right of judgment,' of saying in each case what is *θέμις*. See Maine's *Ancient Law*, p. 4. *σφίσι*, 'for them,' viz the people.

100. *πῆρι*, 'above others,' = 'in the first instance.'

102. *ὅτι κεν ἄρχῃ*, 'whatever it is in which he (the one whose advice you take) leads the way': *σέο ἔξεταί*, 'will attach to you,' i. e. you will be (regarded as) the author of it: cp. Od. 11. 346 *Ἀλκινόου δ' ἐκ τοῦδ' ἔχεται ἔργον τε ἔπος τε* (depends upon).

106. *ἐξ ἔτι τοῦ ὅτε*, 'ever from the time that,' &c.

107. *Ἀχιλλῆος*, with *κλισίῃ* *θεν*.

110. *ἔπισαν*, viz. by the defeat of the Greeks, as l. 118.

115. *ψεύδος*, a kind of cognate Acc. with *κατέλεξας*, 'no false tale hast thou told of,' &c.: cp. Od. 7. 297 *ταῦτα .. ἀληθείην κατέλεξα*.

ἄτας, 'acts of *ἄτη*,' i. e. blindness or infatuation.

117. *φιλήσῃ*, 'has come to love,' Aor., as 3. 415.

118. δάμασσε δέ, i. e. in having subdued.

121. ὀνομήνω, 'I will set forth,' i. e. state the particulars: Subj. of *purpose*, § 20, 1.

122. ἀπύρους, 'untouched by fire,' i. e. not yet used.

τάλαντα, much smaller than the talents of historical times; cp. 23. 269, where two talents are less than the value of a λέβης.

127. ὅσσα, answers to τόσσα in l. 125; the clause οὐδέ κεν ἀκτῆμων κ.τ.λ. is inserted as a kind of after-thought, its proper place being before ὅτ' ὅσσα γένοιτο.

130. ἐξελόμην, 'I took out' as a γέρας, before the division.

133. μή is used after Verbs of *swearing*, cp. 10. 330., 15. 36. τῆς (sc. *Βρισηίδος*) is governed by εὐνήs: 'her bed.'

137. χρυσοῦ καὶ χαλκοῦ, Gen. of *material*, § 30, 4.

141. ἰκοίμεθα, Opt. of the more remote consequence, in contrast to εἰ δέ κεν .. δώσω' ἀλαπάξαι.

143. τηλύγετος, see the note on 5. 153. θαλίῃ ἐνι, 'amid good cheer.' The use of ἐν with abstract words is commoner in this book than in the *Iliad* generally: cp. ll. 319, 378, 491.

144. τρεῖς δέ κ.τ.λ. This sentence is subordinate in sense to τῶων κ.τ.λ.: 'I have three daughters, of them let him take' &c., being equivalent to the complex sentence 'of the three daughters that I have, let him take' &c. This is a species of Parataxis, § 57, 4.

145. *Eleotira* and *Iphigenia* are names unknown to Homer. There is a reminiscence of this place in Soph. El. 157 οἷα Χρυσόθεμις ζῶει καὶ Ἰφιάνασσα.

146. ἀνάεδνον. The ἔδνον is the price paid by the bridegroom to the bride's father: μείλια are complimentary presents given with (ἐπὶ) the bride.

153. νέσται Πύλου, 'last in Pylus': cp. 11. 712, where the phrase is applied to Thyroessa, on the northern border. As to Pylus, see the note on 2. 591.

156. θέμιστας, 'customs,' customary dues: the δωτῖναι are probably offerings given (or supposed to be given) of free will.

158. τοι, 'surely,' i. e. it is at least one argument for yielding that Hades is unyielding. The thought is elaborated in a famous fragment of the *Niobe* of *Æschylus*:

μόνος θεῶν γὰρ Θάνατος οὐ δῶρον ἐρεῖ·
οὐτ' ἂν τι θύων οὐτ' ἐπισπένδων ἀνοῖς·
οὐ βωμός ἐστιν, οὐδὲ παιωνίζεται,
μόνον δὲ Πειθῶ δαιμόνων ἀποστατεῖ.

159. τε, in a general statement, see § 40, 9.

160. ὑποστήτω, 'place himself under' me. Elsewhere ὑποστήναι generally means 'to promise.'

162. The presence of Phoenix is hardly to be accounted for, as he

belonged to the Myrmidon contingent. This is the first place where he is heard of in the Iliad.

164. οὐκέτ' ὄνοστέ, lit. 'no longer to be found fault with,' i. e. which go beyond what might be made light of or refused.

165. κλητούς, 'chosen men.'

167. εἰ δ' ἄγε, see I. 302. τοὺς seems to be a Relative, of δέ being the apodosis; but see § 47, 3. ἐπιόψομαι, 'will look over,' 'choose'; so Od. 2. 294 τῶν μὲν τοι ἐγὼν ἐπιόψομαι ἢ τις ἀρίστη.

171. εὐφημήσαι, *linguis favere*, = 'to observe silence.' The word does not occur elsewhere in Homer.

176. ἐπαρξάμενοι δεπάεσσιν, 'pouring in first drops into the cups all round.' These first drops were emptied in libation, and the cup was then filled. ἐπί means going 'over' or 'round' the company, as in ἐποίχεσθαι, &c. ἀρξάμενοι signifies the offering in sacrifice of a 'first portion' of anything (see Riddell and Merry on Od. 3. 340).

180. δειδύλλον, 'glancing,' giving meaning looks.

181. πειρᾶν, with ἐπέτελλε.

182. τῷ, Ajax and Ulysses, who are the envoys proper.

184. μεγάλας φρένας, 'the proud heart'; cp. the phrase μέγα φρονέων.

187. ζυγόν, 'bridge,' where the pegs (κόλλοι) were to which the strings were fastened.

189. κλέα ἀνδρῶν, 'the famous deeds of men': Plur. as I. 115.

191. δέγμενος, 'waiting,' apparently to take up the song: so the Muses sang ἀμειβόμεναι (I. 603). ὅποτε, with δέγμενος, cp. 2. 794.

192. προτέρω, Comparative of πρόσω, 'forward.'

194. αὐτῇ, 'as it was,' still in his hand.

196. δεικνύμενος, 'with a gesture of welcome.'

197. ἦ τι μάλα χρεώ, 'surely there is some great need,' i. e. 'you must be bringing some very pressing message.' Or the meaning may be simply, 'it must indeed be so,' i. e. you must be dear to me, since you are so even in my wrath.

203. ξωρότερον, 'a more potent (lit. vigorous) draught.'

206. ὁ γέ, 'the other,' sc. Achilles. ἐν πυρὸς αὐγῇ, 'where the fire-light fell': no other light being in use.

214. ἄλός, Gen. of *material*, § 39, 4.

219. τοίχου τοῦ ἑτέρου, 'by the other wall,' Gen. of *place*.

220. θυηλάς, the first-fruits of the sacrifice.

223. Ajax nodded to Phoenix, but Ulysses determined to speak first himself.

224. δίδεκτο, 'pledged,' cp. 4. 4.

225. οὐκ ἐπιδευεῖς, sc. εἰσί, 'they (men) are not in want,' = there is no want. A vague Nom. is understood, as in φασί, 'men say.'

228. The original reading was doubtless ἐπήρατα Φέργα, cp. 5. 429., 8. 453.

230. ἐν δοιῇ, sc. ἐστὶ, 'the case is in doubt.' σωσόμεν κ.τ.λ. 'with regard to saving the ships or their perishing,' i. e. whether we shall save the ships or lose them. νῆας serves as Object to σωσόμεν, and Subject to ἀπολείσθαι. The Inf. σωσόμεν is perhaps an Aor., § 9, 3.

231. δύσσει δλκὴν, 'put on prowess,' as though it was a garment or piece of armour, i. e. make ready to exert your strength.

235. σχήσεσθαι, 'that they will be kept back.'

ἐν νηυσὶ . . πεσέεσθαι, here of the Trojan attack, as 13. 742; elsewhere of the flight of the Greeks, as 2. 175., 12. 126.

241. στεύται, see 2. 597., 3. 83.

243. ὀρινομένους, 'driven about,' 'confounded': cp. 8. 183.

245. εἰη, Opt. of the further consequence, in contrast to ἐκτελέσωσι. Possibly however we should read εἰη: cp. 7. 340.

248. ἐρύεσθαι ὑπό, 'to save from under.'

250. κακοῦ may be taken with μῆχος, as well as with ἄχος: 'There will be no device for (no way of treating) mischief done, so as to find a cure for it': the construction being like 7. 409 οὐ γάρ τις φειδῶ νεκύων κατατεθνηῶτων γίγνεται . . μελισσόμεν. This suits the order of the words better than to make κακοῦ depend only on ἄκος (with most editors). ἔστ' (proparox.), as La Roche points out, must be ἔσται, which also suits the sense better than the Present: for Ulysses does not mean that every evil is incurable, but that this one *will be* so.

πρίν, 'beforehand,' i. e. before the mischief is done.

255. μεγαλήτορα θυμὸν ἴσχειν, 'keep in check thy lofty spirit': cp. l. 109 μεγαλήτορι θυμῷ εἴξας.

261. ἄξια, 'sufficient,' outweighing the wrong done, cp. 8. 234.

262. εἰ δέ, with an Imper., as in l. 46. καταλίξω, Aor. Subj.

263. ἐν κλισίῃσι, i. e. of things already in his possession: when Troy is taken (l. 277) he will add much more.

264-299 repeat ll. 122-157 with little change.

279. νηήσασθαι, 'you may heap up,' Inf. for Imper.

300. ἀπήχθετο, Aor., 'has become hateful,' see on 6. 140. μᾶλλον, 'all the more' (for his offers), 'more than ever'; so in the recurring phrase ἐχολώσατο κηρόβι μᾶλλον (Il. 21. 136, Od. 9. 480, &c.): cp. Od. 2. 202 ἀπεχθάνεαι δ' ἔτι μᾶλλον, 'you only get yourself more hated.'

303. σφι, 'with them,' among them, in their eyes. For μάλα before μέγα see § 55, 2.

309. τὸν μῦθον. The Art. stands as antecedent to ἧ περ: 'the thing which I mean,' &c.

ἀποειπεῖν, 'to speak out,' cp. 7. 416., 23. 361., Od. 1. 373., 16. 340.

311. τρύζητε, 'murmur.'

316. οὐκ ἄρα τις . . ἦεν, 'there is not after all,' Impf. as 4. 155.

317. μάρνασθαι, after οὐ χάρις (ἐστὶ), 'there is no matter of thanks

in fighting,' i.e. there is no gratitude. With οὐ χάρις, cp. οὐ νέμεσις (3. 156), &c.

318. μένοντι, 'for one who stays behind,' cp. ὅπισθε μένων (l. 332).
μάλα, = 'ever so much.'

320. This line is perhaps an interpolation. It certainly does not bear on the conduct of Agamemnon, which is the main subject.

321. περίκειται, 'advantage is laid up.' περί as in περίειμι, 'excel,' περιγίνομαι, 'get the better.'

ἐπεὶ πάθον, 'after I have suffered,' = 'although I have suffered.'

322. πολεμίζειν, 'for fighting,' as the *means* or *condition* of war.

325. ἴανον, 'passed the night.' The original meaning of ἴανω is not 'to sleep' (it never implies actual sleeping), but 'to dwell,' 'lie,' esp. in a military sense, 'to be quartered,' 'posted.' So the Aor. ἔεσα (i. e. ἔφεσα).

327. ὁάρων ἔνεκα σφετεράων, 'for *their* wives'; Achilles is thinking of Helen (cp. l. 339), but chooses to speak in general terms, as though her case did not differ from that of other wives in Troy. σφετεράων can only refer to ἀνδράσι: it is an emphatic Possessive—'their wives, not ours.' For this use of the Reflexive Pronoun cp. 6. 500 αἱ μὲν ἔτι ζώντων γόνον Ἔκτορα ᾧ ἐνὶ οἴκῳ.

333. διὰ . . δασάσκετο, Tmesis. The representation of Agamemnon dividing the spoil at his own will does not agree with what is said elsewhere: cp. especially 1. 161, 162—

καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλείς,
ᾧ ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν,

where the point is that Agamemnon is taking away what he did not give—what was given by the 'sons of the Achaeans'; and so 16. 56—

κούρην ἣν ἄρα μοι γέρας ἔξελον νῆες Ἀχαιῶν
δοῦρὶ δ' ἐμῷ κτεάτισσα, πόλιν εὐτείχεα πέρσας,
τὴν ἀψ' ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων.

Cp. also 1. 127, 368, and (for a different account) 11. 704. On such a point, however, a discrepancy or inaccuracy in a passionate speech does not prove much. Achilles may mean that the spoil was divided at the will of Agamemnon.

334. ἄλλα δ' . . βασιλεύσι, subordinate in sense to τοῖσι . . κείται; the whole sentence being = 'the other prizes which he has given to chief warriors and kings are assured to them': cp. l. 144.

337. δεῖ. This is the only instance of the word in Homer.

339. ἦ οὐχ, 'was it not simply for Helen?'

342. τὴν αὐτοῦ, 'his own.' But this use of αὐτός is unsupported: we should probably read ἣν αὐτοῦ, cp. 10. 204.

345. οὐδέ με πείσει is parallel in sense to εὖ εἰδότες, = 'I know him well. and will not be persuaded.'

352. ἴσχειν, 'to check,' 'hold back.'

353. οὐκ ἐθέλεισκε has an ironical tone, 'had no mind.' ἀπό, 'away from.' As to the superiority of Achilles cp. 7. 113 (note).

355. οἶον, generally taken either as an Adj., 'alone,' 'in single combat' (as if οἶος οἶον), or = ἅπαξ. It would make better sense if it could qualify ἐνθα, — 'there only,' 'there and no further': but there is no clear instance of such an adverbial use. ἔμμυνε, 'used to await.'

359. There is here a change of construction: after the Participles ῥέξας and νηήσας we expect a Verb such as πλεύσομαι, for which the more picturesque ὤψαι . . νῆας ἡμᾶς is substituted. The change is saved from harshness, however, by the clause ἐπὶν ἔλαδε προερεύσω, with which ῥέξας and νηήσας can be construed: cp. 8. 269.

364. ἐνθάδε ἔρρων, see 8. 239; cp. ἔρρέτω (*infra*, l. 377).

367. ἔλαχόν γε, 'got as my *share*,' in the general division: the γε points the contrast to γέρας, the *prize* which (as he here says) Agamemnon had given. See l. 333 (note).

374. οὐδὲ μὲν ἔργον, 'nor assuredly in a deed,' i. e. still less in action than in counsel. With ἔργον we must understand (out of συμφράσσομαι) some such word as πρήξω (Zeugma).

376. ἄλις δέ οἱ, i. e. 'let him be satisfied with having done it once': cp. Virg. *Æn.* 9. 140 *sed periisse semel satis est; peccare fuisset ante satis*. ἔκηλος ἔρρέτω, 'let him hold his peace (not try to persuade me) and go about his business.' For ἔρρέτω see on 8. 239.

378. ἐν . . αἴσῃ, 'in the share or place of —,' i. e. 'as of the value of —.' The exact meaning of καρ-ός can only be guessed at. If it is connected with κείρω, it may mean a 'paring,' 'scrap,' 'chip,' &c.; cp. the Lat. *floci facere*. In any case the meaning is 'I care for him not a jot.'

381. This is the only mention of Egypt in the Iliad.

387. ἀπό . . δόμεναι, 'pays back,' 'pays for,' i. e. suffers due punishment for. The words do not refer to any sort of restitution or apology, but to the defeat which was the just penalty of Agamemnon's wrongdoing.

392. βασιλεύτερος. This seems an angry or scornful echo of Agamemnon's words, l. 160 ὅσσον βασιλεύτέρός εἰμι: cp. 1. 186, 281.

393. σόωσι, cp. l. 424.

394. μάσσεται, 'will seek out,' perhaps a contemptuous word. The MSS. have γυναῖκα γαμέσσεται, see § 50, 2.

396. ῥύονται, 'defend,' hence (by a euphemism) 'rule over,' cp. 16. 542 ὃς Λυκίην εἵρυτο δίκησί τε καὶ σθένει φῖ: cp. also 6. 403.

399. ἔικυιαν, for *φεκυῖαν*, § 6, 1.

405. Πυθώ is the later Delphi. This is the only place in the Iliad where the temple is mentioned: see Od. 8. 80.

408. λείσστη. In this form the η has been shortened before the following vowel: cp. ἥψ and ἔψ, νῆός and νέός, &c.

410. με, governed by φερέμεν (cp. 2. 302 οὐς μὴ κῆρες ἔβαν θανάτοιο

φέρουσαι), 'that two fates are bearing me to the issue of death,' i. e. that my life may be ruled by one or other of two destinies. This is the only reference to a choice of destinies open to Achilles. In the first book Thetis only complains that his life is to be short.

413. ὤλετο, 'is lost.' The Aor. is used without reference to time, as in the statement of a general rule, see § 25, 2.

417. καὶ δ' ἂν . . παραμυθησαίμην, 'I should advise, am disposed to advise.' This use of the 1 Sing. Opt. is very rare in the Iliad.

418. δήτε, Fut. 'ye shall find'; in form it seems to be a Subj.

422. ἀπόφασθε, 'declare'; so in l. 649, cp. ἀποειπεῖν (l. 309).

τὸ γὰρ γέρας κ.τ.λ., i. e. it is the privilege of the γέροντες to hear such messages, and to take counsel about them.

424. σόφ. The spelling of this form and the corresponding 2 Sing. (l. 681) is uncertain. The Scholia on l. 681 say that Aristarchus gave both σαφς and σοφς: the Venetus has σόω here, σόης in l. 681: most MSS. have σόη, σόης (cp. σόωσι, l. 393). In both places the Opt. suits the sense rather better than the Subj. As the Verb is σαάω (from σάος, 'safe') the Opt. would be σαό-οις, σαό-οι, contracted σῶ-οις, σῶ-οι, thence by exchange of quantity σό-φς, σό-φ. See § 8, B, 3.

426. ἀπομηνίσαντος, see on 2. 772.

431. ἀπέειπεν, 'spoke out,' cp. l. 309; see also 8. 29.

433. περὶ . . δίε, see 5. 566 (note).

434. μετὰ φρεσὶ βάλλει, 'turn over in your mind,' 'debate,' hence 'intend.' But ἐν φρεσὶ βάλλει (l. 297) means 'attend to.'

437. ἔπειτα, 'in such case,' cp. 10. 243, Od. 1. 65, 84.

ἀπό, 'away from.'

440. ὁμοίου, originally ὁμοί-οο, § 19, 3. On ὁμοίους see 4. 315.

446. νέον, Adverb with ἤβωντα, 'newly come to manhood.'

447. There is some difficulty about the meaning to be given to the term Ἑλλάς here and in l. 478. Reading the two passages together, we should naturally take it to be the kingdom of Amyntor, from which Phoenix fled to Peleus king of Φθίη. It might also be taken to be the name of some wider district, within which the kingdom of Amyntor was situated. The only other mention of Amyntor Ormenides is in 10. 266, where his house is said to be at Ἑλεών: the only Homeric Ἑλεών being in Boeotia (2. 500). Later mythologists (Apollod. 3. 7, 7) placed Amyntor at Ὀρμένιον (in northern Thessaly), which in the Catalogue is under Eurypylus (2. 734); but this may be a mere guess from the patronymic Ὀρμενίδης. If it is right, we may suppose that in the ninth book Ἑλλάς has a wide sense, perhaps = northern Thessaly. This, again, may be easily combined with the statement of Aristotle (*Meteor.* 1. 14) that the original Hellas lay round Dodona and the Achelous. All that is clear, however, is that Ἑλλάς is not the same here as in the

Catalogue (2. 683), where it is one of the places in the kingdom of Peleus.

The family of *Amyntor* is not represented in the Catalogue. It belongs to the older pre-Trojan story, like that of *Oeneus* (2. 641).

448. *νείκεα πατρός*, 'quarrel with my father.'

449. *περιχώσατο*, 'was angered about'; cp. 16. 497 *ἐμεῦ περιμάρναο*: 17. 240 *οὐ τι τόσον νέκυος περιδείδια*. Some take *περί* in the adverbial sense, 'was exceedingly angered'; but the weight of usage seems against this.

452. *ἐχθήρει*, 'might take a dislike to.'

453. *δοῖσθεις*, 'guessing,' i. e. becoming aware.

455. *ἐφίσσασθαι*, Fut. Mid. of *ἐφ-ίζω*, 'that he should never seat, 'take on his knees': cp. Od. 16. 442 *καὶ ἐμὲ πτολίπορθος Ὀδυσσεὺς πολ- λάκι γούνασιν οἷσιν ἐφίσσάμενος κ.τ.λ.*

456. *ἐτέλειον*, Impf., 'were destined to fulfil.' The gods 'beneath the earth' punish violation of the moral law, esp. within the family: cp. Virg. *Æn.* 6. 608—

Hic quibus inuisi fratres, dum vita manebat,
Pulsatusve parens, et fraus innexa clienti, &c.

458-461. These four lines are not in any MS. of the *Iliad*. They come from Plutarch, *De aud. poet.* § 8, who says that Aristarchus left them out as unsuitable to the character of Phoenix. This is very improbable, as Aristarchus in such a case would have only marked the lines with the *obelus*. The lines do not fit very well into the context.

461. *ὥς μὴ .. καλεοίμην*, explanation of *δήμου φάτιν κ.τ.λ.* (the Opt. expressing the *wish* that was suggested): 'put in my mind the thought of what men would call me, how I must not be called a parricide' (so Hentze, *a. l.*).

463. *πατρός*, with *μέγαρά*, not Gen. absolute.

465. *αὐτοῦ*, explained by *ἐν μεγάροις*: cp. 6. 431 *αὐτοῦ μῖμν' ἐπὶ πύργῳ*.

470. *εἰνάνυχες*, Adj. with the meaning of an Adverb of *time*. *μοι ἄμφ' αὐτῷ*, 'round myself.' *νύκτας*, Acc. of *time*, 'during the nights.' As to *ἱανον* see on l. 325.

472. *αἰθούση*, the colonnade inside the entrance of the *αὐλή* or courtyard: cp. Od. 22. 449 (with Mr. Merry's note).

473. *προδόμῳ*, a portico at the entrance of the house.

478. *δι' Ἑλλάδος*, see l. 447.

482. *τηλύγετον*, see 5. 153. *ἐπί*, 'furnished with.'

484. *Δολόπεσσιν*, not elsewhere mentioned in Homer.

489. *προταμών*, i. e. giving you the first piece cut.

493. *ὅ*, 'that,' see § 48, 2.

498. *ἄρετή*, the most comprehensive word, 'worth,' 'power,' &c.

499. *καὶ* emphasises *τούς*, 'even they, surely' (*μέν*).

500. παρατρῶπιός, 'turn from their purpose': τρωπῶν is formed from τρέπω, like στραφάω, ναιμάω, from στρέφω, νέμω.

502. καὶ γὰρ κ.τ.λ., explaining λισσόμενοι: 'men pray—for there are such beings as Prayers' &c.

The description that follows is in accordance with the primitive habit of thought which regards every agency or influence as *personal* in its nature. Compare the passage about Ate in Il. 19. 91 ff.—

Πρέσβα Διὸς θυγάτηρ Ἄτη, ἣ πάντας δᾶται
 οὐλομένην τῇ μὲν θ' ἀπαλοὶ πόδες, οὐ γὰρ ἐπ' οὔδει
 πίλναται, ἀλλ' ἄρα ἥ γε κατ' ἀνδρῶν κρήατα βαίνει.

Cp. also the picture of Strife, Il. 4. 441 ff., and of such powers as Flight, Tumult, &c. (Il. 9. 2., 18. 535). In this instance the personification is drawn out with more detail than usual, and in a style that suggests *allegorising*—that is to say, a process in which the poet was fully conscious of the difference between the *thing* prayer and the *persons* that he was imagining. Whether such a mental process as this is one which can be attributed to a poet of the Homeric age is a difficult historical question. Mr. Grote at one time regarded the passage as allegorical, but afterwards changed his mind, being convinced 'that the idea of allegory in reference to the construction of the mythes was altogether inadmissible.' See Grote, *Hist. of Greece*, I. p. 570 (ed. 1846), with the note on p. 574 (ed. 1851), and Mill, *Dissertations and Discussions*, vol. ii. p. 305.

504. ἀλέγουσι, 'look to' the mischief Ate does.

508. αἰδέσεται, 1 Aor. Subj., 'shall respect.' ἔσπον λούσας, 'when they approach him.'

509. δέ, of the apodosis, as in l. 511. ὤησαν, gnomic Aor., § 25, 2.

515. Note the use of the Opt. to express an *unfulfilled condition*, § 30, 6.

518. ἔμπης, 'still.'

522. ἐλέγξῃς, 'put to shame,' viz. by not heeding them.

525. ὅτε κεν .. ἴκοι, the only instance of ὅτε κεν with an Opt.

529 ff. The Κουρήτες do not appear in the Catalogue, and the Aetolians are no longer under the family of Oeneus, which was now extinct (2. 638–642). Note the order of the narrative: the poet begins with the main fact, the war of the Curetes and Aetolians, and then goes back to its causes. So in 6. 158 ff.

534. δ, § 48, 2. θαλύσια, the sacrifice of the first-fruits of the year, the 'harvest-home' sacrifice.

538. δῖον γένος, 'offspring of Zeus,' applied to Artemis as Διὸς κοῦρη μεγάλαια (l. 536). Some refer it to the boar (as the Chimaera is called θεῖον γένος, 6. 180): but the order of the words is against this.

539. χλούνην, a word of unknown meaning.

540. *ἔθων* has the force of an Adverb, 'after its wont' (*εἰσθύτως*), cp. 16. 260 *οὓς παῖδες ἐμδμαίνωσιν ἔθοντες*.

541. *προθέλυμνα*, 'in layers,' i. e. so thickly that they overlapped as they lay; so of shields, 13. 130 *φράξαντες . . σάκος σάκει προθελύμνῃ*: cp. *τετραθέλυμνος*, 'made of four layers of hide.' In later poets (and perhaps in 10. 15) it is used as = *πρόρριζος*.

547. *ἀμφ' αὐτῷ*, 'over it,' viz. the boar.

552. The Curetes were the besiegers, according to l. 531: hence the *τείχος* mentioned here must be the fortification of their camp. The Greeks were at the time in the same position.

554. *οἰδάνει*, Transitive, 'causes to swell.'

557. *Εὐηνίη* is a Fem. patronymic, 'daughter of Euenus.'

559. *εἴλετο τόξον*, 'took up his bow,' viz. when Apollo took Marpessa from him (l. 564).

561. *τὴν δέ*, viz. Cleopatra. For the name given to commemorate the mother's story, cp. 'Megapenthes' son of Menelaus (Od. 4. 11), and 'Odysseus' (Od. 19. 407 ff.) The story of Alcyone as told by later poets seems to be unknown to Homer.

566. *ἐξ ἁρέων*, 'in consequence of the curses.'

567. *κασιγνήτοιο*. In the later form of the story Althaea had several brothers, who were killed by Meleager. *φόνιοιο*, 'on account of the slaughter,' with *ἀχέουσα*.

568. *γαῖαν . . ἄλοῖα*, the form of invoking the gods under the earth.

570. *πρόχην καθεζομένην*, 'sinking down on her knees.'

571. *δόμεν*, with *ἡράτο* and *ἄλοῖα*, 'that they should give.'

573. *τῶν δέ*, sc. the Curetes, with *θμαδος*.

580. *πεδίοιο* is a partitive Gen., like the Gen. of *material*.

ταμέσθαι is parallel in construction to *εἰλέσθαι*, instead of depending on it: cp. 3. 79, 80.

583. *κολλητάς*, 'knit together,' 'well made fast.' *σανίδας*, 'folding-doors.' *γουνούμενος*, lit. 'clasping the knees,' but here in the derived sense, 'as he entreated'; since Oeneus was outside the door of the room.

589. *βαῖνον . . ἐνέπρηθον*, Impf. 'were now mounting,' &c.

593. *ἄνδρας μὲν κ.τ.λ.*, subordinate in sense, 'how they slay the men,' &c. *ἀμαθύνει*, 'levels with the ground.'

594. *ἄλλοι*, 'others,' i. e. 'strangers': cp. 3. 301 *ἄλοχοι δ' ἄλλοισι θαμείν*, 6. 456 *πρὸς ἄλλης ἰστὸν ὑφαίνους*.

598. *εἷξας φ' θυμῷ*, i. e. not for the gifts, but moved by this appeal.

599. *καὶ αὐτῶς*, i. e. without them.

601. *κάκιον*, 'less well,' sc. than now, when you are offered gifts.

602. *ἐπὶ δόροις*, 'on the terms of receiving gifts.'

605. *τιμῆς*, generally taken to be contracted from *τιμήεις*, as *τιμήντα* (18. 475) for *τιμήντα*, *τεχνήσσαι* (Od. 7. 110) for *τεχνήεσσαι*.

608. *φρονέω*, nearly = *δοκεῖ μοι*, 'my mind is,' 'I choose.' *Διὸς αἴση*,

'in the award of Zeus.' The phrase generally means simply the 'destiny assigned by Zeus' (as 17. 321., Od. 9. 52), but here there is a play on the other sense of αἶσα, viz. 'estimation,' 'place in a scale of honour,' cp. ἐν καρδῇ αἶσῃ (l. 378).

609. ἥ μ' ἔξει, 'which (αἶσα) shall abide with me,' cp. 17. 143 ἥ σ' αὐτὸς κλέος ἐσθλὸν ἔχει.

613. Ἀτρεΐδῃ . . φέρων χάριν, 'doing the pleasure of Atreides.'

615. καλὸν τοι, 'it is well for you,' i. e. your duty rather is.

617. αὐτόθι, 'where you are.' λέξω, § 9, 3.

619. νεώμεθ', μένωμεν, Subj. of deliberation, § 33, 3.

620. ἐπ' ὀφρύσι νεῦσε, cp. 1. 528.

625. τελευτή, 'accomplishment,' i. e. result. μῦθοιο, 'of our speech,' i. e. of the message which we bring (τῇδ' ἔγ' ὀδῶ).

629. ἀγριον is predicative: 'has made his spirit cruel within him,' i. e. hardened his heart to be cruel. With θέτο, cp. 1. 637 θυμὸν . . θεοὶ θέσαν.

632. φονῆος, with ἰδέξατο, 'a man takes atonement from the slayer of his brother,' § 49, 9.

636. δεξαμένην (the reading of the best MSS.) is to be taken directly with ἔρητύεται, neglecting the more obvious construction with τοῦ. Cp. 10. 188., 14. 141., Od. 23. 206. The common reading is δεξαμένου.

640. ὑπωρόφιοι, 'under thy roof,' and therefore having the right to αἰδῶς which attached to guests.

642. κήδιστοι, 'the most valued,' 'nearest.'

645. τι, with εἰσαο, qualifies the admission, = 'what you have said is all in a manner to my liking, but —'; cp. Od. 9. 11 τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἶδεται εἶναι, σοὶ δ' ἐμὰ κῆδεα θυμὸς ἐπετράπετο στονόεντα εἶρεσθ', i. e. 'everything is here to make me happy, but —.'

647. ἀσύμφηλον, Acc. Neut., seems to mean 'an insulting thing': but the derivation of the word is unknown. ἔρεξεν takes a double Acc.

648. μετανάστην, 'a sojourner,' one who has no rights of citizenship, and may therefore be outraged with impunity.

649. ἀπόφασθε, cp. l. 422.

654. ἀμφί, 'round,' 'in the neighbourhood of.'

655. μάχῃς, with σχήσεσθαι, 'will refrain himself from the battle.'

657. σπείσαντες. A libation was usual as a parting ceremony, cp. l. 712, also Od. 7. 138 ἔπνυμάτῃ σπένδεσκον ὅτε μνησαίαιτο κοίτου.

661. δῶτον, 'the flock.'

671. δειδέχατ[ο], cp. 4. 4.

673. μ', i. e. μοι, § 51, 5. πολύαινος, 'worthy of much praise'; or (as Buttm. *Lex.* s. v. αἶνος) 'of much wise speech.'

681. σόφης, see l. 424.

684. καὶ δ' ἄν . . παραμυθήσασθαι, the only instance of ἄν with an

Inf. in Homer: the result of turning l. 417 καὶ δ' ἂν . . παραμυθησαίμην into the *oratio obliqua*.

691. Ξηται, Subj. because the event is future, § 34, 2, c.

698. μή ὄφελος, 'would that you had not —': logically the μή belongs to λίσσεσθαι.

BOOK X.

THE tenth book, entitled *Δολωνεία*, forms a detached episode of the Iliad. During the night which follows the unsuccessful embassy Diomedes and Ulysses sally forth to reconnoitre the enemy's position. From the spy Dolon, who has been sent forth by Hector with a similar object, they hear of the newly come Thracian king Rhesus, whose horses and armour are of more than mortal beauty. They kill Rhesus with many of his followers, and ride the horses back to the Greek camp.

The relation of the *Doloneia* to the rest of the Iliad has long been matter of discussion. The Greek commentators mention a tradition (not noticed however in the oldest scholia) that it was originally a separate poem, and was inserted in its present place by Pisistratus. This tradition can hardly be thought to rest on any other ground than the intrinsic probabilities of the case: but it shows that these had excited the attention of ancient scholars. It is not likely, indeed, that the book ever existed as a separate poem: but that it is later than the bulk of the Iliad is almost certain. The following are the chief reasons for this opinion:—

1. The tenth book comes in awkwardly after the ninth. That there should be some episode to occupy the night before books xi-xvii is natural, and dramatically appropriate. But the ninth book satisfies this want completely. A second quite distinct episode interferes with the effect of the first.

2. The introductory part of the book is cumbrous, and out of proportion to the adventure of the two heroes. First Agamemnon and Menelaus are awake with anxiety: then they go and waken the other chiefs in succession—all being fully described (1-179). The chiefs then go together to visit the watch, and hold a council on the battlefield of the day before, to concert measures in the desperate position of affairs. Nestor proposes that some one should go and try to find out what the Trojans are doing. Diomedes volunteers to go, and chooses Ulysses as his companion (180-253). The real story of the book then begins.

3. There is no trace of Rhesus and his Thracians in any other part of the Iliad.

4. The language shows exceptionally numerous traces of later forma-

tion. Such are,—the Perfects in -κα from derivative Verbs, βεβίηκεν, παρῳκῶκεν, ἀδηκότες: the Aor. θήκατο (for ἔθετο, § 5, 2): the 3 Sing. Pres. μεθίει (l. 121): the Second Fut. Pass. μιγήσεσθαι (the only instance of the tense in Homer): the form νῦν (l. 105) in the sense of 'now.'

5. The examples of a post-Homeric use of the Article are more marked than in any other part of Homer: see esp. ll. 11, 97, 231, 277, 322, 408. The Prepositions have a more *abstract* meaning: as in πάντας ἐπ' ἀνθρώπους (l. 213), ἐν πάντεσσι πόνουσι (ll. 245, 279, cp. the note on 9. 143), ἐκ γενέης (l. 68). Other peculiarities are the adjectival use of οὐδέν (l. 216), and the form δεῖδω μὴ οὐ—(l. 39).

6. In one or two instances forms are clearly *pseudo-archaic*, i. e. are incorrect imitations of older forms. Such are the Opt. παραφθαίησι (see on l. 346), the Gen. or Dat. Sing. κράτ-εσφι (see on l. 156), the Subj. ἐπείγετον (l. 361): perhaps also σπείο (for σπείο) and τυθήμενος.

7. The vocabulary is peculiar¹. Among the ἀπαξ εἰρημένα are some technical terms for armour, &c., as καταῖτυξ, πῖλος, σαυρωτήρ, ἐπι-διφριάς (= ἄντυξ), ἑκταδίη (χλαῖνα), κτιδέη (κυνέη), λυκίη. Others of significance are, φύξις (ll. 311, 398, 447), διοπτήρ, 'a spy,' and διοπτεύς, ἀβροτάζω, ἀηθέσσω, δραίνω, δέελος. We may add ὄπλα in the sense of 'arms,' which is only found in Il. 18. 613., 19. 21. Some words in this book are common in the Odyssey, but not found in the Iliad: as δόσις, φῆμις, δαίτη, δόξα: to which may be added the rarer ἑωτέω, ἀδηκότες, ὀρφναίη (νύξ), and the forms εἶσθα and τοῖσδεσσι.

8. The style and tone of the book is unlike that of the Iliad. It is rather akin to comedy, not in the vein which sometimes appears in the Iliad (e.g. in the Olympic scenes), but of a rough, practical kind. The whole incident has the character of a farcical interlude, and as such it is out of harmony with the tragic elevation of the Iliad.

4. δρμαίνοντα, 'stirring,' 'turning over': so l. 28 'stirring up' war.

6. ἀθέσφατον, an epithet of rain, cp. 3. 4.

8. στόμα, the 'edge' or 'front' of war, as 19. 313 πολέμου στόμα δύνεμαι αἱματόεντος. This sense appears in 14. 36 ἥϊόνος στόμα μακρόν, 'the long line (or edge) of a beach.'

13. The only other mention in Homer of the σύριγξ and the αὐλός is in the Shield of Achilles, 18. 495, 526, in a scene where they are much more in place than here.

15. προθελύνους, 'in bunches, handfuls,' lit. 'in layers': unless the word here has its post-Homeric sense, 'out by the roots,' see the note on 9. 541.

16. Διτ, Dat. because the tearing of hair was a form of appeal to Zeus: cp. the phrase Διτ χεῖρας ἀνασχεῖν, 6. 257.

¹ See Düntzer, *Hom. Abhandl.* p. 322.

18. Join *πρῶτον ἀνδρῶν*, 'to Nestor before any other man.'
19. εἰ, 'to see if,' 'in the hope that he might —.'
25. The statement in l. 1 that all were asleep except Agamemnon is now corrected: Menelaus also could not sleep. So of Nestor, l. 96.
26. μή τι πάθουεν, to be taken with *ἔχε τρόμος*.
34. *ἔντα* is inaccurate: Agamemnon had not put on his armour, only a cloak of lion's skin over his chiton. The Homeric warriors only wear armour when actually fighting.
38. *Τρώεσσιν*, 'for the Trojans,' i. e. to be spy on them.
44. *ἐρύσσεται*, 1 Aor. Subj. 'will shelter.'
47. *αὐδήσαντος*, 'from one that told it,' 'from voice of man.' Elsewhere *αὐδάω* means to 'raise the voice,' 'speak' (Lat. *loquor*, not *dico*).
48. *ἐπ' ἡματι*, 'with a day,' i. e. belonging to one day, 'as a day's work'; *ἐπί* as in the compound *ἐφημέριος*.
50. αὐτως, 'by himself,' with no divine help to explain it.
56. *ἱερὸν τέλος*, perhaps 'the strong band'; see on 5. 499.
- 57-59. Reference to the account of the watch, 9. 80 ff.
61. *πῶς γάρ* —, a form used when the question goes abruptly to the reason of a speech: 'which do you command? Am I accordingly to stay or go,' &c. Cp. 1. 123. Cobet, however, is probably right in preferring *πῶς τάρ* (*Misc. Crit.* p. 322).
- μύθος*, 'by your word'; i. e. 'what is the drift of your *μῦθος*.'
62. *μένω*, Subj. 'am I to stay'? So *θέω* in l. 63.
67. *ἐγρήγορθαι*, Pf. Inf. Mid., cp. *ἐγρήγορθε*, 7. 371.
68. *ἐκ γενεῆς*, 'by descent,' epexegetis of *πατρώθεν*.
69. *μεγαλίζω*, 'make much of your favours,' i. e. 'be grudging or fastidious.' Cp. Buttmann's discussion of *μεγαίρω* (*Lexil.* s.v.).
74. *παρά*, 'beside' the tent, not within it: so Diomedes, l. 151.
82. οὗτος, with the 2 Sing., 'who are you there that come —?'
91. *πλάζομαι*, in the literal sense, 'I am wandering about.'
96. *δραίνεις*, a Desiderative, 'art for doing.'
97. *τούς*, the later use of the Art., see ll. 231, 277, 322, 408.
98. *ἀδικότες*, 'wearied.' *ὑπνω*, not 'sleep,' but 'sleepiness.'
100. *μή πως*, 'whether they may not —.'
111. *εἰ τις . . καλέσειεν*, a command put in the form of a wish or suggestion, cp. l. 222.
115. *νεικέσω*, 1 Aor. Subj., 'I will reproach,' § 20, 1. Join *νεικέσω ὥς εὔδει*, 'reproach that he thus sleeps,' i. e. 'with sleeping:' cp. 1. 211
123. *ἐμὴν ὁρμήν*, 'an impulse from me,' my initiative.
124. *μάλα*, with *πρότερος*, 'actually before me.'
127. *ἴνα γάρ*, 'where in fact.'
129. οὕτως, 'it being so,' 'if it is as you say.'
133. *φοινικέουσσαν* must be scanned as four syllables, with synizesis of *oe*.

139. *περὶ φρένας*, cp. the note on I. 103.

141, 142. *τίφθ'*.. *ἵκει*, lit. 'on what account do you thus wander, in respect of which need has so much come?' i.e. 'what is this need, so great that you wander?' The form of the sentence is nearly the same as 4. 32 *τί... ἴδσσα κακὰ βέζουσιν, δ' τ' ἀσπερχές μενεαίνεις* (see the note). Thus *δ' τι δὴ χρεῶν τόσον ἵκει* = 'I ask because the need has become so great [that you *do* wander].'

But possibly *δ' τι... ἵκει* is a second direct question; the indirect form being used as in Od. I. 170 *τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἦδὲ τοκῆς; ὀπποίης τ' ἐπὶ νηὸς ἀφίκεο*; If so, we should probably read *δ' τι δέ*, or *δ' τι τε*. See also I. 409, with the note.

153. *ἐπὶ σαυρωτήρος*, 'so as to stand on the butt-end.'

156. *κράτεσφι* is apparently meant to be Dat. Sing., see § 40. It is not formed correctly on the analogy of *στήθεσφι*, *ὄχεσφι*, &c., since the stem is not *κράτεσ-* (cp. the Gen. *κρατ-ός*, Dat. *κρατ-ί*, &c.). It is probably 'pseudo-archaic,' i.e. an imitation (not a genuine survival, or even an unconscious extension) of the Case-forms in *-φι*.

160. *θρωσμή πεδίσιον*, 'the springing of the plain,' i.e. the rising ground.

164. *σχέτλιος*, properly 'cruel,' 'hardhearted,' is a playfully ironical way of expressing admiration: 'hard art thou, old man' (Lang).

166. *ἔπειτα*, 'in that case,' viz. if you were to cease from toiling.

173. Cp. the use of this phrase in Hdt. 6. 11 *ἐπὶ ξυροῦ γὰρ ἀκμῆς ἔχεται ἡμῖν τὰ πράγματα... ἡ εἶναι ἐλευθέροισι ἢ δούλοισι*. For the Inf. *βιώναι* cp. 9. 230 *ἐν δοιῇ δὲ σωσέμεν ἢ ἀπολέσθαι κ.τ.λ.*

181. *οὐδέ*, the *δέ* of the apodosis, after *οἱ δ' ὅτε* —.

182. *ἐγρηγορτί*, 'on the alert,' from the Pf. *ἐγρήγορα*, an unusual formation.

183. *δυοσρήσωσιν*, Aor., 'are disturbed in their watch.'

187. *τῶν*, with *βλεφάροιν*, 'from their eyelids.'

188. *νύκτα*, Acc. of *duration* of time.

φυλασσομένοισι, Dat. with *ὑπνος ἀπὸ δόλῳ*, as *σφίσι* in I. 186; the possible construction with *τῶν* being neglected, cp. 9. 636.

189. *ὀππότε*.. *ἀτοίεν*, = 'in case they should ever hear,' 'against the time when they should hear,' cp. 2. 794 *δέγμενος ὀππότε κ.τ.λ.* *ἐπὶ* goes with *λόντων*, 'coming on,' 'attacking': or possibly with *ἀτοίεν*, but *ἐπαίω* is not found in Homer.

191. This line is wanting in some of the best MSS.

195. *κεκλήατο βουλὴν*, Acc. of the *terminus ad quem*, an exceptional use, see § 37, 6.

199. Repeated from 8. 491, but with a different meaning, being used here of the ground beyond the battle-field on the Greek side.

201. *ὀλλύς*, with *ἀπετράπετο*, = 'turned back from destroying.' *ὅτε* *δὴ* is also to be taken with *ἀπετράπετο*.

206. εἰ τινά που κ.τ.λ., 'in the hope that he may slay.' ἐσχατόωντα, 'straggling.'

207. φῆμιν, 'talk.'

209. ἀπόπροθεν, 'far off,' viz. from their city.

212. ὑπουράνιον, 'extending under heaven,' i.e. as far as heaven reaches: cp. Od. 15. 349 εἰ που ἐτι ζώουσιν ὑπ' αὐγὰς ἡλείοιο—'anywhere that the sun shines': and the phrase ὑπ' ἡῶ τ' ἡέλιόν τε.

215. ἕκαστος δώσουσι, the usual distributive use of the Sing. ἕκαστος, but somewhat awkwardly combined with τῶν πάντων: 'they, each of them all, will give.'

217. δαῖται are the regular common meals of the γέροντες, εἰλαπῖναι the special feasts. This part of the reward answers to the Attic σίτησις ἐν πρυτανείῳ.

222. εἰ τις .. ἄλλος, a wish, like l. 111.

224. For the Nom. ἐρχομένῳ cp. 3. 211 ἄμφω δ' ἐξομένῳ γεραράτερος ἦεν Ὀδυσσεύς. On τέ in gnomic sentences see § 49, 9.

226. βράσσων, Comparative of βραχύς, 'short,' hence 'poor,' 'feeble.' λεπτή, lit. 'thin,' the opposite of πυκνή.

238. σὺ δέ marks the opposition between the two clauses, although the Subject is the same: cp. 1. 191, &c.

243. ἔπειτα, 'then,' = 'that being so.'

244. πρόφρων is the predicate, sc. ἐστί, ἀγῆνωρ being only a constant epithet of θυμός.

247. νοστήσασμεν, 'we may return,' a rare use of the Opt. without ἄν or κέν: cp. l. 557.

252. παρῳήκεν is the reading of Aristarchus: the MSS. generally have παρῳήκεν. The phrase πλέων νύξ τῶν δύο μοιράων is difficult. 'More than two-thirds' (Faesi) is in too obvious contradiction to τριτάτῃ δ' ἐτι μοῖρα λείπεται. The explanation adopted by Ameis—'most of the night, namely (consisting of) two thirds'—is difficult in grammar, but is probably right. The division into three parts was well recognised, cp. Od. 12. 312 ἦμος δὲ τρίχα νυκτὸς ἔην. On the Art. see § 47, 2, d.

263. ἐντέτατο, cp. 5. 728.

264. ἔχον, 'held fast,' = 'were fastened.'

265. πῖλος, 'felt,' with which the helmet was lined.

266. There was an Ἐλεών in Boeotia, see 2. 500: but there may well have been other places of the name. As to Amyntor see 9. 447 (with the note). Ἀμύντορος is governed by δόμον in the next line.

268. Σκάνδειαν, Acc. of the *terminus ad quem* of the motion implied in δῶκε: as 7. 79 σῶμα δὲ οἶκαδ' ἐμὸν δόμεναι πάλιν, Od. 15. 367 τὴν μὲν ἔπειτα Σάμηνδ' ἔδοσαν. Aristarchus read Σκάνδειάνδ', perhaps rightly.

273. κατ', to be taken with λιπέτην (Tmesis).

277. ὄρνιθ[ι], 'at the omen of the bird.'

280. φίλαι, cp. 5. 117.

281. ἐπικλείας (contraction for ἐπικλε-ίας), sc. ἡμέας. On the Acc. see 2. 113 (note).
286. πρό, 'ahead of,' 'on in front.' The story has been told in 4. 376-398, 5. 800-808.
292. ἦν, see 6. 94. The ι is treated as long, and this was probably the original quantity, cp. 11. 36.
300. ἀμυδὺς κικλήσκeto, 'called together.'
303. ὑποσχόμενος τελίσσει, 'promise and accomplish.'
304. δάφν' ἐπι, 'with, on the terms of, a gift,' cp. 9. 602.
311. φύξιν, 'flight,' a word only found in this book (Il. 398, 447).
324. ἀπὸ δόξης, 'away from expectation,' 'disappointing.'
326. μέλλουσι . . . βουλεύειν, 'are likely to be holding counsel.'
330. μὴ μὲν . . . ἐποχήσεται. For μὴ with the Indic. in *oaths*, cp. 9. 133.
344. πεδίοιο, partitive Gen., like ὁδοῦ in 4. 382.
346. παραφθαίησι. This is the best attested reading: it is meant for an Opt., the -σι being added in imitation of the Subj. in -ησι (for -η). Thus it is a 'pseudo-archaism.'
350. ἀφραδίῃσιν, 'in heedlessness.'
351. ὅσον τ' ἐπί, 'the distance over which —.' οὔρα, lit. 'limits,' 'measures,' heteroclite Plur. of οὔρος or ὄρος. The 'measure of a mule' is taken to be the length of furrow which it makes before stopping to turn: cp. the later Greek πλέθρον, lit. 'turning' (πέλω), Lat. *vorsus*. Cp. Od. 8. 124.
353. νεοῖο, 'over fallow'; Gen. as in πεδίοιο διώκεισθ, &c.
355. ἔλπετο, 'he flattered himself.'
356. πάλιν, 'backwards,' i. e. having given a contrary order.
357. δουρηνέκες, 'a spear-throw,' 'as far as a spear carries.'
358. λαυσηρά, predicative, 'plied his knees right quick.'
361. ἐπείγετον seems to be a Subj. with short Thematic vowel: if so, it is not formed correctly (§ 13, B), and is doubtless a pseudo-archaism (see on l. 346). If it is meant as an Indic. the change to the Subj. προθήησι is very harsh.
364. λαοῦ, viz. the Trojans. διώκετον, irregular form for ἐδιωκέτην.
365. μιγήσεισθαι, the only Second Fut. Pass. in the Iliad.
368. φθάσει ἐπευξόμενος, 'should be beforehand in making the boast,' = πρότερον ἐπεύξαιτο.
370. κικήσομαι, 'will reach,' i. e. strike.
375. βαμβάλων, 'staggering,' reduplicated from βαίνω: or (perhaps better) 'stammering.'
- 378-381. Cp. 6. 46-50.
390. γυῖα, Acc. § 37, 4.
391. ἀτησι, 'befooling.'
394. θοήν. The epithet 'swift' is probably suggested by the sudden-

ness with which night comes on, especially in a southern climate. We must consider that 'Night' meant the actual darkness, spread over the sky after sun-set, and withdrawn again at dawn.

398. *βουλευούσι μετὰ σφίσιν οὐδ' ἐθέλουσι*. So Aristarchus read, making Dolon repeat the words of Hector (l. 311) without change of Mood or Person. The best MSS. have *βουλευοῖτε* and *ἐθέλοῖτε*. With this reading *σφίσιν* must be of the Second Person, 'take counsel among yourselves'; a use of the Reflexive Pronoun which is never found in Homer, except perhaps with the Adj. *ἑός, ὅς*. The use of the Opt. in *oratio obliqua* is also un-Homeric. The change was doubtless made because it was thought that Dolon when speaking of the Greek army to two Greeks must use the Second Person. In this case, however, the Third Person is quite as natural, since Ulysses and Diomedes, to whom he is speaking, are not with the Greek army at the time.

403. *ὀχέεσθαι*, 'to be carried' [in a chariot drawn by them]; i. e. they are hard to tame and drive.

409. *ἄσσα τε κ.τ.λ.* The change to the indirect form of question may be defended by Od. i. 171 *ὅποιός τ' ἐπὶ νηὸς ἀφίκεο*; But it is very possible that lines 409-411 are wrongly repeated from ll. 208-210. They are not noticed in Dolon's answer.

416. *φυλακάς*, Acc. by attraction to the Relative clause *ὃς εἶπαι*.

417. *κεκριμένη*, 'told off,' posted expressly as a watch.

418. *οἷσιν ἀνάγκη*, 'who needs must,' as they are defending their homes, cp. l. 422. *Τρώων* is emphatic, opposed to *ἐπικούροι*.

424. *πῶς γάρ* —, 'nay, how —'? But we should probably read (with Cobet) *πῶς τάρ*, see l. 61. Some MSS. have *πῶς τ' ἄρ*.

428. *πρός* with the Gen. means 'in the direction of,' without implying motion either *to* or *from*.

429. The *Δέλεγες* and *Καύκωνες* are not in the Catalogue.

431. *Ἰπποκορυσταί*, see 2. 1 (note).

434. *οἷδε*, used adverbially, 'here are the Thracians.' Rhesus and the Thracians are not mentioned in the Catalogue, or elsewhere in Homer.

437. The Nom. is used as a kind of exclamation, cp. i. 231., 2. 353.

442. *πελάσσετον*, Aor. in -σον, § 9, 3.

447. *μοι*, *Dat. ethicus*, used ironically.

456. *φασγάνῃ ἀΐξας*, cp. 8. 88.

463. *ἐπιδωσόμεθ'* is the reading of Aristarchus; most MSS. have *ἐπιβασόμεθ'*. From 22. 254—

ἀλλ' ἄγε δεῦρο θεοὺς ἐπιδώμεθα, τοὶ γὰρ ἄριστοι

μάρτυροι ἔσσονται καὶ ἐπίσκοποι ἀρμονιάων,

it may be inferred that *ἐπιδωσόμεθα* = 'we shall call to witness,' though this meaning is not very suitable here. *ἐπιβασόμεθ'* is not strongly supported by Od. i. 378 (= 2. 143) *ἐγὼ δὲ θεοὺς ἐπιβώσσομαι αἰὲν ὄντας*, since it there means 'I will call to my aid.'

466. δέελον δ' ἐπὶ σῆμά τ' ἔθηκε. The sense is clear, viz. that he put a mark at the place (ἐπὶ), to guide him to the tree on which the arms were. δέελος is doubtless for δήελος, an older form of δῆλος, which occurs once in Homer (Od. 20. 333); cp. εὐ-δέιελος, 'clearly seen' (Od. 2. 167), which should probably be written εὐδῆελος. The reading in the text, however, cannot be right, as τε has no meaning (§ 49, 9), and is in an impossible place. Possibly it should be simply struck out: the hiatus in σῆμα ἔθηκε is harsh, but not entirely without parallel (Od. 5. 135., 24. 209, 430).

475. ἐπιδιφριάδος, apparently the same as the ἀνρυξ or 'rail.'

476. προπάροιθεν, 'beforehand' (of time).

479. πρόφερε, 'bring out,' 'show': cp. Od. 6. 92 τοῦς ἔριδα προφέρουσαι, = 'in keen rivalry.'

480. μέλεον, 'idly,' an Adverb, as 16. 336 μέλεον δ' ἠκόντισαν.

482. τῷ, i. e. Diomede.

483. ἐπιστροφάδην, 'turning from one to another.'

485. ἀσημάντοισιν, cp. 15. 325 σημάντορος οὐ παρεόντος.

487. ἐπόχετο, 'went over or round' [destroying]. :

489. πλῆξε, Opt. of indefinite frequency, § 34, 1, b.

493. ἀήθεσσον, 'were unaccustomed.'

495. τὸν τρισκαιδέκατον, 'him for the thirteenth.'

496. κακὸν ὄναρ, 'an evil sort of dream,' i. e. not a dream at all, but the real Diomede: a good example of oxymoron.

497. τὴν νύκτα, 'for that night.' But neither the Article nor the Acc. of *duration* is in place here. This line is probably spurious.

499. σὺν δ' ἤειρεν, 'he coupled them,' 'harnessed them together': cp. 15. 680 ἐπεὶ ἐκ πολλῶν πίσυρας συναίρεται ἵππους, also the derivative συνήορος, 'yoke-fellow.' He must at the same time have *bridled* them (perhaps this is implied by the word συναίρω), and mounted one: cp. 11. 514, 527.

502. πφαύσκων, 'as a signal,' to let him know that he had the horses ready.

505. ῥυμοῦ, 'by the pole.' An ancient chariot was of small size; probably it did not give more than standing-room for two men. Still the idea of carrying a chariot back to the Greek camp was an over-bold one, which the poet did well not to represent as carried out.

506. ἡ κ.τ.λ. This is the second member of the double question, answering to ἡ δ γε (l. 504): the clause ἡ ἐκφέροι being only a subordinate alternative to ῥυμοῦ ἐξερύει. Cp. 6. 378 ff.

τῶν, Art. of contrast, 'should slay *instead* more Thracians.'

511. μή expresses *warning*, § 29, 5.

512. Join θεῶς ὄπα, cp. 2. 182.

513. ἵππων ἐπεβήσето, 'mounted the horses' (i. e. one of them): elsewhere the phrase means 'mounted the chariot.' The want of a distinct

term helps to show that riding was still unfamiliar. Besides this place, it is mentioned in Il. 15. 679 ff., in the description of a show performance called *κεληρίζειν*, and in Od. 5. 371, where Ulysses bestrides a plank, *κέληθ' ὡς ἵππον ἐλαύνων*. But it never appears as a thing in ordinary use.

515. *ἀλαοσκοπὴν*, 'a blind look-out,' = 'failure to look out.' The renderings 'vain watch,' or 'careless watch,' rather miss the point of the oxymoron, viz. that *ἀλαοσκοπή* is the *opposite* of *σκοπή*, meaning therefore no watch at all. The Ven. (A.) has *ἀλαὸς σκοπήν*.

516. *μετὰ .. ἐπουσάν*, 'busy with.'

521. *φονῆσι*. This word is only used in the Plural, here and 15. 633. It has a more concrete sense than *φόνος*; 'the *act* or *circumstances* of slaying.'

524. *θυνόντων*, 'as they came in hot haste.'

528. *ἔναρα*, of Dolon, l. 458 ff.

531. This line is wanting in some of the best MSS. It occurs in 11. 520, where it is more appropriate.

534. *ψεύσομαι ἢ ἔτυμον ἔρέω*; shall I deceive (i.e. be wrong) or speak the truth (be right)? The doubt refers not to the next line, but to the hope expressed in l. 536, that the horses heard may prove to be driven by Ulysses and Diomedes. *κέλεται δέ με θυμός* is an apology for speaking when he was not sure. The line occurs also in Od. 4. 140.

535. *ἀμφί*, because the sound was in *both* ears: cp. 2. 41, also the note on 1. 103.

537. *ἔλασαίατο*, 'may have driven': cp. l. 538, also Od. 21. 395.

538. *μή τι πᾶθωσιν*, 'lest they have suffered,' cp. 1. 555.

544. Cp. 9. 673.

547. For the Nom. cp. l. 437.

548. *οὐδέ τί φημι*, as we should say, 'and may claim that —.'

557. *δωρήσαιτο*, 'can bestow'; for the Opt. cp. Od. 3. 231 *ρεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σώσσαι*—of which passage this seems to be an imitation.

πολὺ φέρτεροί εἰσι, sc. the gods: cp. Od. 22. 288 *ἀλλὰ θεοῖσι μῦθον ἐπιτρέψαι, ἐπεὶ ἢ πολὺ φέρτεροί εἰσι*.

559. *τὸν δέ σφιν ἀνακτα*, 'but their master'; Art. of contrast, § 47, 2, b.

571. *ἱρόν*, 'a sacrifice,' at which the arms were to be dedicated: elsewhere the Plural (*ιερά* or *ἱρά*) is used in this sense. For *ἱετομασσαίατο*, used of providing a sacrifice, cp. 19. 197., Od. 13. 184 (Hentze). Others (as Heyne) take *ἱρόν* to be 'an offering,' *ἀνάθημα*. The custom of dedicating arms is not elsewhere found in Homer.

573. Acc. of *part*, § 37, 4. *ἀμφί*, because *both* thighs are meant: cp. 1. 535, also 6. 117.

577. λίπ' ἐλαίῳ. In this phrase λίπα is apparently an Adverb in -α (related to λιπαρός as κάρτα to καρτερός, λίγα to λιγυρός, &c.), meaning 'richly,' 'thickly.'

BOOK XI.

THIS book begins the last of the three great days of fighting which test the ability of the Greeks to do without Achilles. It relates the earlier part of the battle, which however is decisive of the issue. The leading champions on the Greek side—Agamemnon, Diomedes, Ulysses—besides heroes of the second rank (Machaon and Eurypylus), are wounded and forced to quit the field. After this the changing fortunes of the next four books only delay the inevitable catastrophe.

The book is entitled Ἀγαμέμνωνος ἀπιστία, a description which applies strictly to ll. 1-283. The profound discouragement manifested by Agamemnon in the two preceding books now disappears and for a time he is the one irresistible warrior. The Greek army, which at the end of the eighth book had been driven within the lines of the new fortification, is now drawn up outside the trench (45-55): the Trojans are on the field where they encamped. The battle is at first equal; then the Trojans are driven back to the Scaean gates (67-180). Hector is warned by Zeus to retreat until he sees Agamemnon leave the field (181-217). Agamemnon slays many Trojans, but at length is wounded, and retires to the ships (218-283). Hector again comes to the front of the battle, but is repulsed by Diomedes (284-367). Paris however wounds Diomedes with an arrow (368-400). Ulysses is left alone, and is presently wounded: Menelaus and Ajax come at his call, and he escapes to the ships (401-488). On the left of the battle, meanwhile, Hector has been fighting by the banks of the Scamander, opposed by Nestor and Idomeneus: and here Machaon is wounded by Paris, and goes back to the ships with Nestor (489-520). Hector, after doing great deeds in the same part of the battle, crosses over to oppose Ajax, who retires slowly (521-574). Eurypylus, who comes to his aid, is wounded by Paris (575-595).

The scene then changes to the camp. Nestor and Machaon are on their way thither when Achilles sees them, and sends Patroclus to enquire who the wounded man is (596-654). Nestor replies to Patroclus in a long speech (655-803), in which he relates a story of his own youthful prowess (670-762). He ends by advising Patroclus to entreat

Achilles, if he will not come himself, at least to send Patroclus and the Myrmidons (763-803). On the way back Patroclus is met by the wounded Eurypylus, and is persuaded to stay with him and cure his wound (804-848).

The main subject of the book is the ruin now manifestly coming upon Agamemnon and the Greek army, in obedience to the will of Zeus. As in the eighth book, all other divine agency is suspended. The Aristeia of Agamemnon is but the pause before the storm (cp. the speech of Zeus, ll. 186-194). The progress of defeat is marked in the first part of the book (down to l. 595) by the successive wounding of the chief Greek warriors. In the latter part it is emphasised by the speeches of Nestor and Eurypylus, and above all by the interest shown for the first time by Achilles, whose sudden intervention is a sign that we are now approaching the crisis of the story. Thus the narrative of the eleventh book forms the turning-point in the plot of the Iliad. It prepares us for the predetermined result of the earlier battles, from which Achilles with his contingent has held aloof, and thus leads the way to the later events, in which Patroclus first, and then Achilles himself, is the chief figure.

The sending of Patroclus (ll. 599-617) is so told as clearly to bring out this cardinal point in the structure of the Iliad. The exclamation of Achilles, that now the Greeks will come round his knees with supplications, since their need is sore beyond endurance (l. 609 f.), marks the approaching climax of the earlier part,—that, namely, of which the governing idea is the absence of Achilles and the consequent defeat of the Greeks. Again the remark, when Patroclus comes out of his tent at the call of Achilles, that it was the beginning of evil for him (l. 604 *κακοῦ δ' ἄρα οἱ πέλεν ἀρχή*), is a sufficient hint of the new course which the action of the poem is destined to take—viz. that the destruction of the Greeks will be averted, and that the death of Patroclus will put an end to the 'wrath,' and bring Achilles once more into the field. Indeed the sending of Patroclus is itself an anticipation of this all-important change in the temper of the hero. Thus it prepares us for that development of the story which we have in books xvi-xxii, and upon which the incomparable dramatic interest of the Iliad mainly depends.

It is worth notice that the change from the battle on the plain to the tent of Nestor, like other changes of scene in the Iliad, is so managed as to cause the least possible break in the action. The interval during which Nestor is on his way to the ships (521-595) is filled by incidents: Hector who had been in the same part of the field goes to resist Ajax: Eurypylus, in supporting Ajax, receives his wound: Achilles sends Patroclus. Similarly the conversation of Nestor with Patroclus gives time for Eurypylus to reach the camp: and the meeting of Patroclus

and Eurypylus keeps us in mind of the battle still drawing nearer, and thus leads on to the *τειχομαχία* of the next book. Cp. the notes on 1. 493., 3. 121., 6. 119.

It is true that some of the details in this part of the Iliad are not free from difficulty. It is strange (e. g.) that Patroclus should delay so long with Eurypylus, and that when he returns to Achilles (at the beginning of book xvi) he should not have a word to say about Machaon. There is some want of clearness, too, in the movements of the heroes during the battle, especially on the Trojan side. In 11. 343-346 Hector is opposed to Diomede and Ulysses, and he is presently put *hors de combat* for a time by Diomede (355 f.). But in 11. 497-501 he appears in a different part of the field (*μάχης ἐπ' ἀριστερά*), where he has been doing great deeds against Nestor, Idomeneus, and Machaon,—and whence he is recalled in order to oppose Ajax. Similarly Paris is first near Hector, where he wounds Diomede; then he is on the left, and wounds Machaon; and finally he is near Ajax, and wounds Eurypylus. But these difficulties are not removed by Lachmann's separate 'lays,' or indeed by any theory of the Iliad.

The story which Nestor tells of the war between the Pylians and Eleans (670-762) is probably a later addition. It is quite out of keeping with the situation, and spoils the effect of the characteristic story which follows (765-790). See the notes on 11. 671, 699, 704.

4. *πολέμοιο τέρας*, 'a sign of war.' The nature of this sign which Strife holds in her hands has been variously guessed at. The aegis is once called *Διὸς τέρας* (5. 742); the rainbow is a *τέρας πολέμοιο* (17. 548); lightning is an omen of war (10. 5). Strife is described as holding 'the tumult of fighting' (5. 593). But the explanations suggested by these passages are not satisfactory.

5-9. These verses are a repetition of 8. 222-226.

11. *ῥοθία*, 'in shrill tones.'

13, 14 also occur in 2. 453, 454, where they are more appropriate. Here there has been no talk of returning.

16 ff. The arming of Agamemnon is described here because his *Aristeia* is about to follow.

21. *Κύπρονδε*, 'as far as Cyprus,' cp. 4. 455.

22. *ἀναπλεύσεισθαι*. The voyage to Troy is regularly thought of as 'up' (*ἀνά*), cp. 6. 292 *τὴν ὁδὸν ἣν Ἑλένην περ ἀνήγαγεν*.

24. *οἶμοι*, 'courses,' 'stripes.' *κύανος* is probably 'blue steel.'

26. *ῥωρέχαστο*, 3 Plur. Plpf. Mid. of *ῥέγνυμι*, 'were out-stretched,' i. e. represented with out-stretched heads.

28. *τέρας ἀνθρώπων*, 'a sign for men': cp. 1. 4.

30. *περί*, adverbial, 'there was round it.'

32. *θοῦριν*, 'impetuous,' i. e. fit for dashing onset.

35. ἔην, 'there was' (a boss) —.

36. The ι of βλοσυρῶπις is scanned as a long vowel: cp. Od. 3. 382.

ἔστεφάνωτο, 'was set in a ring,' i.e. the Gorgon head was in a circular form, occupying (ἐπί) the centre of the shield, round the δμφαλός.

37. δειμός τε φόβος τε, i.e. figures representing Terror and Flight; see on 5. 739.

40. ἀμφιστροφές, 'turned opposite ways.' Perhaps the epithet only applies strictly to two outer heads which are turned away from one in the middle.

41. Repetition of 5. 743.

45. ἐπί, 'thereat,' 'therewith.' ἐγδούπησαν preserves the original γ, lost in δούπος and δουπέω (δούπησεν δὲ πεισάν). This is the only place where *thunder* is in the power of any god but Zeus.

49. In Homeric battles the παραιβάτης, or fighting man, generally delivers his attack on foot, a few steps in advance of his chariot, which the ἡνίοχος keeps in readiness to secure his retreat. At this stage warriors are πρυλλές, lit. 'forward' (from πρῶ, cp. δια-πρύ-σιον). In the present case all the Greek chiefs advanced as πρυλλές, forming a line (cp. l. 51 ἐπὶ τάφρῳ κοσμηθέντες), while their chariots followed a short way (ὀλίγον) behind.

50. ἡῶθι πρῶ, 'forward' (i.e. early) 'in the dawn,' = 'from early morning': cp. 3. 3 οὐρανῶθι πρῶ.

51. ἱππήτων, i.e. the chariot-drivers. The Gen. is governed by φθάν.. κοσμηθέντες, which is = πρότεροι ἐκοσμήθησαν: cp. 23. 444 φθήσονται τούτοις .. ἢ ὑμῖν.

56. Τρῶες, sc. ἦσαν, or ἐθωρήσσοντο, understood from the general effect of the preceding passage. The ellipse however is a harsh one. The line recurs in 20. 3, where there is no difficulty in supplying ἐθωρήσσοντο.

58. θεὸς ὡς τίετο δῆμῳ is a recurring expression, cp. 5. 78., 10. 33.

Τρῳσί is construed with the whole phrase, regarded as expressing a single idea: 'among the Trojans he was honoured as a god with the people.'

62. ἐκ νεφέων, cp. 5. 864. οὐλῖος, 'baneful,' cp. 22. 26-31.

63. παμφαίνων, 'twinkling,' cp. 5. 6.

65. πᾶς, 'the whole of him,' 'all over.'

67. The reapers begin in two divisions, one at each end of a furrow, and work till they meet in the middle.

68. ἐλαύνωσιν, 'work along.'

69. πυρῶν ἢ κριθῶν, join with ὄγμον.

72. ἴσας δ' ὕσμίνῃ κεφαλὰς ἔχεν, 'the combat kept their heads level,' i.e. both sides kept their ground, so that they still faced each other in the battle.

78-83. These six lines were rejected by the ancient critics. They certainly seem to imply that the gods were still together (they *all* blamed Zeus—he sat *apart* from the rest), whereas each was in his own house (l. 76). It is strange, too, to find them *all* on the side of the Greeks.

84, 85, repeat 8. 66, 67.

86. *περ* strengthens *ἤμος*: 'just when —.'

δείπνον, 'the mid-day meal': see on 8. 53.

89. *περί*, 'all round,' i.e. 'overpoweringly,' 'completely': cp. the places quoted on 1. 103.

91. *ἐν . . . δρουσ'*, 'dashed in amidst' [the Trojans].

94. *κατεπάλμενος*, 'leaping down at' [Agamemnon].

96. *στεφάνη*, 'the rim of the helmet,' see on 7. 12.

100. *στήθεσι παμφαίνοντας*, a kind of oxymoron; *παμφαίνω* properly expresses the glitter of polished metal, as in the regular phrase *τεύχεσι παμφαίνων* (6. 513., 19. 398). To describe the slain warriors as 'glittering with their (naked) breasts' is a mocking way of telling us that they no longer glittered (in their armour). Aristarchus took *στήθεσι παμφαίνοντας* with *χιτώνας*, 'the coats of mail that glittered on their breasts'; but this is against the order of the words, and the other explanation (given by Schneidewin, Philol. x. p. 356) is much more pointed.

ἐπεὶ περίδυσε χιτώνας. Some ancient copies had *ἐπεὶ κλυτὰ τεύχε'* *ἀπηύρα*, which may well be the true reading. It was rejected by Aristarchus because it involved understanding *παμφαίνοντας* of the dead bodies. *περίδυσε* in the sense of 'stripped off' is against analogy: and the use of *χιτώνας* for the whole armour is strange.

104. *παρέβασκε*, i.e. acted as *παραβάτης*.

106. *ποιμαίνοντ[ε]*, Dual. *ἀποιών*, Gen. of *price*.

109. *παρὰ οὖς*, 'at the side of the ear.'

114. *συν-έταξε*, 'crunches up': Aor. of *similes*, § 25, 2, *δ*.

115. *σφ'*, for *σφε*: double Acc. with *ἀπηύρα*.

116. *τύχησι*, 'happens to be,' cp. *παρετύγχανε* (l. 74).

117. *ὑπὸ*, 'beneath,' i.e. in the limbs.

122. *Πείσανδρον κ.τ.λ.*, taken up in l. 126 *δύο παῖδες κ.τ.λ.*

123. *μάλιστα*, with *οὐκ εἶασχ'* in l. 125, 'who more than any other was for refusing.'

124. *δεδεγμένους*, 'having received': elsewhere this Pf. Part. always means 'awaiting,' see § 26, 2.

127. *ἁμοῦ δ' ἔχον*, subordinate in sense (§ 57, 4); 'who together guided their swift chariot,' an amplification of *εἷν ἐνὶ δέφρῳ ἰόντας*: they had but one chariot, and used it in common. For this sense of *ἔχω* cp. 8. 254.

128. *σφέας*. The poet does not care to distinguish between the

two, or to tell us which was holding the reins: accordingly he uses the Plural.

129. τῶ δέ, the horses. κυκηθήτην, 'were thrown into confusion.'

131-135. Repetition of 6. 46-50.

138. δῆ, forms one syllable with the initial α, § 51, 6.

140. ἀγγελίην, 'cognate' Acc. with ἐλθόντα, cp. 24. 235 ἐξεσίην ἐλθόντι, and the note on 3. 306.

141. ἐξ-έμεν (i.e. ἐξ-έμεν), Aor. Inf. of ἐξ-ίημι.

142. τοῦ, Art. of contrast: 'you will pay for the outrage of another, viz. your father.' Zenodotus read οὗ, and this is adopted by some scholars, who hold that the Reflexive δε may be used for any Number or Person.

145. ἀπόρουσε, 'leaped from the chariot.' χαμαί, when already on the ground: whereas Pisander was thrust χαμᾶζε.

147. δλμον, probably 'a roller.' It occurs in Hesiod in the sense of a 'mortar': but this does not suit the context here. It was the headless and armless trunk, apparently, that was sent rolling—not the head, as in 13. 204.

153. δηϊόωντες, to be taken with both πεζοί and ἱππῆες (H. 150, 151), not with πόδες.

155. ἀξύλω, 'timberless,' i.e. consisting of brushwood (θάμνοι), which would burn quickly (Döderlein). The usual explanations, viz. (1) 'unthinned' (ἀφ' ἧς οὐδεὶς ἐξυλίσσατο), and (2) 'rich in timber' (with ἀ-intensive) are very improbable.

156. ἐλυφών, 'rolling,' 'whirling [the fire] along.'

160. κροτάλιζον, 'rattled along.' πτολέμιο γεφύρας, see on 4. 371.

161. ποθέοντες, 'missing the hand of.'

163. ἐκ βελέων, 'out of range of weapons,' cp. 4. 465. ὑπαγε, 'withdrew,' an unusual meaning of the word.

The two lines 163, 164 can hardly be reconciled with the message of Iris, ll. 185-210.

171. ἴσταντο, sc. the first who reached the gate: cp. the next line, of δ' ἔτι κ.τ.λ., 'others were still in flight through the plain.'

174. τῇ . . ἱῇ, 'to one' (not 'the one'), the Art. merely marking the contrast to πάσας, § 47, 2, d.

180. περιπρό, stronger than περί, § 43.

186. τὸν . . μῦθον, 'the message' (which follows).

188. ἐναίροντα is subordinate to θύοντα, 'raging (furiously busy) with slaughtering.'

192. ἔλεται, 2 Aor. Subj. (with short vowel), answering to the Non-Thematic Indic. ἔλ-το (§ 3).

194. ἐπὶ . . ἔλθῃ, 'shall come on,' Tmesis.

The last part of this promise of Zeus is not fulfilled. Hector reaches the ships, but the Trojans are driven back before sunset, first by Patroclus,

finally by Achilles himself. The two lines 193, 194 recur in 17. 454, 455, from which place they may have been wrongly inserted here.

211-214. These four lines recur, 5. 494-497., 6. 103-106.

215. ἱκαρτύναντο, 'made strong, solid,' viz. by closing their ranks.

216. ἔρτινθη, 'was set in order,' was renewed after the Trojan rout.

224. Theano occurs in 5. 70., 6. 298, as priestess of Athene.

227. ἐκ θαλάμοιο, 'from the bridal chamber.' μετὰ κλέος κ.τ.λ., 'he came after the report of the Greeks,' i. e. he was brought to Troy by the news of the Greeks' coming; cp. l. 21.

233. The clause παραί κ.τ.λ. is subordinate in sense: 'he missed by his spear turning aside.'

234. ζώνην, 'the waist,' the part covered by the girdle (ζωστήρ), cp.

2. 479 Ἄρει δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.

θώρηκος ἐνερθε, 'below on the cuirass,' i. e. on the lower part of it: the Gen. being partitive, not ablative.

235. ἐπὶ δ' αὐτὸς ἔρασε, 'pressed it home with all his force'; αὐτός implying that the weight of his *body* was added (ἐπὶ) to the weapon.

πιθήσας, 'letting it have its way,' giving his hand free scope.

236. πρίν, 'before' [it could do so], cp. 13. 161.

237. ἐτράπετ', 'was turned aside as though it were lead.' This does not necessarily mean that it was *dent* back (ἀνεγνάμφθη).

238. τό, sc. ἔγχος. It was the spear itself, not the point of it (αἰχμή), which Agamemnon seized: hence the Neut. τό.

241. χάλκεον ὕπνον, an oxymoron, 'the sleep that is of bronze,' viz. death. Sleep proper is soft and refreshing (μαλακός, λιαρός, λυσιμελής, etc.): but this sleep is hard as iron. Cp. Virgil's imitation, *Æn.* 10.

745. The construction is the cognate Acc.

243. κουριδῆς, cp. 5. 414.

244. χίλια, 'a thousand head': Neut. Plur. as 5. 140 τὰ δ' ἐρῆμα φοβεῖται. So in the next line, τὰ οἱ κ.τ.λ.

250. κασιγνήτοιο πεσόντος, Gen. with πένθος, 'for his brother's fall.'

252. χεῖρα, here includes the arm, cp. l. 146.

256. ἀνεμοτρεφές, 'nurtured by the wind,' i. e. toughened by growing in a windy place.

258. ποδός, 'by the foot.' ἀύται, 'called to.'

259. ὑπ' ἀσπίδος οὔτησε, 'wounded [by a thrust that passed] beneath the shield'; cp. παρ' ἀσπίδος (4. 468), παρ' ἵππων (4. 500).

261. ἐπ' Ἰφιδάμαντι, 'over Iphidamas,' i. e. with him, to keep him company.

264. ἐπεπωλείτο, 'passed along,' here of hostile visitation.

266. θερμόν, predicatively with ἀνήνοθεν, 'still rose warm from the wound.'

268. ὀξεῖαι δ', apodosis to αὐτὰρ ἐπεὶ κ.τ.λ.

270. μογυστόκοι Εἰλείθυιαι, the goddesses who had to do with the

labour of child-birth. The derivation of *μογοστόκος* is disputed. If it is from *μόγο-σ* and *τόκο-σ* (*τεκ-*), the *σ* is unexplained. Some divide it *μογο-στόκος*, 'staying labour,' from a root *stak*, 'to bring to a stand' (see Curt. *Stud.* ix. 270).

272. *ὄξει[αι]*. There is no other instance of this elision. Cobet (*Misc. Crit.* p. 575) proposes to read *ὄξει' ὀδύνη δύνειν*.

275. *διαπρύσιον*, the Adj. from *διαπρό*, hence 'piercingly,' in tones that went 'right through.'

288. *ᾠριστος*, for *ὁ ἄριστος*.

290. *ὑπέρτερον εὖχος*, 'the higher boast,' i. e. the better ground of boasting, the boast of victory.

296. *μέγα φρονέων*, 'with great thoughts,' viz. of victory.

297. *ὑπερ-αῖ*, 'blowing aloft'; cp. *καθαλλομένη* in l. 298.

304. *τοὺς . . ἡγεμόνας*, 'these were the leaders that . .'

305. *πληθύν*, 'the common herd,' as 2. 143.

306. *Νότοιο*, with *νέφεα*, 'the clouds brought by the South wind'; for the Gen. see on 2. 397. *ἀργεστάο*, 'bringing white [clouds].'

βαθείη, 'dense,' hence 'mighty,' 'violent.'

307. *πολλόν*, 'in great quantity,' used predicatively.

308. *πολυπλάγκτιοι*, 'much wandering,' that blows about, now this way, now that. *ιωῆς*, cp. 4. 276 *ὑπὸ Ζεφύροιο ιωῆς*.

313. *τί παθόντε*, 'what has befallen us that . .?'

318. *ἡμέων ἥδος*, 'satisfaction (= benefit) from us.'

319. *βόλεται*, 'chooses rather.' The form *βόλομαι*, for *βούλομαι*, was established by Buttmann (*Lexil.* s. v.)

325. *μέγα φρονέοντε*, cp. l. 296.

326. *πάλιν ὀρμένω*, 'when they turned in fury back from their flight'; cp. l. 572 *ὄρμενα πρόσσω*.

327. *ἀνέπνεον*, 'had a breathing space' (*ἀνάπνευσις*, cp. l. 800). Join *φεύγοντες Ἑκτορα*.

329-332, repetition of 2. 831-834.

334. *κεκαδών*, 'having deprived,' § 4.

340. *προφυγεῖν*, 'wherewith to fly.' *ἄδασατο θυμῷ*, lit. 'had fallen into folly in his mind,' i. e. had made a great blunder.

347. *τόδε*, adverbial in sense, 'here.' *Ἑκτωρ*, in apposition to *πῆμα*.

348. *στέωμεν*, by metathesis (exchange) of quantity for *στή-ο-μεν*, § 13.

350. *κεφαλῇφιν*, for the Gen., to be taken with *βάλε*, 'struck in the head'; or perhaps with *τιτυσκομένους*, 'aiming at.'

351. *χαλκόφι*, for the Gen., in the ablative use.

πλάγχθη, cp. l. 285.

353. *αὐλώπης*, see on 5. 182.

354. *ἀπέλεθρον*, lit. 'without measure' (*πέλεθρον*), 'a vast distance.'

357. *ἑρῶν*, 'the throw'; 'he went after the throw,' i. e. where the throw carried the spear.

358. κατα-είσατο γαίης, 'had come down to earth again.' For the Gen. cp. 13. 504 αλχμή . . . κατὰ γαίης φέχeto, also 3. 217 κατὰ χθονὸς δμματα πήξας. It might be taken with δθι, as a partitive Gen., but this is less natural.

359. ἐμπνυντο, 'came to life.' This appears to be the reading of Aristarchus: the MSS. have ἀμπνυντο, which properly means 'took breath,' cp. 1. 382 ἀνέπνευσαν κακότητος.

364. ᾧ μέλλεις, κ.τ.λ., 'to whom I suppose you pray.' μέλλω with the Pres. Inf. generally means 'to be likely.'

365. ἐξανύω, Fut. καὶ ὅσπερον, 'even though late,' = 'sooner or later,' to be taken with ἐξανύω.

367. τοὺς ἄλλους, 'others instead,' the Art. of contrast, § 47, 2, d. ἐπι-είσομαι, 'I will go after,' cp. 4. 392.

371. ἀνδροκμήτηρ, 'wrought by men,' not a natural hillock.

373-375. ὁ μὲν . . . αἰνυτ' . . . ὁ δὲ . . . ἀνελκε, i.e. while Diomedes was stripping off the corslet, &c., Paris drew his bow.

πῆχυν, the horn which formed half of the bow: see 4. 110 ff.

380. βέβληαι, scanned either as a dactyl, by making η short before the following vowel, or (more easily) by eliding the final αι.

385. κέραι ἀγλαέ, 'whose glory is in a horn,' contemptuous way of describing a bow.

386, 387. εἰ . . . παρηθείης, expresses *wish* rather than *condition* (§ 30, 3): 'if you would try—[when you do] the bow and arrows shall not avail you.'

387. οὐκ ἄν with the Subj. is an emphatic Future, § 29, δ: cp. 3. 54 οὐκ ἄν τοι χραίσμη κιθάρης, κ.τ.λ.

388. ἐπιγράψας, 'when you have scratched.' αὐτως, 'for no other reason,' hence 'idly.'

390. κωφόν, 'dull,' 'pointless.'

391. ἐπαύρη, lit. 'take,' 'lay hold': 'the weapon proves sharp even if it get but little hold.' πέλεται, 'moves,' 'behaves itself': cp. Lat. *versatur*.

392. ἀκήριον, 'lifeless,' cp. 5. 812. Aristarchus read ἀκήριον ἄνδρα τίθησιν: but ἄνδρα is unnecessary.

393. ἀμφιδρυφοί, 'torn (in sign of mourning) on both sides,' (i.e. both cheeks.)

395. πλείες, 'more,' cp. 2. 129.

396. τοῦ, governed by πρόσθε in the next line.

399, 400, repeat 273, 274 (describing the retreat of Agamemnon).

404. τί πάθω; 'what is to be my lot?'

407. διελέξατο. The Aor. is used in impatient questions: = 'why debate thus?' Cp. 2. 323 τίπτ' ἀνερ ἐγένεσθε; also 4. 243.

409. τὸν δέ, apodosis to δε δέ κ'.

410. ἢ τ'—ἢ τ', 'whether—or,' a rare combination of Particles.

412. τόφρα δ', apodosis to εἶος δ κ.τ.λ.

413. ἔλσαν, 'pressed,' 'thronged on him.' ἐν μέσσοισι, i. e. surround-
ing him. μετὰ σφίσι πῆμα τιθέντες, 'putting destruction (a destroyer,
viz. Ulysses) in their midst'; πῆμα as l. 347 νῶϊν δὴ τόδε πῆμα κυλίν-
δεται ὄβριμος Ἑκτωρ.

417. Join ὑπαὶ ὀδόντων, 'there is a noise of rattling made by its teeth.'
ὑπαὶ may also be taken adverbially, = 'thereat,' as in Od. 8. 380 πολλὺς
δ' ὑπὸ κόμπος ὀρώρει.

418. ἄφαρ, 'readily.'

424. πρότμησιν, 'the belly.'

425. ἀγοστώ, 'with the palm of his hand.'

427. εὐ-ηφενέος, 'wealthy,' from ἄφενος; with the same lengthening
as in ποδ-ήνεμος, δι-ηνεκής, &c. The reading of the MSS. is εὐηγενέος;
but a form εὐη-γενής is inexplicable. εὐηφενέος was read by Aristo-
phanes in 23. 81, where the MSS. have εὐηγενέος.

430. ἄτ', from ἄ-ατος, 'insatiable.'

433. ἢ κεν . . ὀλέσσης, the Subj. is used of the alternative which
depends on the speaker's own agency, § 29, 4.

439. δ, = δτι.

τέλος κατακαίριον, Nom., 'the end of fatal wounding,' = 'a finally
fatal wound,' cp. l. 451 φθῇ σε τέλος θανάτοιο κιχήμενον, = 'death has
caught you.' Aristarchus read τέλος κατὰ καίριον ἦλθεν, sc. ἔγχος, the
spear did not 'reach him in a fatal spot,' understanding the words as =
οὐ κατὰ καίριον τέλος ἦλθεν ἢ πληγῇ, οὐκ εἰς καίριον τόπον ἐτελεύτα
(Schol.). This explanation is arrived at by taking τέλος καίριον as
nearly = καιρὸς τέλειος: as τέλος μύθων in 9. 56 means 'the final word,'
τέλος θανάτοιο, 'final' or 'certain death': and so τέλος with an Adj.,
Od. 9. 5 οὐ γὰρ ἔγωγέ τί φημι τέλος χαριέστερον εἶναι, 'I say there is
no more completeness, no better attainment, of pleasure.' It is to be
noticed that καίριος in Homer implies the right or decisive *place* (not
time, as in later Greek): cp. 4. 185 οὐκ ἐν καιρίῳ δὲν πάγη βέλος, and
8. 84 (= 326) μάλιστα δὲ καίριόν ἐστι. The text of Zenodotus had
βέλος, which is free from difficulty, cp. 4. 185 (just quoted).

446. ἐβεβήκει, 'took his way,' cp. l. 221.

451. φθῇ σε . . κιχήμενον, 'has reached you first' (before me).

453. καθαιρήσουσι, 'will close': Od. 11. 426 χερσὶ κατ' ὀφθαλμοὺς
ἐλέειν. θανόντι περ, 'though dead,' i. e. though this office will be
due to your dead body.

454. ἐρύουσι, Fut.

457. χροός, 'the flesh,' viz. his own.

458. σπασθέντος, sc. ἔγχος, Gen. absolute.

462. ὅσον κεφαλῇ χάδε, lit. 'with as much [voice] as his head would
hold,' with all his force.

466. ἀμφί, of sound heard, cp. 2. 41 θείη δέ μιν ἀμφέχυντ' ὀμφή, 10. 535

ἀμφὶ κτύπος οὐατα βάλλει, also 10. 139., Od. 6. 122., 16. 6., 17. 261., 19. 444.

467. τῷ ἰκέλη, ὥς εἰ, lit. 'like to the case (state of things, &c.) as [it would be] if' &c., i.e. 'such a cry as he might raise if' &c. τῷ is Neut., and stands by anticipation for the clause ὥς εἰ κ.τ.λ.: cp. 22. 410 τῷ δὲ μάλιστα' ἄρ' ἔην ἐναλίγκιον ὥς εἰ —, 'things were just as if —.'

βιάσατο, Opt., contracted from βια-οί-ατο.

471. ποθή, *desiderium*, 'sense of loss.'

473. ἀμφὶ . . ἔπονθ', 'were busy about'; so l. 482.

474. ὥς εἰ τε, 'as if,' 'as it might be.'

477. λιαρόν, sc. ᾗ. ὀρώρη, 'are astir,' 'are vigorous.'

478. θαμιάσεται, Aor. Subj.

479. θαρδάπτουσιν, 'begin to rend it.'

484. αἵσσων, 'darting,' 'making quick thrusts.'

486. παρέξ, 'forth beside him'; see § 43.

493. δρεσφιν, for the Gen., here ablative in sense, § 40.

ὑπαζόμενος, 'pressed on,' cp. 5. 91.

495. ἐσφέρειται, 'carries with it.'

496. Join ἔφερε πεδίον, 'dealt with the plain,' viz. swept over it, driving all before him (κλονέων).

502. δμίλει, 'was engaged,' a euphemism, the word properly implying friendly companionship (as 5. 86, 834). So θαριστίς, 'keeping company,' in 13. 291 μετὰ προμάχων θαριστύν, 17. 228 πολέμου θαριστίς.

503. νέων, 'of the youth'; a word not elsewhere used in this way, for the Greek warriors generally. They are so called in contrast to Nestor and Idomenus (who was μεσαιπώλιος, see 13. 361). Aristarchus read νεῶν, which would be more difficult to explain.

504. χάζοντο κατεύθου, 'would have fallen back from the way,' i.e. yielded before the advance of the Trojans.

506. παύσεν, sc. μάχης. ἀριστεύοντα, 'as he was doing peerless deeds.'

508. περίδρασαν, 'feared about him'; see on 5. 566.

509. πολέμοιο μετακλινθέντος, Gen. absolute, 'if the tide of battle turned': cp. 14. 510 ἔκλινε μάχην.

514. ἀντάξις, 'to be set against,' cp. 9. 401 ψυχῆς ἀντάξιον.

515. This line was thought spurious by the ancients, because it limited the worth of the ἱγρός to dressing wounds. But probably the art had not got much beyond this point in Homeric times. Later poets made Machaon excel in surgery, Podalirius in medicine.

521. ὀρινομένους, 'driven,' sc. before Ajax, l. 485.

522. παρβεβαώς, 'being mounted beside,' as charioteer.

523. ὁμιλούμεν, 'are engaged with,' see on l. 502.

526. ἔγνων, 'I have recognised,' Aor. of the immediate past.

528. ἰθύνωμεν, 1 Aor. Subj. of ἰθύνω, 'direct,'

529. *ἔριδα προβαλόντες*, 'throwing forward strife,' = 'dashing forward in combat': cp. 3. 7 *ἔριδα προφέρονται*, also 17. 742 *κρατερὸν μένος ἀμφιβαλόντες*.

533. *μετά* with the Acc., here of *motion between*.

535. *αἱ περὶ δίφρον*, sc. *ῆσαν*.

537. *αἱ τ'*, 'and those' (others) —.

538. *ἀνδρόμεον*, 'made of men,' a word elsewhere used with such Nouns as *χρῶς*, 'flesh,' *κρέας*, &c.

539. *μίνυνθα δὲ χάζετο δούρης*, lit. 'he gave way but a little while from his spear,' i.e. he did not give way, when he had thrown his spear, but followed it up at once.

542. *Αἴαντος . . μάχην*, 'fighting with Ajax.'

543. This line is not in any MS. It is found in quotations (Aristot. Rhet. II. 9, &c.). The four lines 540-543 are probably spurious. It is certainly strange that Ajax should be struck with terror (l. 544), if Hector evidently shrank from meeting him (l. 542). The lines may have been interpolated by some one who wished to maintain the superiority of Ajax, as proved by the duel in the seventh book (7. 312).

544. *Αἴανθ'*, for *Αἴαντι*. *ἐν φόβον ὥρσε*, 'stirred flight in him,' = 'stirred him to fly.' The phrase is generally used of a *body* of men.

546. *ἐφ' ὀμίλου*, with *τρέσσε*, 'he shrank back towards the mass' (*τρέω* denotes any movement of fear or retreat): Gen. as 3. 5 *ἐπ' ὠκεανοῖο βόων*. *παπτήνας*, 'with a glance round him.'

547. *γόνυ γουνὸς ἀμείβων*, 'shifting knee with knee,' i.e. one behind the other. The Gen. is ablative: exchange is regarded as passing *from* one to another.

548. *βοῶν*, with *μεσσαύλοιο*, 'a station for oxen.'

549. *ἑσσεύαντο*, Mid. in Trans. sense, 'chase,' 'drive,' cp. l. 415.

558. *παρ' ἀρουραν ἰών*, 'as he is passing a corn-field': the road runs alongside a field, and the ass stops in spite of the boys (*ἐβλήσαντο*), and enters it (*εἰσελθών*).

559. *ἔάγη*, Pf. Subj. The MSS. have *ἔάγη*, but the Aor. *ἔαγην* always has *α*. We might read *ἔαγει* (Plpf.).

561. *νηπίη*, 'childish,' an unusual application of the word.

565. *νύσσοντες*, with double Acc., *Αἴαντα* and *σάκος*, § 37, 5. *ἔποντο*, 'were busy,' cp. l. 473.

569. *προέργε*, 'kept off,' *δδεύειν*, 'from making way.'

571. *τὰ δὲ δοῦρα*, Art. of *contrast* (§ 47, 2, b), 'from the other side the spears' &c.

572. *ὀρμενα πρόσω*, 'in their forward flight': opposed to *μεσσηγὺ* . . *ἴσταντο*, 'stopped midway,' i.e. short of their aim.

573. *ἐπαυρεῖν*, cp. l. 391.

584. *δόναξ*, the 'shaft' of the arrow.

585. *ἐχάζετο*, sc. *Eurypylos* (not *Paris*).

588. ἐλελιχθέντες, 'rallying,' 'turning on the enemy.'

593. πλησίοι, 'near each other.'

594. ἀντίος, 'fronting them,' towards them.

596. μάρναντο . . φέρον, i. e. 'while they were fighting, the chariot was bearing' &c. δέμας, 'like': properly 'in the fashion,' Acc. § 37, 3.

597. Νηληϊῆαι, 'of the breed of Neleus,' cp. Τρώϊοι Ἴπποι (5. 222). The story goes back to l. 520.

601. αἰπύν, 'hard,' lit. 'steep,' used like Lat. *arduus*: cp. 13. 317 αἰπύ, οἱ ἐσσεύεται 'it will be up-hill work for him.'

603. φθεγγόμενος, 'calling,' making his voice heard.

Join κλισίηθεν ἀκούσας, 'hearing from the tent.'

609. νῦν ὅτω κ.τ.λ. This is one of the passages in which the events of the ninth book appear to be ignored: what Achilles here predicts having already taken place, if that book is part of the poem. It is possible however that Achilles intends an insulting reference to the embassy: 'now the Greeks will indeed be at my feet'—i. e. they will come in earnest now, when the Trojans reach their ships.

611. ἔρειο, probably for ἐρέ-εο: if so, it should be accented ἐρεῖο, cp. αἰδεῖο (Curt. *Verb.* II. 47).

622. θῖν', so accented, must be θίνα. We might read θῖν', i. e. θινί.

626. θυγατέρα, Acc. in agreement with the Relative τήν because nearer than the Nom. Ἑκαμήδη.

627. ἔξελον, 'set aside,' as a γέρας: see on 9. 333.

630. ἐπὶ, 'on it,' viz. the basket. ποτῶ ὄψον, 'a relish for (to eat with) the draught.'

631. ἱεροῦ, perhaps 'goodly,' see 5. 499: but the epithet is evidently conventional.

633. πεπαρμένον, 'studded,' like the sceptre of Achilles (1. 246). οὔατα, 'handles.'

635. νεμέθοντο, 'were (represented) feeding.' πυθμένες, 'stands.'

636. μογέων, 'with effort,' = μόγῃς.

638. κύκησε, 'mixed a draught' (κυκέων): cp. Od. 10. 234 ἐν δέ σφιν τυρὸν τε καὶ ἄλφῖτα καὶ μέλι χλαρὸν οἶνον Πραμνεῖον ἐκίκα κ.τ.λ.

639. Πραμνεῖον. The ancient commentators differed as to the locality of this wine. Probably it was not known in historical times.

642. ἀφέτην, 'had got rid of' (ἀφήμι).

643.τέρποντο, Impf. 'were delighting each other,' i. e. *while* they were doing so, Patroclus stood by the door: cp. l. 596.

647. ἀναίνετο, Impf. 'was for refusing': cp. 23. 204.

648. οὐχ ἔδος ἐστὶ, 'it is not (time for) sitting': a phrase like οὐ νέμεσις, 'it is not (matter for) anger,' οὐ φειδὼ γίγνεται (7. 409), &c.

649. νεμεσητός apparently means here 'an austere man,' one whose character it is to be angry at wrong (νεμεσᾶσθαι κατὰ ἔργα, cp. 5. 872). For this force of the Verbal in -τος we may compare ἐπεικτός, 'yielding'

(8. 32), *ἐπρετός*, 'creeping,' *ἀτάρβητος*, 'undismayed,' &c. also Lat. *cautus* (from *caveo*), *gratus*, &c. If we press the parallel with *αἰδοῖος* the sense would be 'towards whom one feels *νέμεσις*': and this does not suit the context unless *νέμεσις* = 'fear,' a meaning not found (except perhaps in one use of *νεμεσίζομαι*, Od. 263 *θεοὺς νεμεσίζετο αἰὲν ἔδοντας*).

653. *οἷος ἐκείνος δεινὸς ἀνὴρ*, 'what kind of man he is—how much to be feared.'

656 ff. 'What means Achilles by thus pitying the Greeks who are wounded?' i.e. what is the use of his sending as he does (ὤδε) to ask for a single wounded man, when he neither knows (l. 657) nor cares (l. 665) what becomes of the whole army? *ύλας* is the Plural of generality: [why does he pity] 'wounded Greeks,' = 'this or that wounded man of the Greeks': cp. 4. 142., 8. 83.

658. *πένθεος*, with *οἶδε*, 'knows about the distress.'

662. This line is wanting in the best MSS. Nestor had left the field before Eurypylos received his wound.

665. *ἰσθλὸς ἰών*, i.e. though so well able to save them.

667. *πυρός*, Gen. of *material*, § 39, 4.

668. *ἐπισχερώ*, lit. 'in a row,' i.e. 'without check.'

671. *Ἠλεῖοισι*. The name 'Eleians' only occurs here: in the Catalogue (2. 619) and elsewhere (Od. 15. 298, 24. 431) they are called *Ἐπειοί*, as also in the context of this passage (l. 688).

672. *βοηλασίῃ, ὅτε*, 'a cattle-lifting raid (of the time) when': for the use of *ὅτε* cp. 8. 229 *πῇ ἔβαν εὐχολαί, ὅτε δὴ κ.τ.λ.*

674. *ρύσι' ἑλαυνόμενος*, with *ἐγώ* (l. 672), 'as I was driving off cattle as a pledge for repayment,' i.e. in reprisal for a raid of the Eleians, see on l. 698.

682. *τά*, Neut. of cattle, see on 5. 140. *Πύλον*, see on 2. 591.

684. *νέψ . . κίοντι*, 'going as a young man,' 'going fresh.'

686. *χρεῖος*, 'debt,' arising, as the context shows (l. 688), from loss by a foray of the Eleians.

688. *δαίτρευνον*, 'portioned it out'; elsewhere used of dividing the meat at a feast.

689. *κακακωμένοι*, 'having been hardly dealt with.'

690. *ἐλθών*, Masc. according to the sense, though construed with *βίη Ἡρακληείῃ*: so 5. 638.

691. *τῶν προτέρων ἐτέων*, 'in the course of former years,' § 39, 2.

694. *ταῦθ' ὑπερφηφόντες*, adverbial Acc., 'uplifted by these things,' like *τόδε χάεο*, &c., § 37, 1.

697. *τριηκόσια*, 'three hundred head,' see on 5. 140., II. 244.

699. Four-horse chariots are not found elsewhere in Homer, either in war (8. 185 being rejected as an interpolation), or in the Games of Book XXIII. This passage, however, is probably ancient, even if it does not go back to Homeric times. The absence of allusion to

Olympia (which was on Nestor's frontier) and the mention of a tripod go far to prove it to be not later than the institution of the Olympic chariot-race (Ol. 25), with the crown of olive as the only prize.

αὐτοῖσιν *δχεσφιν*, 'their chariot with them,' § 38, 3: cp. 8. 24.

703. τῶν κ.τ.λ., 'for these things, words and deeds,' 'for this wrong by word and deed,' viz. the sending away of the charioteer. La Roche takes τῶν as Masc., sc. Ἐπειῶν, the story going back to l. 695, after the digression about the horses: if so, τῶν is governed by ἐπέων, cp. 2. 576, τῶν ἐκατὸν νηῶν ἤρχε κ.τ.λ. This however is too harsh.

704. 705. As to the power of the king over the division of spoil see the note on 9. 333. Here the king first determines what part is to be *ἐξαιρετόν* for himself, and then gives the rest to be divided: a representation of the matter which does not exactly agree either with Book IX (where the king appears to be absolute), or with Books I and XVI. Perhaps, however, in this instance the king claimed so much as a debt (*χρεῖος*). Indeed the whole process is described as a restitution, not a division of spoil proper. This was the view of the ancient critics, and accordingly they rejected the next line (705), supposing it to have been wrongly brought in from Od. 9. 42.

706. διαίπομεν, (*δι-έπω*), 'we were setting in order,' 'settling': the Impf. is used with reference to ἦλθον,—*as* we were doing so, the enemy came.' Cp. 596, 643.

709. Μολίονε, called also Ἀκτορίονε (l. 750), nominally sons of Actor (brother of Augeias), really of Poseidon, and Molione. Hence the name Μολίονε comes from their mother, or her ancestors.

711. Θρυέεσσα, called Θρύον in the Catalogue, 2. 592 καὶ Θρύον Ἀλφειοῦ πόρον.

712. νεάτη, 'the last place,' cp. 9. 153 νέεται Πύλου.

714. μετεκίαθον, 'had passed across,' an isolated use. ἀμμ δ' is the apodosis.

717. ἰσσυμένους, Plural, to suit the sense, after λαόν.

721. ὥς, 'thus,' i. e. in such a way that he got a chariot, ll. 738, 744.

722. βάλλων, 'pouring' (its waters), hence Intrans., 'falling.'

724. ἐπέρρεον, Impf. (after the Aor. μείναμεν), 'streamed on *mean-while* after us.'

726. ἔνδιοι, 'at mid-day,' cp. Od. 4. 450.

730, repeats 7. 380.

734. προπάροιθε, 'before' (they could do so). φάνη, 'presented itself,' 'was put before them,' as in Od. 21. 73 ἐπεὶ τότε φαίνεται ἀεθλον. Cp. also Il. 12. 416., 16. 207., Od. 22. 149.

735. ὑπερέσχεθε, Intrans., 'rose up over.'

740. Ἀγαμήδην. Perhaps we have here an early Homeric form of the legend of *Medea*. The similarity of name is worth notice.

741. φάρμακα, here 'potent herbs.'

744. *στήν ῥα*, 'so took my place.'

748. *ἀμφίς*, 'over,' lit. 'on the two sides [of each chariot].' *δύο*, viz. the *ἡνίοχος* and *παραιβάτης*.

750. *Ἀκτορίωνε*, see on l. 709. *ἀλαπάζω* is used elsewhere of destroying cities or *bodies* of men (*στίχας ἀνδρῶν*, 5. 166, cp. 11. 503), but not of single men.

754. *σπιδέος*, a word only found here, said to mean 'wide.' Aristarchus read *δι' ἀσπιδέος*. Possibly *ἀσπιδής* is the same word as *σπιδής*, with euphonic *α*: cp. *στάχυς* and *ἀσταχυς*, *στεροπή* and *ἀστεροπή*.

755. *ἀνὰ . . λέγοντες*, Tmesis: elsewhere *ἀλλέγω*.

757. *Ἀλυσίου ἐνθα κολώνη κέκληται*, 'where is the place called the hill of Alisium.'

759. *πύματον* is the important word: 'the last man I killed and left on the field (was killed) there.' *λίπον* as in l. 99.

761. *θεῶν, ἀνδρῶν*, partitive Genitives: cp. 16. 850 *ἀνδρῶν δ' Εὐφορβος*, 'as among men, Euphorbus.'

762. *εἰ ποτ' ἔον γε*, see on 3. 180.

763. *οἶος*, i. e. unlike me, whose valour was a cause of rejoicing.

τῆς ἀρετῆς, 'that valour,' 'that great valour of his.' But the Art. is out of place: we should doubtless read *ἦς*, 'he alone will profit by his valour,' cp. 17. 25 *ἦς ἤβης ἀπόνητο*.

764. *μετακλαύσεσθαι*, 'will bewail after,' i. e. when it is too late.

767. *νῶϊ δὲ ἔνδον*, so all the MSS. The editors read *νῶϊ δέ τ' ἔνδον*, but *τε* is out of place here, see § 49, 9.

774. *αὐλῆς ἐν χόρτῳ*, 'in the walled-in space of the court-yard,' *χόρτος* = Lat. *hortus*.

776. *ἀμφὶ . . ἔπετον*, Tmesis, 'were busy over.' Zenodotus read *ἐπέτην*, and so *ἠθελέτην* in l. 782: but the use of *-την* in the 2nd Dual is probably not Homeric.

782. *μάλ' ἠθέλετον*, 'were right willing to go.'

786. *γενεῇ*, 'in birth.' *ὑπέρτερος*, 'higher,' i. e. more nobly born. Archilochus used the word in the sense of 'younger,' probably from misunderstanding this passage.

789. *σημαίνειν*, 'direct,' cp. 1. 289: it is often used of leading in battle, 16. 172, &c.

εἰς ἀγαθόν περ, 'for good, surely': i. e. he will at least obey when you advise to the right purpose (cp. 9. 102 *εἰπεῖν εἰς ἀγαθόν*).

791. *εἰποις*, the Opt. is used as a gentle Imperative, cp. 4. 93.

793. *παραίφασις*, 'persuasion,' lit. 'talking over.'

794. *θεοπροπτήν ἀλεεῖναι*, 'shrinks from a divine warning,' i. e. from the evil threatened in some prophecy.

795. *καὶ τινά οἱ*. This clause adds particulars to the supposition made: 'if he fears a prophecy—if Thetis has revealed one from Zeus—'

796. ἀλλὰ σέ περ, apodosis.

798. φέρεσθαι, Mid., 'to bear as your own.'

799. ἰσκοντες, 'likening you to him,' i.e. taking you for him. ἴσχω (more commonly) ἔισκω is formed from the root ἰκ-, originally *ῥικ-*, as διδάσκω (cp. διδαχ-ή), τιτύσκομαι (root τῦκ-), &c.

800. ἀναπνεύσασσι τειρόμενοι, 'take breath from their hard straits.'

801. ὀλίγη, 'little is a recovery of breath in war,' i.e. but little, but a short respite, will serve for men to recover breath.

802. κεκμηότας αὐτῇ, 'wearied with the battle-cry,' i.e. with battle.

806. The ships of Ulysses were in the middle, see 11. 5.

807. ἀγορή, 'meeting-place.' θέμις, 'place of justice' (θέμιστες), or rather, in a wider sense, 'place of government,' where all public business went on. For the goddess Themis has to do with all orderly meeting (Od. 2. 69 ἥ τ' ἀνδρῶν ἀγορὰς ἡμὲν λύει ἡδὲ καθίζει, cp. Il. 15. 95., 20. 4).

810. κατὰ μηρὸν ὀϊστῷ, join with βεβλημένος (l. 809).

812. ὤμων καὶ κεφαλῆς, Gen. with κατὰ, 'down over' (not *from*): cp. Od. 10. 362 (of pouring water) κατὰ κρατὸς τε καὶ ὤμων: Il. 5. 696 κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς, 'a mist was shed over his eyes.'

820. στήσουσι, 'will hold in check.'

821. ὑπ' αὐτοῦ δουρί, 'under his spear,' cp. 3. 436.

823. ἄλκαρ, 'defence,' in the concrete sense, 'bulwark'; cp. 5. 644 οὐδὲ τί σε Τρώεσσιν ὀτομαι ἄλκαρ ἔσσεσθαι.

824. πεσέονται, sc. Ἀχαιοί: see on 9. 235., 11. 311.

831. προτί, 'from,' with Ἀχιλλῆος: the place of φασίν is unusual.

833 ff. ἡττοὶ μὲν . . τὸν μὲν . . ὁ δ' κ.τ.λ., an anacoluthon; the regular form would be ἡττοὶ . . ὁ μὲν . . ὁ δέ. The harshness is softened by the *partial* Apposition ἡττοὶ . . ὁ δέ: cp. the note on 3. 211.

836. Join πεδίῳ Τρώων, as 15. 739 ἀλλ' ἐν γὰρ πεδίῳ Τρώων πύκα θωρηκτῶν κ.τ.λ.

838. εἰ, Opt. without ἄν in a 'potential' sense, as occasionally in Homer, esp. in negative sentences, § 31, 4. Here the interrogative has nearly the force of a negative. Some however read πῶς κεν.

841. μεθήσω, 'give way from you in your distress,' = fail in the task of helping you. Elsewhere μεθήμι takes a Gen. of the thing (πολέμοιο, μάχης, ἀλκῆς) or work neglected.

842. ὑπὸ στέρνοιο λαβὼν, i.e. supporting him by putting an arm round his waist in front.

845. περιπευκές, like ἐχεπευκές (1. 51), 'full of sharpness or bitterness,' i.e. pain. It is not = ὀξύ.

847. ὀδυνή-φατον, 'pain-killing.'

BOOK XII.

THE twelfth book, called the *τειχομαχία*, relates the successful assault which the Trojans now make on the wall and trench of the Greek camp.

The narrative is simple. After Hector and the Trojan leaders have vainly tried to urge their horses across the trench (40-60), Polydamas advises them to leave their chariots and make the attack on foot, which they do accordingly, in five divisions (60-107). Asius only keeps to his chariot, and attempts to pass the gate of the camp: he is met by the Lapithae, Peirithous, and Polypoetes, who defend the gate (108-194). Hector and his followers, in spite of the omen of an eagle carrying off a serpent, endeavour to break down the wall (195-289). But the decisive attack is led by Sarpedon, with Glaucus and the Lycians (290-330). Menestheus, being next to the part of the wall at which they aim, sends for Ajax, who comes with Teucer to his aid (331-377). Glaucus is wounded; still Sarpedon presses on with his Lycians; but the contest is doubtful, until at length Hector appears on the scene (378-438). He takes up a great stone, breaks in the gate, and leads the way into the camp, followed by the Trojans (439-471).

There has been thought to be a want of continuity between the eleventh and twelfth books. It is true that in the eleventh book we are not told that the Trojans have reached the wall, whereas at the beginning of the twelfth they are busy in the attack. But this gap is a slight one, and is filled by the scene in the tent of Nestor, during which the battle must be supposed to be going on.

The details of the *τειχομαχία* present some difficulties of the kind noticed in the introduction to Book XI. The five divisions in which the attack is made (86 ff.) are not distinguished in the subsequent story. It is not made clear whether the gate which Asius finds not yet shut (120 ff.) is the same as that which Hector eventually breaks open (459 ff.). That they are distinct gates may be inferred from the description of Asius attacking on the left of the Greek camp (118), whereas according to the account in the next book (13. 312, 675-679) Hector entered it in the middle. On the other hand it was held by Aristarchus, with much show of reason, that Homer only recognises one gate (*πύλαι*). Some critics accordingly reject the story of Asius (116-199). Others, again, see objections to the part relating to Sarpedon (290-429). The passage certainly begins as though Sarpedon were to be the real conqueror, rather than Hector; and it is curious that the words in which Hector is said to have 'first leaped within the wall of the Greeks' (*ὁς*

πρῶτος ἐσέλατο τεῖχος Ἀχαιῶν, l. 438) are applied in the sixteenth book to Sarpedon (16. 558).

The digression at the beginning of the book about the subsequent destruction of the wall by Poseidon and Apollo is probably an addition—perhaps suggested by the passage 7. 443 ff., and by the fact that no trace of the Greek camp was to be seen in later times. See the note on ἡμίθεοι (l. 23).

3. δμυλαδόν implies that it was no longer a conflict of the chief warriors (πρόμαχοι), but of the rank and file (δμυλος) as well.

4. στήσεν, 'to hold out.'

7. ὄφρα . . ῥύοντο, to be taken with ποιήσαντο and ἤλασαν, the clause οὐδὲ . . ἱκατομβάς being parenthetical.

9. τό, 'wherefore,' § 47, 3.

12. ἔμπεδον is hardly consistent with the breach made by Sarpedon (l. 397), still less with the levelling of the whole wall by Apollo, 15. 361 ff. Here of course it is contrasted with complete obliteration.

14. πολλοὶ . . οἱ μὲν . . οἱ δέ, here = πολλοὶ μὲν . . οἱ δέ, 'many were slain, while others were left': cp. Od. 4. 495 πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο. Thus the first οἱ merely repeats πολλοί in view of the contrast about to be made: cp. Od. 1. 116 μνηστήρων τῶν μὲν . . τιμὴν δ' αὐτὸς ἔχει.

22. βοάγρια, 'shields of ox-hide.'

23. ἡμυθέν. This is the only trace in Homer of the notion that the heroes who fought at Troy were in some way distinct from ordinary mortals.

26. ἀλίπλοα θείη, 'make floating in the sea,' 'make into flotsam,' i.e. 'wash down into the sea.'

28. κύμασι πέμπε, 'sent along the waves,' to go *with* the waves. The Dat. is comitative, § 38, 3: cp. l. 207 πέτετο πνοιῆς ἀνέμοιο (= ἄμα πνοιῆς ἀνέμοιο).

29. φιτρῶν καὶ λάων, Gen. with θεμέλια, 'foundations consisting of trunks of trees and stones.'

33. κάρ, for κατά, 'down stream.' ἴεν, = ἴε-σαν.

35. ἀμφί . . δεδήει, 'was furious (lit. blazed) round,' governing τεῖχος: cp. 6. 329 ἄστν τόδ' ἀμφιδέδεγε.

36. δούρατα, 'the timbers.'

37. Διὸς μάστιγι is metaphorical, expressing that they were driven back by the direct intervention of Zeus.

41, 42. ὅτ' ἂν . . στρέφεται is anomalous, (1) because ὅτ' ἂν is not usual in a simile (§ 33, 1, δ), and still more (2) because στρέφεται cannot be a Subj., since the endings with the short vowel are confined to Non-Thematic Tenses: see on 1. 67.

The whole simile, however, is open to doubt. The point dwelt upon

is the way in which an animal at bay wheels about (στρέφεται, ll. 42, 47), making rushes at the mass of its assailants; which is compared with Hector rushing about, not to attack the Greek lines, but to urge the Trojans to cross the ditch.

44. θαμείας, used adverbially, 'hurl spears thick and fast.'

47. πειρηγίζων, not elsewhere used with an Acc.: cp. 15. 615 καὶ ῥ' ἔθελεν ῥῆξαι στίχας ἀνδρῶν πειρηγίζων, where the construction is different. The repetition of στίχας ἀνδρῶν in l. 48 is a further awkwardness.

49. εἰλίσσεθ', 'wheeled about,' = ἐστρέφετο: the word is appropriate here, being repeatedly used of a hero urging on his men, as in this book, l. 467 κέκλετο δὲ Τρῳέσσιν ἐλιζάμενος καθ' ὄμιλον (so l. 408), and also of a hunted animal, see 8. 340., 17. 283, 728. Another reading (equally ancient) is ἐλλίσσεθ', 'entreated,' also an expression which is used of a leader's exhortations, cp. 5. 491., 15. 660. Of the two words εἰλίσσετο evidently makes better sense. The chief objection to it is the unusual rhythm produced by construing ἑταίρους with the next line. But it is curious that there is a similar rhythm in l. 44 θαμείας | αἰχμὰς ἐκ χειρῶν, and l. 51 ἐπ' ἄκρῳ | χεῖλει ἐφισταότες. Neither word gives a satisfactory piece of Homeric versification.

53. ὑπερθορεῖν σχεδόν must here mean 'to leap right over,' 'to cross at a bound,' opposed to περῆσαι, 'to go through.' There is no other instance of σχεδόν with this meaning: but we may trace it in σχέδιος (and αὐτο-σχεδιος), 'immediate,' 'off hand.' Indeed the original meaning of σχε-δόν must have been 'adjoining' (cp. ἐξῆς, ἐφ-ἐξῆς), from which the meaning 'directly,' Lat. *continuo*, is easily derived.

54. ἐπηρεφέες, 'overhanging.'

56. ἡρήρει, 'was furnished,' cp. 5. 744. ἵστασαν, 'set up.' The MSS. have ἕστασαν, an impossible form.

59. μενοίνεον, 'were anxious,' 'bethought them eagerly': elsewhere μενοῖναι means to 'desire' or 'intend.' The form μενοίνεον, if it is for ἐ-μενοίναον, is exceptional.

πεῖοι goes with τελέουσι (Fut.), 'they thought whether they can accomplish it on foot.' For this use of εἰ with the Fut. cp. 1. 83 σὺ δὲ φράσαι εἰ με σάωσεις.

62. ἐλαύνομεν, Pres., 'we are seeking to drive.'

64. ποτὶ δ' αὐτούς, 'on to them,' i.e. 'hard by them,' cp. 7. 337 ποτὶ δ' αὐτὸν (sc. τύμβον) δέιμομεν ὧκα πύργους.

66. στεῖνος, 'it is a confined space.' τρώσεσθαι, 'will suffer, come to harm': as τρῶμα in Herodotus means a 'disaster,' 'defeat.'

69. ἦ τ' ἄν κ.τ.λ. This clause is not strictly the apodosis to εἰ μὲν . . ., but is parenthetical in sense: the connexion being, 'if Zeus is on our side, we shall be safe—and this is what I wish—, but if the Greeks rally, we shall be utterly destroyed.' The sentence is of the form exemplified in 1. 135-137:—

ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί,
 ἄρσαντες κατὰ θυμὸν ὅπως ἀντάξιον ἔσται
 εἰ δέ κε μὴ δώσωσιν, ἐγὼ δὲ κεν αὐτὸς ἔλωμαι

where the first of the alternative conditions is not followed by an apodosis, because the second is the only important one.

τοῦτο, 'this object of yours,' explained by *ωννίμους ἀπολέσθαι*. For τοῦτο (Lat. *istud*) cp. 20. 87 τί με ταῦτα κελεύεις . . μάχεσθαι ;

71. παλίωξις, for παλι-ίωξις, 'a pursuit back' (to Troy).

72. ἐνιπλήξωμεν, 'we crash or plunge into.'

73. ἀπονέεσθαι, Fut. after ὅτω.

77. For *πρυλῆες* see on 11. 49.

82. ἡγερέθοντο, 'were gathered,' i.e. kept their ranks. ἐφ' ἵππων, 'in their chariots.'

86. διαστάντες, 'parting,' to form the five divisions.

92. Κεβριόνης was Hector's charioteer (11. 521), but now fought on foot while a less good warrior (χερείων) took care of the chariot.

98. The fourth division may be the Δαρδάνιοι, whom the Trojan Catalogue gives as commanded by Aeneas and Antenor's two sons (2. 819-823).

101. The allies (ἐπίκουροι) under Sarpedon here form only one of five divisions—a representation hardly consistent with the Catalogue, or with other accounts which describe them as much more numerous than the Trojans (cp. 2. 130., 4. 438).

105. ἀλλήλους ἄραρον, lit. 'fitted each other together,' i.e. 'formed a close array,' as l. 86 σφέας αὐτοὺς ἀρτύναντες.

βέεσσι, 'with ox-hide shields,' cp. 7. 238.

107. σχήσεσθ', sc. Δαναοίς, 'would hold their ground,' as in l. 126, cp. also 2. 175. But see on 9. 235, where the same line is used of the Trojan attack.

112. πέλασεν, 'drew near,' i.e. 'assailed': see on 4. 449.

113. ἔμελλε κ.τ.λ. The death of Asius occurs, 13. 384 ff.

ὅπῳ . . ἀλύξας, Tmesis.

116. δυσώνυμος, 'of hateful name,' cp. 6. 255.

ἀμφεκάλυπεν, 'spread its shade over him': so of θάνατος, 5. 68.

118. εἶσατο, 'made his attack' (εἶμι).

121. σανίδας, the two 'flaps' or folding sides of the gate. ἐπικεκλιμένος, 'put to,' closed: the opposite is ἀνακλίνειν, cp. 5. 751 ἡμῖν ἀνακλῖναι πυκινὸν νέφος ἥδ' ἐπιθεῖναι.

122. εἴ τιν' . . σώσσειαν, 'in the hope that they might save.'

124. ἰθὺς φρονέων, 'with onward purpose.' τοὶ δ', 'and the rest,' viz. his followers.

128. Λαπιθῶων. The Lapithae are not elsewhere mentioned in the Iliad, though the two leaders are given in the Catalogue (2. 740, 745), and their war with the Centaurs is referred to by Nestor, 1. 263.

134. διηνεκέσσι, 'far-stretching,' cp. 7. 321.

141. ol δ', sc. Polypoetes and Leonteus.

ἄλος μὲν, 'for so long,' viz. while the Trojans were still at a distance. Notice the order of the story: first we have the main point, that the Trojans found Polypoetes and Leonteus *outside* the gate (ll. 127, 131): then we are told that while the Trojans were at a distance the two men were *inside* (ἐνδον ἔδντες, l. 142), urging the Greeks to resist, but when they saw the attack imminent they rushed forth (ll. 143-145). Thus ὄρνυον might be translated 'had been stirring up.' See on 6. 158., 9. 529.

145. δέ of the apodosis.

147. δέχεται, Pf. with loss of reduplication, 'await,' § 26.

149. πρυμνήν, sc. ἔλην, 'cutting it out by the root.'

ὑπαί κ.τ.λ. repeats II. 417.

150. τίς τε, 'some one or other,' § 40, 9.

151. τῶν, with στήθεσσι. So in l. 159 τῶν with χειρῶν.

152. ἄντην, 'in front,' since they never turned.

153. καθύπερθε, used as if it were τοῖς κ., or καθύπερθεν οὔσι. This is a very rare irregularity in Homer.

βίηφιν, 'their own might,' cp. l. 256.

160. The description is extended to the Trojans by an afterthought: the simile only referred to the Greeks casting stones from the wall.

αῶν, 'with a dry,' i.e. 'a harsh, grating sound.'

163. ἀλαστήσας, 'giving way to his vexation': ἀλαστος, lit. 'not to be forgotten,' hence 'intolerable,' ἀλαστέω, 'to feel things intolerable,' 'to break out in protest.'

164. ἦ ῥα . . ἐτέτυξο, 'so then thou art.' For this use of the Impf. see on 8. 163.

167. μέσον αἰόλοι, 'nimble about the middle.' This, as Buttmann showed (*Lexil.* s.v.), is the original meaning of αἰόλος. More commonly it is used of objects that glance in the light, esp. armour: cp. 5. 195., 7. 222.

168. παιπαλοέσση, probably 'rugged': derivation unknown.

175-180. These six lines were rejected by the ancient critics, and are probably spurious. They anticipate unduly the battles at the other points of attack: cp. ll. 195 ff., where Hector and the main body of the Trojans have not yet attacked.

177. θεσπιδαῖς πῦρ. No attempt to set the Greek camp on fire has been made. Some commentators take the phrase to be metaphorical, describing the fury of the combat: but this is very harsh.

178. λαῖνον, with τείχος: but the place of the word is unnatural.

ἀνάγκη, with ἡμύνοντο, also against the usual rhythm.

180. μάχης ἐπιτάρροβοι, 'helpers in the battle.'

181. This line is also probably to be rejected. It has the appearance of having been inserted to connect the previous six lines with the context.

184. ἔσχεθεν, 'held good,' 'resisted.'

189. Join βάλε κατὰ ζωστήρα, taking τυχήσας by itself with βάλε, as 4. 106.

192. αὐτοσχεδίην, 'with a blow at close quarters.'

196. Read τόφρ' οἱ (not οἱ as printed in the text), since οἱ is here a Relative, taken up by οἱ ῥ' ἐτι in l. 199: 'meanwhile those who followed Hector and Polydamas, who . . . they, I say, still hesitated.'

201. ἐπ' ἀριστερά λαὸν ἔργων, 'keeping the army back to the left,' i.e. skirting it, as he flew from right to left in front of their ranks. For ἔργων of a *boundary* cp. 2. 845 δσσους Ἑλλησποντος ἀγάρροος ἐντὸς ἔργει, also 2. 617., 24. 544: of the direction of a course (as here) cp. Hdt. 7. 43 ἐπορεύετο ἐνθεύτεν ἐν ἀριστερῇ μὲν ἀπέργων Ῥοίτειον πῶλιν (with other places quoted by Stein *a. l.*).

203. ἐτι may go with ἀσπαίροντα or (better) with ζῶν, 'still alive, for it struggled': cp. 17. 653 ζῶν ἐτ' Ἀντίλοχον, also 6. 500., 17. 681., 19. 335.

καὶ οὐ πω λήθεο is parallel in sense to ἀσπαίροντα: it struggled and was not yet ready to give up the contest.

204. κόψε, 'struck at,' 'bit.'

αὐτόν is most naturally taken with ἔχοντα as Object to κόψε: 'it struck at *him* (with a slight emphasis on the Pronoun) as he held it,' i.e. it struck in return: cp. 1. 218 δς κε θεοῖς ἐπιπείθεται μάλα τ' ἔκλυον αὐτοῦ, 'they listen to *him*' (in return). Some (as La R.) take αὐτόν of the serpent, 'it struck at him (the eagle) that was holding it.' But this would require ἐ αὐτόν.

207. αὐτός, 'by himself,' § 46, 1. κλάγξας, 'with a cry.' πνοιῆς ἀνέμοιο, 'away with the wind,' generally ἅμα or μετὰ π. ἀ., but the Dat. Plur. by itself may have a 'comitative' sense, § 38, 3.

208. αἰόλον, 'coiling,' 'wriggling': or possibly 'gleaming,' i.e. with the light playing on its coils, cp. 1. 167. The quantity of the first syllable of ὄφιν here has not been satisfactorily explained.

212. οὐδὲ μὲν οὐδέ=the later οὐ μὴν οὐδέ: the first οὐδέ a general denial, the second belonging to ζοικε.

213. δῆμον ἑόντα, 'one who is a man of the people'; δῆμος used in the predicate for δημότης, or rather for δήμον. Cp. *plebs eris* in Horace, Ep. 1. 1. 59.

παρέξ, 'sideways,' i.e. 'to other purpose.'

218. The MSS. have ὄρνις ἐπῆλθε, but Aristarchus read ἦλθε, the ι of ὄρνις being long in Homer, cp. 9. 323. Τρωσίν is the 'true' Dat., 'came as a sign for the Trojans.'

222. We may join ἐτέλεσσε δόμεναι, 'did not make an end so as to

give,' 'did not achieve giving.' *φέρων* stands by itself: 'did not, with its bringing, gain the end of giving the serpent to its brood.'

225. οὐ κόσμῳ, 'in no orderly fashion,' a litotes. αὐτά, § 40, 2.

227. δηώσωσιν, 'shall have slain.' The common reading δηώσουσιν is also admissible with κέν, § 35.

229. εἰδείη, Opt. to answer to ὑποκρίναιτο, as in Clauses with εἰ: see § 34, 1, δ.

231-234 are repeated (with the change of Πουλυδάμα for 'Αντήνορ) from 7. 357-360.

235. δε κέλειαι, Lat. *qui iubetas*, 'in that you bid.'

237. τήνῃ δ', apodosis in sense to Ζηνὸς μὲν—, but with independent construction; 'you bid us forget Zeus, and listen to birds.'

239. Since east and west are to the right and left respectively, the spectator must be supposed to look northward; see on l. 201.

244. For the asyndeton see on 3. 406; 4. 37.

246. σοὶ δέ, apodosis to εἰ περ—.

252. ἐπί, 'for' or 'after' them.

255. θέλγε, sc. Ζεύς, 'melted,' 'caused to faint.'

256. βίηφι, 'their own strength': cp. l. 153.

258. κρόσσας, 'battlements,' projecting stones on which the breast-work (ἐπάλξεις) was built.

259. στήλας προβλήτας, 'buttresses.'

263. ὑπὸ τείχος ἰόντας, 'as they came up against the wall.'

265. κελυτιδώντ[ε], κελυτιάω, Frequentative of κελεύω.

268. Zeugma: νείκεον is construed grammatically with μελιχίοις and στερεοῖς ἐπέεσσι, but in sense fits only the latter.

271. ἐπλετο, 'has come to be,' 'is before us.'

273. τετράφθω, Pf. of *attitude*, § 26. ὁμοκλητήρος, 'one who chides' (laggards in battle, &c.): cp. l. 413.

274. The common reading is πρόσσω ἴεσθε (-υ υ-υ): but ἵεμαι, 'to strive, press on,' has ι, and is treated in Homer as a word beginning with a consonant (ἴεμαι, § 54).

276. ἀπωσαμένους . . δίοσθαι, 'to thrust back the battle and chase—.' On the Acc. (instead of attraction into the Dat.) see on 2. 113.

277. προβοῶντε, 'sending forth the call to fight,' cp. βοὴν ἀγαθός.

278. τῶν δ', taken up at l. 287 ὥς τῶν—.

280. πηφανυρόμενος, 'bringing to light,' 'showing forth.'

283. The MSS. have λωτεύντα, the Epic contraction for λωτέοντα. Aristarchus read λωτοῦντα, for λωτέοντα, 'grassy.'

284. ἀκταῖς, an exceptional form of the Dat. Plur. in Homer.

285. προσπλάζον, 'dashing against it,' 'throwing it off': cp. 21. 268 τοσσάκι μιν μέγα κύμα . . πλάζ' ὤμους καθύπερθεν, i. e. 'knocked him about,' so that he lost his footing. Cp. also, for the literal sense, 11. 351 πλάγχθη δ' ἀπὸ χαλκῶφι χαλκός: and for the derived sense 'set

astray,' 'cause to fail,' 2. 132 *οἷμα μέγα πλάζουσι κ.τ.λ.* This verb *πλάζω* is quite distinct from *πελάζω* (*πέλας*).

289. *βαλλομένων*, 'as they threw at one another,' Mid. in the reciprocal sense.

293. *ἔλιξιν*, see on 1. 98.

294. *ἀσπίδα μὲν* —, the apodosis should have been *δύο δὲ δοῦρε ἐτίρασσε*, but the sentence is taken up again at l. 298 *τὴν ἄρ' ὃ γε πρόσθε σχόμενος*, and thus its original form is forgotten.

295. *ἐξήλατον*, 'beaten,' of hammered work.

297. *ῥάβδοις*, 'with pegs' or 'pins.' *διηγεκίουν*, 'passing through,' sc. the ox-hides. *περὶ κύκλον*, i. e. 'in a circle all round.' Apparently the pegs held together the edges of the layers of hide.

301. *πυκινὸν δόμον*, 'the close (tight fitting) building': the *σταθμός* (l. 304) or *σταθμοί* (5. 140).

302. *αὐτόφιν* is here Locative in sense.

304. *ἀπείρητος*, 'without trying,' cp. *πειρήσοντα* (l. 301).

δίεσθαι, 'to be chased,' so in 23. 475: elsewhere it is Transitive, 'to chase,' cp. l. 276.

306. *ἐν πρώτοις*, sc. *ἀνδράσι*: the phrase generally means 'in the front rank' of a warrior's own side: but cp. 8. 99 *προμάχοισιν ἐμίχθη* (with the note).

310. *τετιμήμεσθα*, 'are held in honour,' Pf., see § 26.

313, 314. See on 6. 194, 195.

316. See on 4. 342.

320. *οἶνόν τ'*, sc. *πίνουσι*, understood from *ἔδουσι* by Zeugma.

322. *περὶ*, with *φυγόντα*, 'escaping beyond': the preposition has the same force as in *περὶ-εἰμι*, *περι-γίγνομαι*.

326. *νῦν δ' ἔμπης γάρ* is the right reading (not *νῦν δ'—ἐμπης γάρ*), since *νῦν* goes with *κῆρες ἐφαστῆσι*: 'but since as it is —.'

332. *πύργον*, here 'tower,' but in the next line *πύργον Ἀχαιῶν*, 'the embattled line of the Greeks.'

337. *ἐγγύθεν*, with *ἐνόησε* (l. 335). *γεγωνεῖν*, 'to make his voice heard.'

339. *σακίων*, Gen. with *κτύπος*, 'noise of smiting of shields,' &c.

340. *πάσαι γὰρ ἐπώχαστο*, so Aristarchus read, taking *ἐπώχαστο* as 3 Plur. Plpf. Pass. of *ἐπέχεω*, 'to keep shut,' and understanding *πάσαι* (*πύλαι*) of a single gate. The latter view is improbable here, as there is no point in saying that the *whole* of the gate was shut, whereas 'all the gates' shows that the noise of the whole battle is meant.

343. *Θοῶτα, θέων*, a play of sound, cp. 2. 758 *Πρόθοος θοός*.

344. *ἀμφοτέρω μὲν μάλλον*, 'better, indeed, both of the name.' But Zenodotus read *Αἰῶνρε*.

ὃ γάρ κ.τ.λ., 'for that would be,' &c.

346. *ᾧδε*, 'in such fashion' (that destruction will be ready).

355. ἡνώγει, 'bade,' i. e. 'bids,' referring to the time of the message being given.

356. μίνυνθά περ, 'if it were but for a little while.'

368. ἀντιόω, Fut. of ἀντιάω (l. 356).

374. ἐπαγομένοισι, *Dat. ethicus*, cp. 7. 7 Τρώεσσι ἐλδομένοισι φανήτην, and the phrases βουλομένῳ μοί ἐστι, and the like.

375. οἱ δ', apodosis.

377. μάχεσθαι, with συνεβάλοντο as an Inf. of consequence, 'they met to fight,' as 1. 8 ἔριδι ξυνέηκε μάχεσθαι.

381. ὑπέρτατος, 'on the top,' viz. of the heap.

383. ὑψόθεν, 'from above,' i. e. raising it aloft.

385. ἀρνευτήρι, 'a diver.' ἀρν-εύω meant 'to take a header,' from the likeness of the action to a ram butting.

388. Join ἐπεσσύμενον τείχεος.

389. γυμνωθέντα, 'exposed,' in the act of climbing.

392. Γλαύκου ἀπόντος, with ἄχος, = 'for the loss of Glaucus.'

393. ὅμως is only found in this use here and in Od. 11. 565: the Homeric word for 'nevertheless' being ἔμπτῃς.

394. δουρί, with νύξ. For τυχήσας cp. l. 189.

398. ἔσπετο, 'gave way,' 'yielded to his hand.'

399. The Subject to θῆκε is τείχος, sc. γυμνωθέν, 'the laying bare of the wall': cp. 11. 584 ἐκλάσθη δὲ δόναξ, ἐβάρυνε δὲ μηρόν (sc. the broken shaft).

400. δμαρτήσαντε, 'coming together,' i. e. 'at the same moment.'

404, 405 repeat 7. 260, 261.

407. For ἐέλιπετο there was an ancient variant ἐέλιδοτο, which may be right, since the use of ἐέλιπομαι with the Aor. Inf. is at least doubtful.

411. ῥηξαμένῳ, sc. τείχος, as in l. 418.

416. φαίνετο, 'showed itself,' 'faced them,' see on 11. 734.

420. ἐπεὶ τὰ πρῶτα, 'when once,' 'from the first moment that —.'

422. ἐπιξύνῳ, 'common,' i. e. hitherto used in common, but now to be divided.

423. ὀλίγῳ ἐνὶ χώρῳ, 'within a small space,' viz. the ground which was in dispute.

425, 426 repeat 5. 452, 453.

428. γυμνωθείη, Opt. of indefinite frequency, § 34, 1, c.

429. μαρναμένων, governed by ὅτέῳ (to whichever of them).

433. ἔχον is Intransitive, but must be repeated after ὥς τε in a Transitive sense: 'they held on, as a woman holds the scales.'

χερνήτης, Fem. of χερνής, 'a day-labourer'; formed like γυμνήτης, πέντης, κούρης—words denoting *classes*. The derivation is uncertain.

434. σταθμόν, 'the weight.' ἀμφὶς ἀνέλακε, 'raises, holding them apart,' viz. in the two scales. The Schol. join ἀμφὶς ἰσάζουσα, against the order of the words.

435. *ἀεικέα*, 'miserable.'
 436. *τέτατο*, 'was stretched,' i.e. held with balanced force, cp. II. 336
ἐνθα σφιν κατὰ ἴσα μάχην ἐτάσσσε Κρονίων, also 20. 101.
 437. *κῦδος ὑπέρτερον*, 'the glory of the stronger,' i.e. of victory.
 446. *πρυμνὸς παχύς*, 'thick at the base.'
 447. *ὄξυς ἔην*. Here the sentence becomes independent, § 57, 4.
 452. *ὀλίγον*, not with *ἄχθος*, but an adverb with *ἐπείγει*.
 454. *πύκα* and *στιβαρῶς* both go with *ἄραρυίης*: the gate was closely fitted and strong. Some join *ἄρυντο πύκα*, but this gives a weak rhythm.
 456. *ἐπημυιοί*, 'overlapping'; a single bolt (*κλήϊς*) was let into both (*ἐπαρῆραι*).
 457. *ἐρεισάμενος*, 'taking a firm stand.'
 459. *θαιρούς*, 'hinges.'
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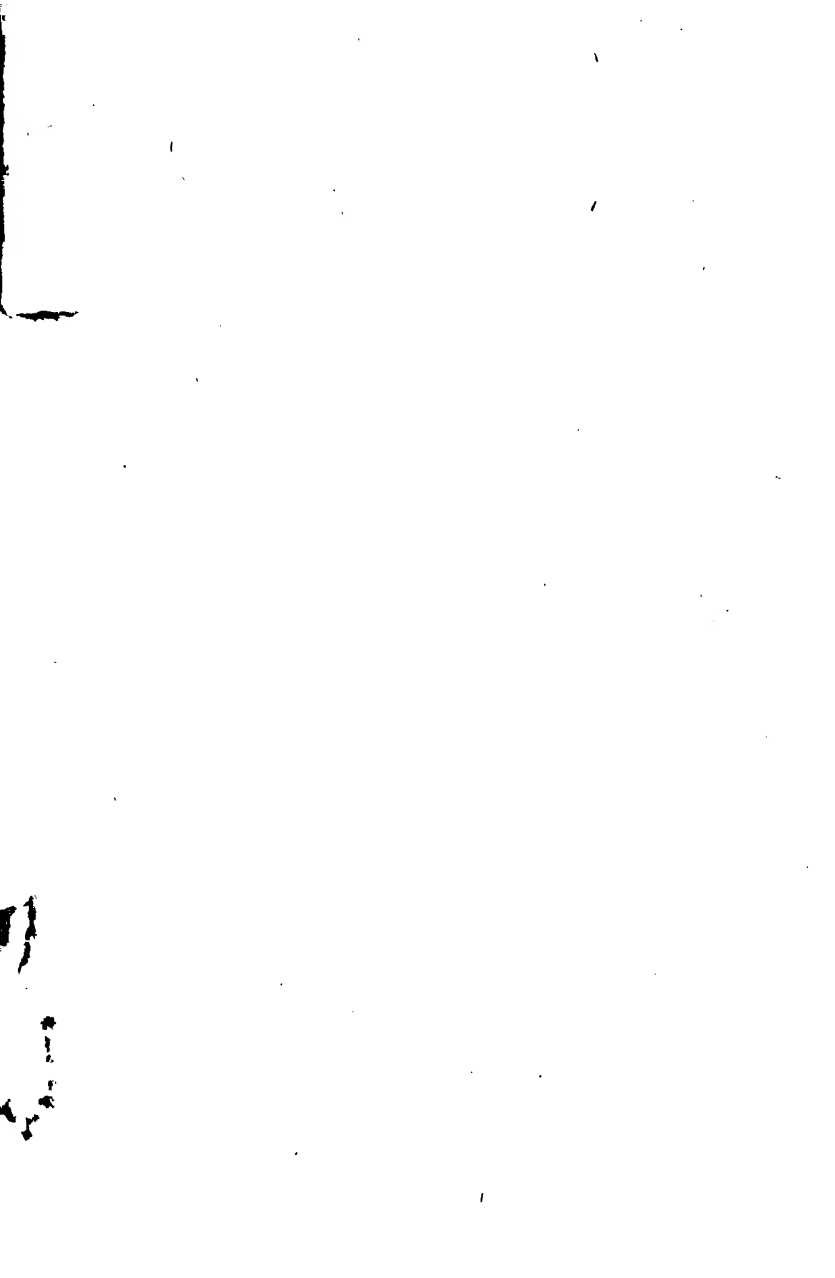
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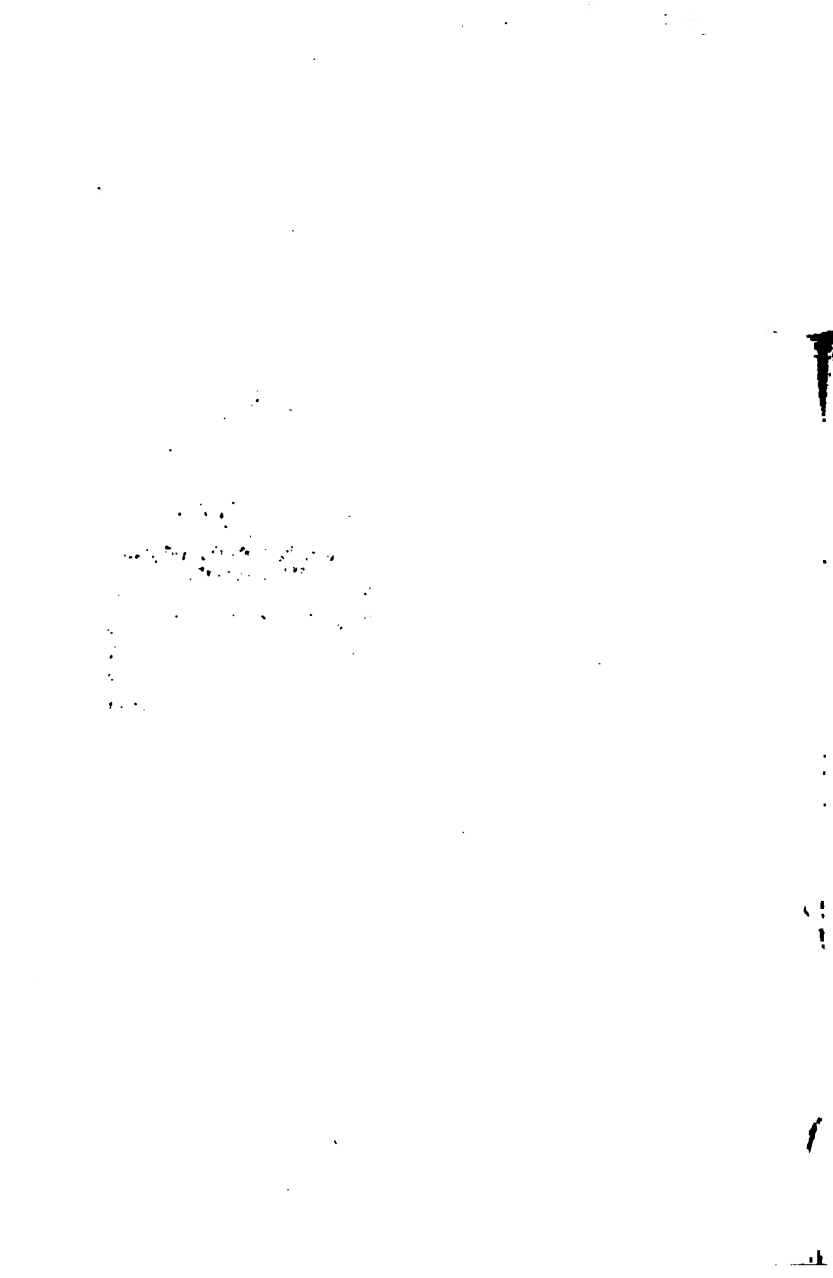
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